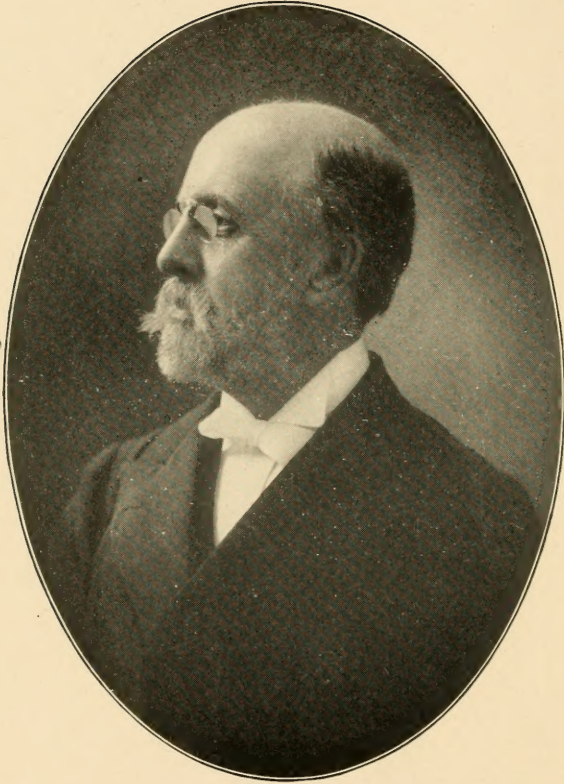


HISTORY
OF THE
BAPTISTS IN VERMONT

REV. HENRY CROCKER



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REV. HENRY CROCKER
President of the Vermont Baptist Historical Society

HISTORY

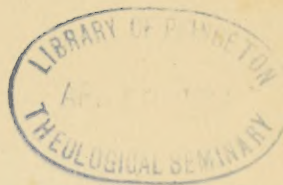
OF THE

BAPTISTS IN VERMONT

BY

REV. HENRY CROCKER

BELLOWS FALLS, VT.
THE P. H. GOBIE PRESS
1913



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The Vermont Baptist State Convention

PREFACE

"Other men labored and ye are entered into their labors."

The importance of preserving material for a history of Vermont Baptists was recognized by a few persons at an early date. In the minutes of The Shaftsbury Association of 1794, is this note: "N. B. It is the request of some of the members of this Association, that the several Associations with whom we correspond would print their annual minutes in sizable octavo. By this we judge a valuable end might be answered; by being all of one size they might easily be reduced to a volume, without any expense; being ranged in order from year to year, and bound together, they will naturally be preserved. The various circular letters they contain will be richly worthy of perusal and preservation; they will contain a body of divinity, in a familiar style of letter writing. This method followed a few years will produce at once a more extensive history, and accurate register of the Baptists in America, than any other. It will at least contain particular and extensive information, for rising generations, without any expense but merely the care of preserving. To this end an octavo size will be best."

Unfortunately this suggestion as to uniformity of size was not heeded, but the prediction concerning the value of the minutes as sources of history was correct, and much credit is due those who preserved the minutes and to others who have collected the files now available for reference in our Historical Societies. For many years, however, a vast amount of history was in the archives of the people's memory, and much has been lost, for lack of a timely historian.

In 1841, the State Convention took definite steps to secure a history of Vermont Baptists. Brethren A. Churchill, D. Haskell and M. Field were appointed a committee for this purpose. They reported that they found in the hands of Brother Churchill a num-

ber of histories of the churches, but not in condition to enable them to come to a definite conclusion on the subject of publication. They recommended that a committee be appointed to receive further communications from the churches, and to prepare a condensed history, to be inserted, if practicable, in *The Vermont Gazetteer*, about to be published by Mr. Thompson of Burlington. Rev. C. A. Thomas was appointed chairman of this committee and instructed to prepare the article for the *Gazeteer*. During the next year the article was prepared and forwarded. Mr. Churchill reported that a goodly number of churches had made returns, yet there were several from which no returns had been received. Brethren A. Churchill and C. A. Thomas were appointed to prosecute the work of collecting the history of the Baptists, with instructions to report at the next meeting of the Convention.

Near the close of the session in 1843, a box was presented to the Convention from Brother A. Churchill, containing copies of the minutes of the several Associations, biographies of deceased Baptist ministers, histories of individual churches and other material which he had collected within a few years at great trouble and expense, for the purpose of enabling the Convention to issue a full and accurate history of the Baptists of Vermont.

The box was received with thanks, and a committee consisting of C. A. Thomas, B. Brierly and one other was appointed to examine the material and see what could be done to arrange it for the press. The committee reported the material worthy of preservation, and recommended that a committee of nine persons, one from each Association in the State, be appointed to prepare from information already collected and which may be collected, an article including the histories of the churches in his own Association, together with a history of the Association itself. These articles were to be prepared and handed in at the next session of the Convention. An able committee was appointed, consisting of N. Dennison, L. A. Dunn, I. Keach, J. Clement, W. M. Guilford, M. G. Hodge, M. D. Miller, C. W. Hodges, J. M. Rockwood. This committee was reappointed the next year and Brother L. Hayden of Saxtons River was appointed a committee of oversight of the whole, during the year,

to bring together the whole history and report to the Convention.

This general committee failing to accomplish the work, a new committee was appointed and L. Hayden continued as a committee of oversight. For two years this committee simply reported progress and was discharged.

A special committee then made the following report:

"Whereas, a committee of this body has been annually appointed for several years past to collect materials for a History of the Baptists of this State and, *whereas*, it seems from reports that nearly all has been done by way of such committee scattered through the different Associations as can be expected; and, *whereas*, the work, if published at all, must be compiled, not only from material already obtained, but from additional facts obtained personally by the compiler; therefore,

"Resolved, that we recommend the appointment of a committee of three located conveniently near for consultation with each other whose duty it shall be to procure if possible some person competent to take the manuscripts already prepared, and who will devote his *own personal attention* to collecting additional facts, and compiling and publishing the work on his *own responsibility*, aided by the counsel of said committee in the discharge of his responsible trust.

"Resolved, that we recommend to such compiler and publisher to visit most of the churches personally, collecting material for the history, and obtaining subscribers to the book when published."

These resolutions were adopted, and A. Sabin, M. G. Hodge and C. A. Thomas were appointed the committee. The committee failed to find the historian able and willing to undertake the work. The whole subject was then by vote referred to the several Associations with a recommendation that they severally prepare histories of their bodies, and publish them in their minutes. Here the Convention rested their efforts for many years. The Shaftsbury Association found in Stephen Wright a historian for their body, and a history of four hundred and sixty-two pages octavo was published. From time to time church histories and historical addresses were printed in the minutes.

In 1868, Rev. Cyprian Frenyear, a zealous and laborious student of Vermont Baptist history, began collecting historical material, and it was his ardent desire to prepare a history of the denomination in the State. He died in 1876, before his hopes could be realized.

The Vermont Baptist Historical Society was then organized, and purchased of Mrs. Frenyear the collection of her husband's papers. William Randall, Charles Hibbard, R. L. Olds, T. H. Archibald, S. T. Archibald and others have added to this collection.

Rev. T. H. Archibald was the next to undertake the production of the history. He was recognized by the Convention as its historian and appropriation was made to compensate him for work done. He, too, passed on before this work was accomplished, and the work of revising his manuscripts and completing the history fell to his son, Rev. S. H. Archibald, who died in 1904, also leaving the work unfinished.

The Archibald manuscripts became the property of the State Convention.

It was at this point that the work of the editor of this volume began. Relieved from the cares of a pastorate, he volunteered to prepare the Archibald manuscripts for the press, supposing that there was little to be done but to copy pen written manuscripts upon the typewriter. But these papers, though interesting and valuable, were found to be far from complete, and the publication of them as a history of Vermont Baptists would have proved inadequate and unsatisfactory. This led to a careful examination of the accumulated historical material, to a purpose to edit, and publish whatever is of interest and value, following practically the plan proposed by Cyprian Frenyear as outlined in the minutes of the Shaftsbury Association in 1875. Upon the announcement of this purpose, the Vermont Baptist Historical Society appointed Rev. Henry Crocker, Rev. J. R. Gow, D. D., and Hon. W. W. Stickney, a historical committee, and at the request of the historical society the State Convention appointed Willard Crane, Col. Silas A. Ilesley and Dr. H. M. Holton a committee to cooperate with the above named committee in planning for the publication of the history.

To Rev. W. A. Davison, D. D., secretary of the Board and superintendent of missions, was committed the problems incident to securing subscriptions and funds necessary to launch the work. At his suggestion, several brethren, beside the joint committee, subscribed liberally toward the cost of manuscript and publication.

The final business arrangements were committed to Mr. Davison, Henry Bond and the editor, Henry Crocker.,

Someone has said, "By failures we may estimate difficulties." If it had been an easy task the history of Vermont Baptists would have been written long ago. Difficulty has long defeated desire. Great credit is due to those who, wishing to publish the history, collected a great amount of material which they were compelled to pass on to a successor. Three names are worthy of special honor in this connection: Churchill, Frenyear and Archibald. The little box given by Churchill to the Convention, and the tin-lined trunk containing most of the Frenyear collection, together with the files of minutes carefully collected and preserved in the Historical Society's library, have been the mine from which most of the facts here given have been taken. Some of the narratives are given as they were written long ago. It has been impossible to give the authority in many instances, as the papers are unsigned, and it has not been thought necessary in other cases to use quotation marks or notes.

It is a satisfaction to know that facts long concealed or known to but few can now be known by many, and we may cherish the hope that the backward look will incite to more earnest efforts for the upbuilding of the Kingdom of Christ among the Green Mountains and the fertile valleys of Vermont.

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INTRODUCTION

THE meeting and mingling of several currents of social and religious life made the beginning of Baptist history in Vermont a rapid and powerful movement. The tide of immigration, long restrained, came in with a sudden rise when once the dykes were broken. The increasing population furnished the material for the multiplication of new churches. The settlement of the State, while largely a pioneer enterprise; was to some extent a religious movement. There were men and women of strong convictions and fervent piety who were seeking release from some of the ecclesiastic restraints under which they had been living. This was particularly true of the Baptist immigrants. Baptist sentiments and practices were not then popular, but their adherents held them with the tenacity of conviction, and preached them fearlessly and with effect. Their resistance to taxation for the support of "The Standing Order" subjected them to severe criticism and sometimes to more trying experiences, and the prospect of more perfect religious liberty among the mountains of Vermont was attractive to them. Moreover the times were ripe for an intense religious interest. The preaching of Wesley and his associates had pricked the consciences of many and had awakened among christians generally an evangelistic spirit. Many an immigrant, no doubt, brought into the solitudes of the wilderness pungent religious convictions which isolation and loneliness served to increase in force. Pioneer preachers and evangelists itinerating among these new settlers were warmly welcomed and their efforts were fruitful in encouraging christians and leading others to conversion. Near the close of the eighteenth century a gracious revival of religion began almost simultaneously throughout the State; converts were multiplied; new churches were organized; the small associations already organized welcomed the new churches to their fellowship and watchcare. The correspond-

ence between the associations in the State and in other states served to develop a denominational spirit and enterprise. The success of volunteer itinerants encouraged the associations to send out their preachers among the infant settlements and to the frontiers of civilization and to the camps of the Indians, and thus organized missionary work began. The letters of Adoniram Judson and the visit of Luther Rice awoke the churches to the cause of world wide missionary work. The need of combined effort for the care of weaker churches and for the work of missions led to the organization of the Vermont Baptist State Convention. Various departments of christian enterprise led to the organization of societies specially entrusted to these branches. Sunday schools were organized and Sunday School Conventions became a necessity.

The women heard the call to special missionary service and their mission circles took a place of prominence in the local and State work. The young people rallied for service and for culture. Men and women endowed with the spirit of sacrifice gave of their earnings and income for the support of churches and the spread of the gospel at home and abroad. Generous bequests came into the treasury of the Convention, accumulating a fund for the more adequate support of pastors and for the maintenance of the weaker churches. Thus the denomination developed. Loved and honored leaders have lived and finished their work and others have entered into their labors. Some churches have had brief life and others have survived for more than a century, and now the Baptists of Vermont, well organized and with somewhat ample resources, are holding their place in the wide brotherhood of Baptists, and are trying to do their part of the work of the kingdom of Christ. This is an outline of the story which the following pages of the book attempt to tell.

History of the Baptists in Vermont

CHAPTER I

BEGINNINGS—CHURCHES IN SHAFTSBURY, POWNAL AND WALLINGFORD

Hostility between the English, the French and the Indians, delayed the permanent settlement of Vermont. Long after the colonies of Massachusetts and Connecticut had become prosperous, Vermont remained a wilderness. When, in 1724, by vote of the General Court of the Massachusetts Bay Colony, Fort Dummer was erected within the present limits of Brattleboro, a measure of safety was secured, and settlements slowly began in Brattleboro, Putney, Vernon, Addison and Pownal.

A small force of soldiers was sent to garrison Fort Dummer, and with them came Rev. Daniel Dwight, as chaplain. He was a minister of the "Standing Order," and, so far as we know, the first to perform the duties of his sacred office in this State, and the only one for more than forty years.

In 1760, the French finally capitulated, and Canada became a possession of Great Britain. Then the tide of immigration began to set strongly in this direction. The fertility of Vermont's soil and the wealth of her forests had long been known to soldiers, hunters, and adventurers, and these were among the foremost to become settlers, as soon as it was safe to do so.

Others came, lured by the prospect of pleasant homes, where they might be free from some of the ecclesiastical restraints to which they had been subjected in the older colonies.

Among the many immigrants, some were devout christians, who, true to their best impulses, united in efforts to establish schools and churches, and to evangelize their communities.

The first township, granted by Governor Winthrop, of New Hampshire, was Bennington, in 1749. Settlement here, however, was not accomplished until about 1760. Between 1760 and 1768, Wentworth had granted one hundred and thirty-eight townships, and these were called New Hampshire Grants. The grants required that every grantee should plant and cultivate five acres of land, within five years, for every fifty acres granted; and other conditions were imposed. In each township one share of two hundred acres was set apart for the "Society for the Propagation of the Gospel in Foreign Parts," one for a glebe for the Church of England, and one for the first settled minister. This provision for the first settled minister was very helpful to the infant churches in securing pastors, and an incentive to promptness on the part of the several denominations.

The first church organized within the present limits of Vermont was the First Congregational Church in Bennington, December 3, 1762, whose first pastor was Rev. Jedediah Dewey, from 1763 until his death in 1778. Other churches of this denomination were organized in Vernon and Westminster.

The Bennington church was composed of a zealous band of reformers called "Separatists," immigrants from Hardwick and Amherst, Mass. In this, as in many other instances, a portion of these New Light Reformers began to imbibe Baptist sentiments. This interrupted their harmony with those of their brethren who held on to the Pedit-Baptist system.

Seeking to promote their own religious comfort and advance the cause of truth, the Baptists removed from Bennington, some going north into the southwest part of Shaftsbury, near the present site of North Bennington, and others south into Pownal.

The gathering of Baptists in these two places and their increase may have been due partially to another cause. Samuel Robinson, one of the original settlers and the largest proprietor, was a

Congregationalist, who had an eye to the peace and unity of his own church and congregation. It is related of him that, when persons came to Bennington to purchase land, he used to invite them to spend the night in his hospitable home, and, in the course of the evening, he would inquire concerning their denominational preferences. If they were Congregationalists, then they were offered tempting tracts of land in the immediate vicinity of Bennington; if they were found to be Baptists, then the country about Shaftsbury and Pownal was described as a veritable Land of Promise; if they were Episcopalians, then Arlington was pictured as a land flowing with milk and honey, and thus, the unsuspecting settlers were sorted, and the happy result was four settlements, in which the people were somewhat homogeneous in their doctrinal sentiments.

The first Baptist church in Vermont was organized in Shaftsbury in the latter part of August, 1768, at a time when the inhabitants were greatly excited over the contentions between New Hampshire and New York, both claiming jurisdiction over the New Hampshire Grants. These grants had suddenly risen in importance, and a very strong current of immigration had set toward them for eight years previous.

The earliest records of this pioneer church have been carefully preserved, and, in quaint language, tell the story of its origin, and incidentally of the origin of other Shaftsbury churches. They reveal, too, somewhat clearly, the character of the founders of this early church, and the course of their church life. The first entry in the old book of records is as follows:

“Shaftsbury in the year, 1768.

“1ly. A number of christians, that had before Covenanted To watch Over one another for Good, had much labour about the Doctrins of Christ and the form of his house. Some of us hold that the Doctrin of laying on of hands is to be Imposed on Common believers, others hold not. Finally a Number agreed That Laying on of hands Should not hinder Our building together in Church State, Not holding it as a Term of Communion.

“2ly. we had a dispute about Telling Experiences. Finally we agreed that Telling of Experiences of a work of Grace upon the hearts of those who offer themselves to the Ch^h, is in

the general, Essential Steps toward admitting members Into the Ch^h.

"August ye latter End a Number of Christians being met Together after labour upon points forementioned we proceeded in the Following order.

"Cyprian Downer, John Millington, Sammuel Waters, Ichabod West, Reuben Ellis, Thomas Matteson, Lydia Barr, Join together in a most Sollem Covenant as a Church of Christ to watch over one another in the Fear of, and to walk in all the Laws and ordinances of the Lord as members of Christ's Ch^h, depending upon God for Grace."

That the church prospered in its earlier years is evident, from the fact that, in August, 1774, they wrote that they had thirty-nine members, twenty-one of whom were men. Thomas Mattison, one of the original members, was one of the first settlers in the town, and its first town clerk, a position which he held for more than forty years.

For twelve years this first church in Vermont was without a pastor. There were two members, with recognized ministerial gifts, whose record is so interwoven with that of the church, and so illustrative of its life, that we trace it in with special interest.

The Willoughbys were early settlers in Shaftsbury. Backus, the historian, speaks of Bliss Willoughby as a leader among this people, though never pastor. Mr. Willoughby was received into the church "as a private member, under no obligation to the church as a minister, nor the church under any bonds to him as such, but for him to preach when it is his choice, to have the same privilege of hearing as any other brother, upon which proposal Brother Willoughby said he could come into the church, and likewise the church manifested their freedom in opening the door to receive him."

In January, 1774, he was unjustly accused before the church, and fully exonerated by it. The trouble grew out of a misunderstanding over the sale of an iron pot. Although he was exonerated by the church, the trial evidently left a sting. November 22, he was kindly invited by the church to attend a meeting, at which some of the brethren made special effort to remove any stumbling blocks



SHAFTSBURY BAPTIST CHURCH

The first Baptist Church in Vermont was organized in Shaftsbury, 1768

in his way, and as a result, he "profest he found himself bound to attend meeting with the church, as a fellow sufferer and burden-bearer with the church."

The next month the church, with a single dissenting vote, "manifested their freedom that he should improve his gift in the church." At this same meeting, however, Brother John Millington and Samuel Doolittle, alleged against Brother Willoughby that "he did frequently on the Sabbath Day, the summer past, visit the house of Mr. McNiff, where he spent the greater part of the Sabbath." The church considered the matter and concluded that, although it might be lawful to do so, it did not appear expedient, especially when it grieved any brother. Brother Willoughby declared that he would have left off to go to Mr. McNiff's if he had known his going grieved any brother. The church concluded that they could not find whereof to condemn Brother Willoughby in the matter." However, Brother Willoughby shortly afterward withdrew from the church, declining to give any reason for so doing.

John Millington, another of the constituent members, had ministerial gifts;—a man evidently impulsive in disposition and wavering in his doctrinal beliefs. As early as March, 1770, the church recorded its conviction "that brother, John Millington, is called of God to be in readiness to take charge of the flock of God in Shaftsbury." When the question of his ordination came up the next year, there were objections so pronounced that the church concluded it could not "see Brother Millington to be a watchman as he now standeth." In May, 1773, Brother Millington having openly denied the doctrine of "God's election, and the parseverance of saints," the church could not bid him God speed.

About a year later he retracted, to the satisfaction of the church, and was restored. The next year he made public withdrawal from the church, "alledging that the church doth not weigh with God's balances, nor measure with God's rule, wherefore he chuses to be understood in distinction from the church." In November of the same year, 1775, Millington made public confession of his wrong in withdrawing from the church, rededicated himself to service, and was restored. At length, in the presence of a council,

and with the approval of the same, the church, "*excepting those before known as Aggrieved brethren,*" voted their satisfaction with Mr. Millington's qualifications to become pastor of the church, and he was formally ordained on Saturday, November 23, 1782. The record of this meeting adds this significant and peculiar paragraph: "Inasmuch as there is a number of brethren that cannot join in the present choice and ordination of our Elder, we allow them to consider themselves distinct by themselves as to their particular travel and government." This action gave birth to the Third or Middle Baptist church in Shaftsbury. Five years after his ordination, John Millington was summoned before a council and admonished, on account of neglect of the duties of his office, and for having changed his doctrinal sentiments from that of particular election to that of belief in universal salvation of all the human race, and on account of personal conduct having the appearance of evil. We hear no more of Brother Millington.

The church was destined to be without an ordained pastor for seven years, till one of her own young men was called of God to lead her many years in paths of peace and fruitage.

In 1789, Cyprian Downer, one of the original members who, as licentiate, had for some years been active in the Second Shaftsbury Church, reunited with the First Church and doubtless became a leader. A season of marked prosperity followed and the closing years of the century found the church enjoying the fruits of a powerful revival. During the years 1798 and 1799, seventy-three were added to the church by baptism, the ordinance being administered by several neighboring pastors, among them Lemuel Covell, Caleb Blood, and Samuel Rogers. On the 20th of December, 1799, two candidates were baptized about ten or eleven o'clock at night.

Referring again to the old records, we note the struggles of this first Baptist church in Vermont during its early years. More than once it became so weak in numbers and interest that it seemed to have become extinct, when the members would rally, reconsecrate themselves, put away differences and receive tokens of divine favor. It strove to maintain strict discipline, counting non-attendance upon the means of grace as a breach of covenant, subject

to discipline. It held family prayer "to be an eternal rule of righteousness, and binding upon all God's people, namely, heads of families. That they make their daily practice to call on God's name with their families,—want of unity in the family not being regarded as sufficient excuse why one should not pray with his family." One brother, after being kindly labored with in vain, was disfellowshipped on the ground of neglect of this duty. Occasionally a member withdrew from the church for reasons that seem eccentric, as when Brother N. and his wife did publicly withdraw from the church alleging "that the church doth shut out the witness of God and the ark of God's covenant is not with us," or as when Sister M. withdrew, "assigning this as her reason, that we have not got the Gospel with us. She gits the evidence of what she charges is true in our neglecting the salutation that Paul speaketh of, and the washing of the saints feet in an external way; also that we do not sacrament in the evening only." In disciplinary action, the church, as a rule, appeared to be proceeding, not as a judge between parties at variance, but as counsellor and peacemaker.

One institution feature of this church is worthy of note. The record reads, "To communicate in temporal as well as in spirituals to the wants of the needy we have hit and agreed upon the following mode, viz: To lay by in store for said purpose a public stock in the church, to be distributed to the sons of need as their necessity shall appear to call for the same." They encouraged great plainness of speech at church meetings and at other times, in order to know each others' circumstances in respect to temporal needs, and appointed Thomas Mattison to have charge of receiving and distributing their bounty, under careful direction and under obligation to make frequent and correct reports of all transactions. To guard against any misapprehension, the quaint record of this plan closes with the remark, "Now it is not our meaning by drawing out our breasts to the hungry to nourish the least idleness or imprudent management in any matter, for we are sure it is the duty of all according to their ability and opportunity that they are not slothful in business but fervent in spirit serving the Lord."

The following entries are of historical interest, reflecting as they do the political troubles growing out of the contest between Vermont and New York over the New Hampshire grants, and also from the presence of Tory sympathizers with Great Britain in the Revolutionary period.

"March 23 1774 att a Chh Meeting 1st; after Prayer to God Considered a difficulty that Br. William Fareman and Amaziah Martin Brought into the Chh, which they had with some of the Brethren, Because they have assisted the Mobb against the Yorkers, but when they Came to talk with the Brethren in the matter they find a Disposition To Pass by and forgive one another, what Ever hath Been Done of that Nature.

"2ly the Chh Concludes that agreeable to the advice of the Governor and Council of New York, it Is Right for Every man to keep his Possession and not to be Turned out of it as things are now Circumstanced.

"3ly the Chh Doth wholly Renounce Resisting the authority, or opposing any office, in Bringing any man to Justice for any Crime that he hath Committed or from bringing any to Pay his Lawful Debts.

"First Wed. Sept. 1779

"2ly Considered the Accusation of Br William Farmer and Amaziah Martin against Br. Clark For Sending for them, in Military order, when they ware Accus'd with Inimical Conduct Toward the Country.

"The Church Conclude that we Cannot Find Whereof To Condemn Brother Clark in the matter, on the Contrary Do Judge Brother Farmer and Martin's Reasons Insufficient and hold them Under Admonition for the same.

"The 20 December 1798 Br. John Goodinear and Sister Hurd Baptized by Elder Lemuel Covel about 10 or 11 o'clock at Nite of the 3d 20th."

THE SECOND CHURCH IN SHAFTSBURY

On the first Wednesday in August, 1780, Cyprian Downer and several others, members of the First Church, requested dismission

that they might organize a church by themselves, in fellowship with the mother church, assigning as their reason the distance of their homes from the place of meeting. These with some others living in the locality called Maple Hill, united in church relation. The church was sometimes called the Rhode Island church because many of its members were from that State. This church was also one of the constituent members of the Shaftsbury Association, and at the time of its organization reported a membership of thirty-four. They seem not to have had an ordained pastor at all till 1827. They never had a meeting-house of their own, and hence could not well sustain a pastor in his labors. But, with the aid of Brother Cyprian Downer and Deacon Sly, they maintained their visibility for more than forty-five years without a settled pastor. In the year 1799, this church shared in the great work of grace that blessed the town, and added fifteen to their membership, making thirty-six in fellowship among them. No returns were made from this church to the Association for more than twenty years, from 1807 to 1827. At this last date they reunited with the body reporting the name of Elder Daniel A. Coon as pastor, and a membership of fifty-five, having evidently been refreshed and strengthened by a revival of religion, as the First Church had been that year. Elder Coon left them in 1830, and we next find the name of Elder Robert R. Bennett among them as pastor, from 1832 to 1835 and again in 1838. In 1831, they enjoyed a revival and reported twenty-four baptized in 1832, with a total of sixty-four members. Again in 1838 and 1839 a few more were baptized, while the central church was sharing a blessing, but their numbers diminished until, in 1841, they were dropped from the minutes of the Association and ceased to be counted a church in gospel order.

THE THIRD SHAFTSBURY CHURCH, OR THE MIDDLE CHURCH

The action of the First Church, in connection with the ordination of John Millington, to which reference has been made, resulted in the "aggrieved members" uniting to form a church called the Third or Middle church. The unhappy relation of these to the members of the parent church was amicably settled a few years later, and the two churches brought into fellowship, which

continued till the revival of 1798 and 1799, when this third church was merged into the other churches and ceased to maintain an independent existence.

THE FOURTH BAPTIST CHURCH IN SHAFTSBURY

The Baptist church in Shaftsbury called the Fourth, afterward, for a season the Third, and since 1844 the only church in town, was constituted in Bennington on the 19th of August, 1783. The articles of faith and church covenant which appear among the papers of the church, are subscribed to by twenty-four members in 1787, and are very similar to those which the church now recognizes as theirs and which are contained in their printed rules.

Although the records of the first formation of the church are very incomplete, still enough is recorded to show the views which these fathers and mothers in Israel entertained, at that early day, in respect to some leading and important parts of church discipline, to wit: "That persons not baptized according to Scripture example should not be admitted to the communion; that no trespass or offence committed by any member should be brought into the church, without evidence to prove the fact, nor without private steps of labor first taken; that every member is bound by the law of Christ to attend the meetings of the church, except for some reasonable excuse; and that no brother should go to law with a brother."

The meetings were held in Bennington until January 16, 1785, after which time the center of Shaftsbury appears to have been their place of meeting. Elder Amos Burroughs was at this time preaching for the church, and so continued until after the first meeting-house was erected in 1786. During this year a very extensive revival of religion was enjoyed. It appeared as if the Lord approved the pious design of His people erecting a house for His worship, in this then newly settled country, and poured out His Spirit upon them, even before their house was completed, and a number of valuable members were at this time added who were afterward pillars of the church.

The meeting-house finished, the revival past, now came a scene of trial. Elder Burroughs, who had been preaching for some

time in town, was a man of ardent temperament, but somewhat periodical in his religious feelings, and seemed better calculated to enlist the feelings and kindle the passions than to instruct his hearer in the doctrines and duties of christianity. He had ardent friends in the church, whose views and tastes corresponded with his own, who wished that he might be settled as pastor, while others looked for other gifts and qualifications to unite in the man whom they should place in the charge of the church as pastor and teacher. After patient waiting and the exercise of mutual christian love and forbearance, Elder Caleb Blood was settled as the first pastor of the church in 1788.

In 1794, this church enjoyed another revival season in which *thirty-five* were added to their number. But the most extensive revival ever enjoyed by this church, commonly referred to as "the great reformation," commenced in the spring of 1798 and continued nearly a year. During this revival *one hundred and seventy-five* were added to the church. Of this number, however, about twenty who had sustained a relation together as the Salisbury church in the south part of the town, dissolved that connection and united with this church, so that subsequent to this period this church was usually called the Third instead of the Fourth church as heretofore.

POWNALE

A few Baptists were gathered into a church in Pownale by Rev. Benjamin Gardner, of Rhode Island, in 1772. The town was settled by the English ten years before, and the people had been living in a very careless way, neglecting public worship and indulging themselves in all kinds of vanity. In March, 1773, they were afflicted with a serious distemper, which greatly alarmed them, and led them to attend upon the means of grace in large numbers. The church increased to sixty members, as a result of this awakening, but owing to the defection of their pastor from the purity of a minister's life, their prosperity was short. His fall threw them into confusion. They remained unorganized till 1781, when they were visited by a minister named Francis Bennett, from Rhode Island. By his efforts they were reorganized, November 25, 1782.

But for this unhappy break in the organization of the Baptists in Pownal, the present Pownal church would have the distinction of being the oldest living church of Baptist order in Vermont. That honor is now held by the Baptist church in Wallingford. Caleb Nichols became pastor of the Pownal church in 1788. In *Miss Heminway's Gazeteer* is this tribute to him: "He came to Pownal bringing with him only fair paper credentials but, what far exceeds, a heart glowing with love to God and man. And now, instead of using his violin to captivate the thoughtless throng, he is engaged with successful zeal in sounding the gospel trumpet. His life and conversation are exemplary. His preaching is spiritual and animating, pretty full of the musical 'New Light' tone, but his gift of prayer is his excellence, for he not only prays as if he were climbing Jacob's ladder to the portals of heaven, but his expressions are so doctrinal that a good sermon may be heard in one of his prayers." The following inscription appears on his tombstone: "Sacred to the memory of faithful service as a minister and watchman over the First Baptist Church in Pownal. Departed this life the 27th of February, 1804, in the 61st year of his age. He was born in Exeter, R. I., on the 12th of March, 1743." Stephen Wright, in his History of the Shaftsbury Association, furnished the following facts, "Of the progress of this church during the pastorate of Elder Nichols, we can give but a meager account from the materials at hand. Suffice it to say that in the last ten years of it there were added to the church one hundred, raising them to an average number during his ministry of one hundred and thirty members." This church first united with the Shaftsbury Association in 1793, with seventy-two in their fellowship. The next year they reported the large accession of sixty-four to their number, with a total of one hundred and thirty-seven.

WALLINGFORD

The history of the Wallingford church, the oldest of the Vermont Baptist churches now existing, begins February 10, 1780, when as the record reads, "A number of brethren and sisters to the number of twenty-two, living in the townships of Clarendon and Wallingford, met together on previous agreement at

the house of Titus Andrews in Wallingford, on the important affair of joining together in church state and in covenant relation. The meeting was opened by solemn prayer to God for assistance and direction. Made choice of Elder Elisha Rich moderator. Then first gave our sense of the Scriptures in our confession of faith and practice, which we mutually agreed should be more particularly expressed in our Church articles. 2d, Made relation to each other for mutual fellowship. 3d, Solemnly covenanted together as brethren to watch over one another in the fear of God. 4th, The Elder made a public declaration of our solemn obligations to be faithful to God and each other as the rules of the Gospel require."

The names of these who thus covenanted together are, Eliakim Richmond, Eber Murray, Caleb Handy, George Jenney, Stephen Arnold, Elkanah Cook, Edward Bumpus, James Bumpus, Hezekiah Rhoades, Titus Andrews, Ichabod G. Clark, Reuben Ives, Joseph Randall, Thankful Cook, Phebe Arnold, Rachel Walker, Jerusha Bumpus, Love Andrews, Dorcas Clark, Damros Rhodes, Sabra Randall.

It appears from the records that on the same day, February 10, 1780, "The church chose Eber Murray to serve as a deacon for the present" and Joseph Randall, church clerk, which position he held for fifty-four consecutive years.

Fortunately, a carefully prepared history of this church from the original records was written by Rev. S. H. Archibald in 1880, from which the following facts are taken for the most part in the language of the historian.

It may be mentioned that Titus Andrews, in whose house the church was formed, rests under a cloud by reason of a vote of the town December 17, 1778, allowing him "to become an inhabitant of the town on his good behaviour, and his making a public acknowledgement to the inhabitants of the town," did well redeem his pledge and proved an excellent and useful citizen, despite his Tory predilections, which rightly placed him under the ban of his townsmen. And it is also fitting to record that several of the constituent members of this church served in the Revolutionary army as valiant defenders of the country.

1 It is generally supposed that this was the first religious organization in town, but there is credible evidence that certain of

the inhabitants of Wallingford, wishing to evade military duty, professed themselves to be Friends, and organized a society of that order in 1777, which existed till about 1790. There is, however, equally indisputable evidence that the settlers of this region were, for the most part, inclined to Baptist sentiments. No other church was organized, so far as is known, prior to 1792, when the Congregational church was instituted, though from certain town records it is evident Presbyterians and Congregationalists were settled here.

The confession of faith agreed upon contains little that is peculiar. The seventh article is as follows: "We believe that the laying on of hands is an ordinance of Christ, to be administered on all set apart for officers of the church, and on private members that see it to be their duty when baptized, but not to be as a bar with those who do not." This last clause concerning the laying on of hands on private members was not expunged until May 31, 1844. The eleventh article reads thus: "We believe it to be our duty to administer of the good things of this life to the wants and necessities of our poor brethren, either ministers or people, according to our several abilities, and also in all public charges of the church." There is nothing particularly noticeable in the remaining articles. With the exception of the above clauses these articles remained unchanged till July 30, 1852, when articles known as the "New Hampshire" were adopted.

Sometime in April, 1780, the church chose Joseph Randall to serve as deacon for the present. The next record shows the commencement of what was a frequent procedure for many years. "At a church meeting held in Clarendon the first Saturday in July, 1780, a committee of four was appointed to labor with a certain man and his wife for walking disorderly. This labor was prosecuted until we find that the man had made himself a public example by drinking and other unlawful conduct, for which the church on March 7th, 1781, voted to send him "a letter that they withdraw fellowship from him."

In the history of this church upward of one hundred are reported as excluded, quite a number of whom afterward confessed their fault and were restored. By far the greater part of these were

cut off previous to 1820, and the most of these by reason of drunkenness and other sins induced thereby. The temptations to drink in those days were manifold; everyone was expected to indulge, and many who had formed the appetite were unable to resist, and fell into drunkenness and kindred vices. In the cases of excluded persons, a letter was sent notifying the individual of the act of the church. Copies of many of these letters are found in the records. There is a loving tenderness and warm Christ-like spirit displayed in these letters.

At first there was no regular pastor, but Elder Rich preached more or less of the time, and it is shown by the records was desirous of becoming their pastor. This led to much conference and prayer and brethren from abroad were counceled with, but no agreement could be reached whereby Elder Rich could become pastor. The difficulty appears to have been that Elder Rich proposed a new constitution, which the church was not prepared to adopt. Accordingly he withdrew, and a number of brethren followed him with the intention of forming a new body. Concerning Elder Rich, it is proper to remark that in other fields he proved an efficient and useful minister of Christ.

It was a custom of the church, when in any special straits, to appoint a day of prayer; and when any special matter was under consideration which threatened division, there would be appointed also a meeting for conference on the following day; and in some manner the brethren would maintain unity.

August, 1784, the church held a meeting at Moses Hinman's and "Proceeded to inquire for gifts in the church. First, for the gift of *preaching*, and found it in Brother Samuel Lathrop, and generally satisfied that he had the gift of *lead*." A day in September was appointed for further inquiry for other gifts, and when they met they "supposed the gift of *exhortation* and *prayer* to be given to Joseph Randall, and Mebediah Angell, which they ought to wait upon; likewise supposed Eliakim Richmond to have the *gift of prayer*; all which were public gifts and to be waited upon and improved in the church." It is interesting to conjecture what changes might be wrought if the same plan were pursued in all our churches now; whether some in official position might not be re-

manded to the more private walk, and some be called to officiate who now hide their light. The plan seems conducive to humility and to resemble the Apostolic method of choosing men to be leaders.

The action of the church in regard to singing is interesting and worthy of record. There was an impression among the churches at an early day that only professing christians should take charge of the singing, and in this church one and another was assigned to this duty. Thus, in November, 1800, a committee was appointed to select the tunes and have the entire matter under their charge. January 17, 1801, "After conversing on the subject of singing, agreed to sing once in a day by reading." As late as December, 1813, the church "mutually agreed that no person, not a member of any church, should be called on to lead in singing or preach in the church." One of the items March 2, 1816, is, "We will regulate the singing, the lead of the singing we will keep under the government of the church, if money and pains will effect it; if not the young people shall have the lead at all times when we fail." April 10, of the same year, however, it was voted that "if there are persons present qualified to lead the singing, though they are not church members, yet they are to be improved in that way." So far as the records show, the matter was dropped here forever.

The proceedings of the church in the choice of their first pastor are exceedingly suggestive. After appointing a special day for consideration of the matter, on February 2, 1787, "the church agreed, from the satisfaction they have of Henry Green's gift in doctrine, to request him to come and preach to them all the while if he sees it to be his duty, if not as much as he can." In March, we find a record of the names of those who joined in the request to "Brother Henry Green to come and take the watchcare of them as an under-shepherd, to lead them through this wilderness—and to set him apart for the work." Others are recorded as having "a freedom that the said Henry Green should come and take the pastoral care of the church in this place. The distinction seems to be that while a part *requested* him to do so, others did not join in the request, but were *willing* he should come. At another meeting some not present before signified their assent to the action of the church, and their names are entered. March 31, at a church meeting, Brother Green

gave the church to understand that it was the "freedom of his mind to live with them the present season and preach to them, and get further acquaintance, and if light opens, and the doors open agreeably to God's word, to comply with the request." May 31, the question was asked, "Whether their satisfaction of Brother Green's gifts was enlarged." All answered in the affirmative. "The church then proceeded to appoint brethren to make inquiry and see if they can find a farm to purchase for Brother Green, and inquire how much help can be had from the brethren and friends." With due seriousness and care the call was finally extended, and accepted, a council assembled and Brother Green ordained. The ordination took place on the 4th of October, 1787. The ordination services were by a presbytery chosen by the church, instead of by the Council. Joseph Randall was ordained deacon by the same presbytery with Brother Green added for the church.

Henry Green was now some twenty-seven or twenty-eight years of age, and he gave twenty years of faithful labor to the church, nearly four times as long as any pastor since served up to 1880, and by far the most prosperous years, apparently.

The town records show that the town, as a civil body, had a voice in the settlement of Mr. Green. Mr. Green was the first settled minister in town, but for some reason not clear some dispute arose in the matter of right of land, and October 3, 1787, as appears on the town records, a committee "was appointed to agree on a settlement of the affair." This committee reported as appears on the same day, "That the right of land for the first settled minister in town be equally divided, in quantity and quality, between the Presbyterian and Baptist churches."

In the records of a town meeting held December 24, 1793, this entry is found: "A motion was made to try the minds of the meeting to know whether they are agreed in Elder Henry Green as a minister for the town of Wallingford, unanimously voted in the affirmative. Then voted that Elder Green for the time being be appointed for the examination and approbation of regular ministers of the Baptist, Congregational and Presbyterian orders to preach with us occasionally." What the town, as such, had to do with this matter is not so clear at this day.

A somewhat unusual matter is to be found in the church record of April 30, 1789. It seems there were two classes under consideration; some who were comparative strangers would wish to unite with the church. Concerning these it was determined the church was in duty bound "to extend their watch and care over them for such a term of time as shall be necessary to form a suitable acquaintance." But the other class, it appears, did not want to be in church membership, hence this vote: "If any person wishes their watch and care, for the benefit of good christian society, it is our duty as individuals to watch over them, but not as a church act." Some cases of watch and care were immediately acted upon in accordance with this rule.

Wednesday, June 20, 1792, Colborn Preston, formerly a member of Elder Rich's church, was ordained by a council as deacon. Preceding the ordination, Mr. Preston gave a relation of his travail and *call to the office of deacon*, with his ideas of the duty in the same.

A question concerning infants came up at a church meeting, December 27th, 1792. "Brother Stephen Arnold manifested a wish to know the sentiment of the church in respect to dedication of infants in public." The church manifested their minds as follows: "That every brother or sister hath a right in any public meeting to ask the privilege of having mention made in public prayer, either in sickness or recovery; and if any brother or sister have a child born and wish mention to be made publicly of their thanksgiving, and wish to dedicate themselves and child to God, and wish for wisdom to train it up in the nurture and admonition of the Lord, either having the child at home or at meeting; if the child be at meeting, that mention be made to the public, without presenting the child to the minister." So careful and judicious was this early church in dealing with a question which has caused so much discussion and, as we believe, unscriptural practice.

For many years the church held its preaching services and conference meetings in private houses, sometimes in one place, sometimes in another. Some meetings were held in Mount Holly before a church was organized there. The members were widely scattered and much inconvenience was experienced. Propositions to build a meeting-house were, from time to time, considered, but

it was difficult to agree upon a place. The Clarendon church wanted the services of the pastor of the Wallingford church part of the time and objected to some of the locations proposed. To settle the question a council was called. Their decision was that the Clarendon people ought to consent for Elder Green to preach constantly in the town of Wallingford at such place as may best accommodate the church in Wallingford, and the inhabitants in said town. The council also set a stake where, in their judgment, the meeting-house ought to be built; and their advice was accepted, a tax raised and a meeting-house erected and finished in 1800. It was used by Baptists and Congregationalists for the most part, but occasionally occupied by others.

May 30, 1798, seventeen members were dismissed and organized into an independent church in Clarendon, William Harrington being ordained their pastor the same day, by a council called by this church.

Sanford Moon was ordained deacon, May 25, 1803. This is the last occasion on which a deacon has been ordained by this church.

Without any general revival the membership of the church increased from fifty-eight, in 1789, to eighty-nine, in 1795. In the revival of 1798-1800, forty-one were received by baptism, besides those received by letter, and in 1802, the membership was one hundred and thirty-eight.

In 1795, and again in 1800, the Association met with this church, and in January, 1796, there was a meeting of delegates from the churches of the Vermont Association, held here to "revise and make amendments to the constitution of the Vermont Association." The result of their labors was printed in a pamphlet. After being discussed at three successive annual meetings of the Association it was, after some amendment, adopted in 1798.

In 1804, the most extensive revival ever enjoyed by the church occurred. Some of the time baptisms occurred every week, and in a period of six months one hundred and fourteen were added to the church. In 1805, the membership was reported at two hundred and twenty-five, the largest it ever attained.

A considerable number of the members of this church were living at Mount Holly, and the church had voted to have Elder Green and others go there at sundry times and hold meetings and

administer the ordinances. In 1801, a council was called, which did not deem it advisable to have a separate church there. Finally a council met September 6, 1804, and twenty-three members from this church were recognized as an independent body. Around this nucleus, Rev. Daniel Packer subsequently gathered a church exceeding four hundred in its membership.

In financial matters, the church from the first held theoretically to an adjustment of the pecuniary burdens of the church upon all the members. In 1789, the church voted "That when any wants or necessities of the church appear, the deacons shall call for a contribution, keep an account of what each contributes, and lay it before the church. And if any have not come up to their duty they are to be admonished; and if any have overdone they are to be abated, according to the judgment of the church for that purpose, that there may be an equality in the church." Two principles are here asserted; one that every member is to give something according as the Lord hath prospered him, this being in strict accordance with the eleventh of the articles of faith before noted; there is to be a division of burdens. The church was to be the final judge. Another scriptural principle recognized in the vote of 1789, is that the deacons are to be the business managers of the church. One scripture principle seems not to have been recognized with equal clearness, and that is liberality in dealing with the pastor. At first the compensation was in the form of some assistance in his farm work. April 18, 1799, it was agreed to give Elder Green forty dollars this year in cattle or grain. The next year it was increased to eighty-five dollars. In 1801, the church agreed to raise one penny on the pound on their church list for the assistance of Elder Green the present season. This would be about four dollars and twenty cents on a thousand dollars. The same amount was assessed the two following years. In October, 1805, there was an arrearage. It was voted that this debt should be paid, forty dollars for the then current year, and one hundred dollars per year in the future, and that the Elder should be assisted one day in the winter to get his wood; but this was not done till Mr. Green had asked for his dismissal from the pastorate on account of his small salary. In 1806, he was allowed to go to West Clarendon half the time. The records do not state, but there can be no doubt that his dissolving

of the pastoral relation in January, 1807, was occasioned by lack of financial support. The church thus lost a faithful pastor. The years immediately following were marred by dissensions and bickerings which might have been avoided.

CHAPTER II

SHAFTSBURY ASSOCIATION

The association of churches had its origin in an impulse as natural and instinctive as that which led the early disciples to meet often of one accord in one place. The natural longing for fellowship in worship and in work accounts for the organization of both churches and associations of churches.

For twelve years the Baptist church in Shaftsbury lived in isolation. It was a lone star in Vermont, save for the brief period when the church in Pownal was visible. To the north were no other Baptist churches. To the south, in Massachusetts, was the Baptist church in *Cheshire*, organized about 1770.

In the year 1780, a Second Baptist church was organized in Shaftsbury, largely from members of the First church. About the same time two churches were organized across the New York line; one in Stillwater and one in White Creek, from fragments of earlier organizations, which had been scattered by the devastations of the war of the Revolution.

Between the two older churches and the three younger ones, there was a natural bond of fellowship, and they formed an association in 1780, and on the 12th day of June, 1781, held their first anniversary in Shaftsbury, and assumed the name of The Shaftsbury Association, an honorable name from that time till now.

This little organization became the rallying point for churches over a wide area, until it included in its membership churches in what are now seventeen counties in three states, to which should be added five churches in Upper Canada, beyond the waters of the Niagara River.

At the first anniversary of this body, held with the First Shaftsbury church, June 11, 1781, Lemuel Powers was ordained, probably at the request of the Stillwater church, that he might be-

come their pastor; as his name stands connected with this church just before and just after this event. Mr. Powers was pastor of this church and a member of the Shaftsbury Association till the time of his death, about twenty years. Stillwater was his only pastorate and a very successful one, as the church increased in numbers till, in 1793, it reached four hundred and thirteen. In 1789, thirty-three were baptized; in 1791, one hundred and eighty-two; in 1793, ninety-one; and in 1790, another church was added to his which had been gathered in the same town by Beriah Kelly. For several years the Stillwater Church was the largest church in the Association. Mr. Powers was chosen moderator of the Association in 1797, a position of honor in that large body of forty-eight churches and three thousand five hundred members. This may have been the last time he attended the Association, as he is known to have been absent in 1799 and is reported as having died in 1800. President Millard Fillmore married a daughter of Elder Powers.

The following conspicuous notice appears in the minutes of 1797: "TAKE NOTICE! A certain man has been traveling around the country in the profession of the ministry, sometimes calling himself Dudley Young, and at other times Peter Powers, alias Walter Powers. He was whipped last fall at Northampton, for stealing a horse, and declared he was Elder Lemuel Powers of Stillwater. Who the fugitive is we know not, but take this method of clearing the character of Lemuel Powers of the charges that were proved upon the vagrant. Elder Powers is a large fat man with large eyes; but the counterfeit is a slim man with small eyes."

So large a portion of the Shaftsbury Association was for years outside of Vermont, and so small a portion within it that a history of the Baptists of Vermont would hardly include a full history of the Shaftsbury Association; but from the first the Vermont churches were influential in this body and bore their full share of its important and interesting work. Five years after its organization, the Association numbered fifteen churches, in which number is included two other Vermont churches, the Wallingford, and the Halifax. None of these churches had pastors at that time.

The founders of the Association had clear and definite ideas as to the powers and limitations of an association, and these they placed on record by publishing in their minutes, in 1791, a paper

prepared by Elder Caleb Blood as a circular letter. The first part of the letter concerns the nature, business, power and government of a christian church; the second part concerns the association, and because it contains ideas on this subject, held and practiced by associations generally at that time, may well be included as an important part of our history.

“By an association we mean no more than a number of churches in sister relation, mutually agreeing to meet by their delegates at stated seasons, *for free conference* on those matters that concern the general good of the churches; that we might be mutual helpers to each other, by giving and receiving intelligence of each other's welfare; that we may sympathize with and pray for each other, and so be partners in the joys and sorrows that await us in this changing world.

“In which conference any *church* has a right to propose any question that relates to *doctrine* or *discipline*, provided that such questions are always so circumstanced that the solution of them will not interfere with the *government* of particular churches. On authentic information of the purity of faith and practice of any sister church, which desires to be received as a member of the conference, it is the privilege and liberty of this association to give them fellowship, and to receive them as a member of this conference. But in case any church or churches shall apostatize from the faith, and become corrupt, on information from sister churches, who have taken gospel steps to reclaim them, and have not succeeded, but have *necessarily* been called ‘to withdraw from them,’ it is the duty of this association to sympathize with those grieved churches in their sorrows, and to inform the churches in general, that we consider those churches who have fallen no longer in our fellowship. It is (also) the duty of this association to give information of *apostates* and *corrupt men in the ministry*, that the churches may not be imposed upon by them. In case any church that is a member of this conference shall neglect to attend with us in conference, it is but an act of brotherly kindness in us to inquire into the reason for such neglect; and if *any church* chooses not to meet any more with us, in this manner, it is *reasonable* they should let us know it, in a christian way. If any church think it best not to continue a

member of this meeting, it is *unreasonable* to publish their names annexed to the transactions of the meeting, of which they did not consider themselves members.

"In such cases we may drop them from our minutes, and publish the reasons for so doing. But any church *not becoming* or continuing a member of this conference, is not considered a bar of our fellowship with them.

"Finally, brethren, we consider ourselves to have *no power as an association* to determine any cases of discipline in the churches, but we are only to *give our advice and opinion* in those points, and intelligence, in such matters as come within the limits of a *free christian conference*.

"From what has been said, we learn that it is the *church only*, and *not an association* of churches or of *ministers* that is authorized to execute church discipline.

"We are sensible that some may object to this and say that the church is imperfect and liable to make wrong judgments. True, but if we admit of *decisive councils* to whose judgment the church *must* submit, if their judgment is in opposition of the church, and the church is not convinced that they were wrong,—they cannot restore the member rejected, without counteracting their own judgment; and if they do it upon the judgment of others, still they can have no more fellowship with such a person than before. It appears hence, that *decisive councils* immediately militate against real fellowship, and gospel union in the churches. But councils for advice only in difficult cases are useful. In this way churches and brethren may gain light, and all their difficulties be happily settled."

The Association scrupulously kept itself within the bounds thus carefully defined. It entered into correspondence with other associations, received delegates from them, and sent messengers to them, and thus kept in touch with the rapidly increasing number of Baptist organizations. Its circular letters were carefully prepared and were upon vital subjects.

The period from 1792 to 1800 was one of rapid development. From twenty-six churches, nineteen ministers, and seventeen hundred and fifty-four members, it increased to forty-six churches, having thirty-three ministers, and more than forty-one hundred members,

after dismissing several churches to other bodies. Elder Caleb Blood and Elder Caleb Nichols, representing respectively the fourth Shaftsbury and the Pownal churches, were among the most prominent and influential ministers in the Association. The Pownal church united with the Association in 1793, and the year following entertained the Association under happiest circumstances; the church having received during the year previous sixty-four new members, bringing its membership up to one hundred and thirty-seven.

The Otsego Association was organized in 1796, and came into most sympathetic relation to the Shaftsbury, as was natural, for several of the infant churches had been planted and watered by Elders Blood, Nichols, Cornell and Craw.

The year 1789 witnessed a gracious revival in many of the churches, none being more favored than the Fourth Shaftsbury, a full account of which will be given in another chapter. One hundred and seventy-one were added to that church during that eventful year.

The correspondence of the Association widely increased till, in 1799, there were twenty-two associations sending minutes or messengers, thirteen of these associations being south of Philadelphia.

To this Association, in 1797, came messengers from the Stonington, Warren, Leyden, Vermont, and Philadelphia associations and took seats with them, and minutes were received from a number of Virginia and North Carolina associations. A worthy company of men were present. The names of these pastors and delegates are suggestive of old-time family religion. Parents name their children after those whom they honor, and pray that they may be worthy of the name; and no names were so common in early days as those of Bible characters. Here are ninety-eight names and all but fifteen are Biblical. To read them is like a wide review of Scripture history. Thomas, Elisha, John, Isaac, Peter, Stephen, Daniel, Abijah, Matthew, Nathan, Samuel, Joseph, Eli, Jeduthan, Joshua, Ezra, Abel, Israel, Ezekiel, Issacher, Jonathan, Aaron, Gamaliel, Hezekiah, Lemuel, Benjamin, Caleb, Judah, Reuben, Jesse, Jeremiah, James, Sylvanus, Thaddeus, Ebenezer, Elijah, Lazarus, Solomon.

This session, in 1880, was held in Elder Blood's meeting-house in Shaftsbury, and he was chosen moderator. By this time the Asso-

ciation consisted of forty-six churches with a total membership of forty-one hundred and twenty-seven. A painful feature of this session was the disfellowshipping of two churches, on account of the conduct of their pastors, and the failure of the churches to take satisfactory action in the premises.

An appeal for help came at this time from the Partridgeville church, stating "that they were in distress, by being taxed, and having their property sold at public auction, to assist in building a Congregational meeting-house; that there was some hope of obtaining redress if they could raise money enough to carry on a suit at law." They therefore requested the advice and assistance of the Association in their embarrassed situation. After some deliberation, it was proposed to request a contribution immediately, for their assistance; \$45.50 were collected. The Association also advised them to strive to be at peace with all men, but at the same time to use all lawful endeavors to preserve inviolate the rights of conscience and property; "And as we think the conduct complained of is in violation of both we conclude that they have a right to stand in their own defence; and do promise to afford them further assistance if needed to relieve them from their present distress." In order to carry out the above mentioned purpose the Association appointed Elders Werden, Leland and Smith a committee to deliver the money collected and to report to the churches what further assistance they might need.

1801 marks the beginning of a new era in associational work. At this session, the Shaftsbury Association became emphatically a missionary body in a wide sense. Elder Caleb Blood preached the introductory sermon on the text Matt. 23: 8. "Be not ye called Rabbi, for one is your master even Christ, and all ye are brethren." The customary routine of business was followed. The proposition from the Philadelphia Association respecting a General Conference was considered and after deliberation it was concluded that, "at present, we have not sufficient light on the subject, to see the utility of such a combination; therefore, voted not to engage therein till we have further light thereon."

Then Elder Lemuel Covell, of Pittstown, rose and made a proposition for "raising a fund by contribution, for the purpose of

sending missionaries to preach the Gospel in destitute parts of our frontier settlements, and as far as we may have opportunity, among the Natives of the Wilderness." The mover of this proposition was the pastor of the Pittstown church. He was a man of slender constitution, subject to frequent attacks of disease, aggravated, no doubt, by his intense labors of various kinds. He was a man of more than average ability, and his natural talents had been so improved that he was a very interesting and acceptable preacher. He labored under many seeming disadvantages, from the depressed state of his outward circumstances by which his sphere of usefulness was considerably circumscribed. It was not his lot to be favored with much of this world's goods. He was one of the poor, whom God chose to be rich in faith and inheritors of the kingdom. Preaching was his element. The doctrine of salvation by the cross was his grand theme on which he dwelt with peculiar pleasure. His voice was clear and majestic and his address manly and engaging. Few could hear without feeling in some degree the force of truth. This man's heart was yearning for those who, scattered abroad, had not the privileges of the Gospel, and he was as ready to go himself on such errands as to send others, and did go and shortly fell in the midst of missionary efforts.

His proposal was received with marked favor and it was voted to recommend to the churches to take it into mature consideration; "and those who are disposed to adopt so benevolent a plan to signify it in their letters at our next session; and likewise to make liberal contribution and send it forward at the same time to begin said fund, to be entrusted in the hands of such Committee or Trustees as the Association shall appoint to receive the same, and appropriate it to the above use as they shall from time to time think proper. And to contribute annually for the support of the same till the churches contributing shall judge they have sufficient cause to discontinue such contribution."

Before the close of the session, Brethren Elder Joshua Craw, and Elder Samuel Rogers expressed their intention to travel abroad in the course of the year for the purpose of visiting and preaching in the distant parts of the wilderness, and the Association gave them recommendations and encouragement and promise of prayers.

At the next session, 1802, a plan proposed by Mr. Cornell was adopted. The plan was the appointment of a "Committee charged with Missionary Contributions," consisting of six ministers and six laymen, who should have charge of the money contributed by the churches for the maintenance of missionary effort, who should examine missionaries and recommend those whom they approved, and determine the time and place of their labors, which should be in the new settlements of the United States and Canada where the inhabitants were destitute of the preached word and unable to obtain it. They were to pay the missionaries sufficient for their expenses and no more. The missionaries were to keep careful account of their expenses and restore to the treasury any surplus above their expenses, and to make a full report of their work. In accordance with this plan the first Committee appointed consisted of Elders Abijah Peck, Caleb Blood, Isaac Webb, Justus Hall, Joseph Craw, and Lemuel Covell; laymen, Deacon William Stillwell, John Rouse, Joshua Mattison, Isaac Brewster, Stephen Carpenter, and James Green.

Under this plan the Association began at once its beneficent missionary work, which was to continue for many years. Elder Caleb Blood, one of the first Committee, was one of the first to volunteer for the difficult and sacred service. The account of his first missionary journey has been preserved, and as illustrative of the pioneer work of these missionaries it is full of interest.

Until 1806, the Association carried on its missionary work on the association committee plan, without any separate organization. At this time, however, there developed a difference of sentiment among the brethren as to the best method to be followed in missionary work. Some were convinced that a society was essential to the highest success. A plan for a missionary society was drawn up, and an organization effected assuming the name of The New York Baptist Missionary Society, and later finding that another society had taken the same name, this society added to its name "Northern"—"The New York Northern Baptist Missionary Society."

The Association, however, continued to work as before through its committee, and the contributions of persons interested were

given, some to the society, and some to the committee, and each made reports of their receipts. The committee and the trustees of the society met at the same time and place and planned and worked together.

Concerning this duplex missionary work, Rev. A. L. Vail in "The Morning Hour of American Baptist Missions," writes, "The special interest to us in this story is that it exhibits the contest between the association and society methods in missions as it is exhibited nowhere else in our period.

"Remember that, in 1797, on this same territory, an interdenominational missionary society had been established on a plan of districts which was adopted, in 1806, by the Baptist society, and appeared nowhere else among Baptists. This indicates intimacy between the Baptist and the Pedobaptist missionary forces on this field; and that when the Shaftsbury Association launched its plan of missions, it did so against the influence not only of Boston, but of its immediate missionary neighbors in other denominations, with whom some of its people had probably been associated in the older society, just as the same two classes of people were associated in the original society in the city. And the Baptist conflict on the upper Hudson over two plans, extending through a decade, indicates somewhat clear convictions and pungent discussions not now in view. This, however, does not mean any disturbance of fellowship, the indications being that it was a cordial contest between preferences."

This missionary work was carried on by a noble company of men, the full record of which can never be given. By far the larger part of the work was done in western and northern New York and in Canada. Comparatively little in Vermont, and that in the extreme northern portion.

Summing up the chapter of this association, ending with 1811, Stephen Wright, in his History of the Shaftsbury Association says: "The services of a Blood, Covell, Warren, Finch, Gorton, Asahel Morse, C. Chamberlain, N. Kendrick, Haskall, Witherell, and Andrews,—who labored under the patronage of this body,—cannot be valued till the revelations of the final day shall tell what good they did in comforting God's people, awakening sinners, encouraging

feeble churches, and setting in order the things that were wanting in a hundred places whither their footsteps were directed by the great Head of the church in the wildernesses of Northern and Western New York and of Canada West."

Although some fifteen churches had been dismissed by the formation of the Saratoga Association and others had been dropped, there had been a great gain in the Association during the period from 1786-1800, and at the close it numbered but eleven less churches and four hundred less members, while some three thousand had been added to all the churches in the same time. Only a few of the churches were in Vermont; these were the First, Second and Fourth Shaftsbury and Pownal.

By transfer of churches to other associations more conveniently near, the Shaftsbury Association became reduced in number till, in 1854, it consisted of but five churches; first Bennington, one hundred and twenty-four members; second Bennington, one hundred and fourteen members; first Hoosick, one hundred; Manchester, ninety-one; Shaftsbury, one hundred and sixty-five.

In 1855, the Shaftsbury Association united with the Vermont Association under the name of The Shaftsbury and Vermont Association.

In 1878, the name was changed by the omission of "Vermont" to the Shaftsbury Association with the note, "Shaftsbury formed in 1780, Vermont formed 1785. United in 1855."

In 1910, under the name of The Shaftsbury Association, were nineteen churches, sixteen pastors, two thousand four hundred and ninety-four total membership; one thousand seven hundred and twenty-six resident members. The churches were as follows, with the birth year of each of the organizations:

Bennington, 1827; Brandon, 1785; E. Hubbardton, 1787; E. Poultney, 1802; Fair Haven, 1867; Hydeville, 1850; Ira, 1783; Manchester Center, 1781; Middletown Springs, 1784; N. Bennington, 1844; Pittsfield, 1841; Poultney, 1802; Pownal, 1782; Rutland, 1823; Shaftsbury, 1783; Wallingford, 1780; West Haven, 1803; West Pawlet, 1852; West Rutland, 1884. Eleven of these were among our pioneer churches.

The history of primitive associations would be far from com-

plete without some special allusion to the queries that were brought to them for answers. These queries and replies reveal the problems and perplexities of the early churches.

One of the first ones proposed in the Shaftsbury Association was the theological question on which many were pondering, "Whether all men or any part of them are actually discharged from the condemnation of the law, by the Atonement of Christ, without the special application of that Atonement by the Holy Spirit?"

This was answered in the negative.

2nd. Whether the benefits of the great Atonement, as they respect the eternal salvation of man, are applied to any except the elect. Answered in the negative.

In 1798, queries on Masonry called forth the following reply:

"Dear Brethren, As a number of our churches are greatly distressed by their members joining with the Free Masons, for the peace of the church, we pray such to desist. If there is no moral evil in joining with the Masons, yet it is sinning against the weak brethren, and he that sins against his weak brother sins against Christ. But as this Association claims no jurisdiction over the members of churches each church must judge for itself according to facts and circumstances."

In 1803, the query was raised, "Is honor done to the public cause of religion when an association has published advice in their minutes to the churches not to allow their members to associate with Free Mason Lodges, and have declared against it; yet give fellowship to brethren of other associations who do the same and call on them to take seats in the Association."

This was referred to Elders Blood, Gray, Warren and Brother Hezekiah Mason, to report next meeting. The reply of this committee was as follows: "We think it proper to insert in our minutes that there are numbers of our brethren and some of our churches, who cannot walk in fellowship with those brethren who join with, and frequent the Masonic Society, when they know it is a grief to their brethren; and that some have joined that society, to the grief of others, which has been and still is, the cause of much difficulty in many of our churches and has repeatedly occasioned trouble in this Association. This has given rise to the remarks published in the 14th section of our minutes for 1798 on that subject."

"In order to prevent further difficulty of that nature, we wish now to be fairly and fully understood;—That as to the propriety or impropriety of Free Masonry we do not as an association undertake to determine. Yet, we freely say, that inasmuch as our brethren do not pretend they are bound in conscience, by any rule in the word of God, to unite with the fraternity; for them to form a connection with them or frequent their Lodges when they know it is a grief to their Christian Brethren, and makes disturbance in the churches; it (in our opinion) gives sufficient reason for others to conclude that they are not such as follow after the things that make for peace and things whereby one may edify another (Rom. 14: 19) but rather, are such as cause divisions and contentions, contrary to the doctrine we have learned, (Rom. 14: 17,) and of course if they continue obstinately in such practices, ought to be rejected from fellowship; and consequently it is not reasonable for us to invite them to a seat in our Association. We, therefore, answer the query from the church at Providence in the negative. Yet, we do not wish, at present, to have this resolution so construed, as to interrupt our correspondence with sister associations, but to have it continued.

"If there be any Brethren, in any of our churches or sister associations, who live in the practice of frequenting Masonic Lodges, we flatter ourselves that such churches and associations, after hearing our minds on the subject, will not feel disposed to grieve Brethren among us, by sending such of their members, as Delegates to this association."

The troubles of the Partridgeville church was the occasion of this query: "Is it not best, all things considered, to endeavor to promote a public fund for the benefit of suffering churches in the Association?" The reply of the Association shows that the period of oppression was near its end. "This Association esteem it duty to afford relief to churches or Brethren who are suffering by oppression (which is the suffering contemplated in the query) as far as we have opportunity, but as there are very few of our churches in a situation to suffer in this way, we do not think it necessary to raise a fund for that purpose, but would recommend it to churches who are suffering to make known their wants to the Association, and they will undoubtedly obtain relief." From the same church

came the query, "Is it agreeable to the gospel for a church of Christ to petition the civil powers, to incorporate them into a religious society?" Answer: "We view it derogatory to Zion's King, and undervaluing his ample code of laws, for a christian church to apply to the civil authority to be incorporated as bodies politic, for the purpose of regulating their ecclesiastical concerns, or forcing their members to support their preachers, or even for the sake of getting exemption from religious oppression; believing religion, in all its branches, to be no object of civil government, nor in anywise under its control. It may, nevertheless, be proper in some states for churches to avail themselves of the act of incorporation for the sole purpose of holding possessed property."

The questions concerning pastoral authority suggested this query: "What duty is there devolving on a minister which does not devolve on a deacon, except to be the administrator of the word and the ordinances. Answer: "The pastor has a special rule (Heb. 13: 7 and 17), and oversight to practice which the deacon has not."

Neglect of the ordinance of the Lord's Supper by some members was a cause of grief and perplexity, and the Association was called on to give its voice concerning the query: "Is it right to exclude a person for neglect of communion?" To this the careful reply was given: "That we think, as a general rule, continued neglect of attending the ordinances of the Lord's Supper merits exclusion. Notwithstanding, as such a neglect may originate from different causes, we think that these causes ought by the church to be taken into consideration, and the individual so neglecting be treated as circumstances may require. 'Of some having compassion, making a difference, and others saving with fear, pulling them out of the fire, hating even the garments spotted by the flesh.'"

A query on the temperance pledge brought on an animated discussion and a pretty even division of the Association. The question was, "Is it just and right in a church to require of all of its members a pledge of entire abstinence from all drinks that are intoxicating as a condition of membership in good standing?" The answer by a majority of two was, "Yes."

CALEB BLOOD'S ACCOUNT OF HIS JOURNEY

On the 24th of August, 1802, pursuant to appointment of the Shaftsbury Association, I set out for a three months' tour in the Western country. I traveled first in the northerly and westerly part of the state of New York, particularly through the Onondaga and Genesee countries. Here I found a large extent of country with but very little stated preaching. The people were very numerous and anxious to hear. At some places, as I went on my journey, there were evident tokens of divine power and grace among the people, who in general gathered to attend preaching; but, as is too often the case in new countries, they are awfully imposed on in some places by false preachers, whose character and doctrines are both corrupt. This has often been distressing to me, when I have visited the infant plantations of our country, and has been one stimulus to my having so often visited the new settlements in former years. But to return. When I came to Genesee River I crossed and went through the wilderness, where there were few inhabitants except the natives, for nearly one hundred miles. I, however, found two small settlements of white people, with whom I attempted to preach. This tract of country is distinguished by the name of Hallan Panches. When I had gotten through this wilderness I struck Lake Erie, went down to its outlet, and crossed over into the westerly part of Upper Canada. Here I found large settlements of white people, who understood our language; but when I first entered the Province I traveled twenty-five miles before I found a house, where the people would willingly open their doors for preaching, and scarce any people were willing to converse on religious subjects. This route was down the Niagara River toward Lake Ontario. When I came to Queenstown, I was introduced to a Mr. Thompson, a Scotchman, who received me with great hospitality and was anxious for preaching. With him I left my horse the next morning, and went on foot two miles down the river to the landing.

I crossed into the wilderness on this side, and after climbing a precipice of rocks found a kind of house made of rough logs. Here I found Elder Holmes, missionary to the Indians. He was sit-

ting at a kind of table writing on the business of his mission. If you could paint to yourself how you should feel in a dreary land, hundreds of miles from any brethren in the ministry to advise with, and your soul filled with concern to disseminate light among the poor heathen, and a number of councils to hold with different nations, and no mortal to assist you but an Indian interpreter, you may guess what a meeting we had! We soon went on three miles and a half to the Tuscarora village of Indians, and held a council with that nation, and obtained an answer to a talk sent them from the New York Missionary Society on the subject of their receiving the gospel. This council was on Saturday. I tarried with Mr. Holmes and attended worship with the Indians on the Sabbath. After worship in the evening he stated to me the circumstances of the business with the Indians, and wished for my assistance. I agreed to spend some time with them; accordingly attended three days with the Indians.

Mr. Holmes, being otherwise employed, the Indians were very attentive, and the interpreter appeared very pious and faithful.

I did not find the difficulty in preaching by an interpreter that I expected. Indeed, to see the poor creatures in such profound ignorance, and yet eagerly attentive to hear instruction, I must say absorbed all my feelings beyond any other preaching I ever attempted in my life. While I was here I had opportunity to make some appointments among the people of Upper Canada. On Thursday, I went on my way up Lake Ontario. Here I found large settlements of white people, and all destitute of preaching. In some settlements it was hard work to get them to hear preaching. I was in some cases obliged to adopt measures I had been wholly unaccustomed to. I was forced to go into settlements and put up, and then go from house to house and beg of them to come and hear, and did not give out when one after another told me they did not choose to attend, and even when they said they would and did not, I still tried them again. For when I could once get them to hear they were as anxious to hear more as any people I ever saw. Then I made appointments on my return. Thus I went on and preached in every settlement until I had gone some distance beyond the head of Lake Ontario. I imputed much of this backwardness in hearing to the

people having been so greatly imposed upon by vicious characters, who had been among them in the profession of preachers. I must here mention a trying circumstance. Word came to me with a request to go about fifty miles farther, to a place called Long Point Settlement on Lake Erie, informing that there was a work of divine grace in that place; that there were thirty or forty persons who stood ready for baptism, and no administrator whom they could obtain within two hundred miles of them; but I had my appointment back through the Province and could not go to their relief. This tried my feelings beyond expression. I endeavored to give the case up to God, and returned according to my appointments.

As I came back through the Province, the people attended meetings, which were full and very solemn. Some hopeful symptoms of good appeared among them. I gave them encouragement that we should send a missionary among them next year, and they were anxious that we should. I left them with reluctance, crossed the water at the outlet of Lake Erie, and spent two weeks with the Seneca nation of Indians. These are thought to be the most savage of any of the Six Nations, and have, therefore, utterly refused to receive missionaries. The Grand Council of the Six Nations met while I was there. I was admitted with Elder Holmes to attend the Council which continued four days. Our interpreter informed us what they were doing. They had business on different subjects, and among others whether they would follow the dictates of their prophet, or receive the gospel; for in the Allegany Nation a prophet had risen up who professed to be immediately inspired by the Great Spirit to teach the people. He taught some good morals; just enough to answer the purpose of Satan to blind the poor creatures. He then urged the necessity of all their Pagan worship. It had been the practice of this nation once a year to sacrifice two dogs to the Great Spirit. With this sacrifice they offer a kind of incense, made of compounded spicy herbs, dried and pulverized, which are thrown into the fire, a little at a time, while the dogs are burning. They close the scene by a festival, and spend a night in dancing. The young warriors are generally pleased with the prophet, and love those high dances. Great exertions were made in the Council to depose Red Jacket from his office as Sachem because he was in

favor of receiving the gospel, and would not submit to the dictates of the prophet. A majority, however, of the sachems and chiefs of the nations present, with long speeches, delivered strings of wampum, in confirmation of Red Jacket in his office. This is the famous orator by that name who has so often attended public business with the government of the United States. The last interview I had with him, I went with my interpreter to his own wigwam and spent some hours in conversation.

He said, with tears on his cheeks, that he thought it would be a happy thing if their nation would receive the gospel; and that when he traveled among white people, he noticed that all good white people receive it, and pray to the Great Spirit in their houses; and that they prayed for the good of the red people, as well as of the white people. He further plainly saw that the doctrines that we preach to them tended to peace and good order in society; but the doctrine of their prophet tended only to confusion. I pitied the poor creature, persecuted by his own people, without means of defense. I attended some of their meetings where they were covenanting to follow the instruction of the prophet. Their zeal went to great extremes, and there were such hideous yells interspersed with their devotions, as would have effectually tried my courage if my interpreter had not been there to inform me what they meant. But, notwithstanding all their confusion, it was easy to be perceived, as I attended with them at the Seneca village, that light daily increased in their minds, and some of them seemed sensible that the temper of the gospel is preferable to savage barbarity.

From the Senecas I went in company with Elder Holmes thirty miles to the Lanlawanly village of Indians, but the sachems being absent, could not obtain a council with them as we hoped. The night before we left them was a severe rain, and a part of that day, being taken up in our concern for the Indians, we were inattentive to the time in the day when we left the village, so that night overtook us while we were in the woods. The timber high and the night dark, we soon found ourselves out of the path and could not regain it; accordingly we were obliged to tarry that night in the wilderness. We were on low land, so that the water prevented us from lying down to get any sleep that night. We, however, spent

that time in religious devotion and conversation; the hours rolled away insensibly, and we passed the night in a manner quite agreeable; we were glad, however, to see the dawn of day. When the kind heavens had given us light we found our path and went on our way. This day there was a storm of snow. Two days after I parted with Mr. Holmes, which I was obliged to do before we could obtain a council with the different nations, as we intended. My obligations and engagements on my way home, and the idea of leaving my brother Holmes, to go through this business without any human assistance but his Indian interpreter, wrought up every feeling in my heart to the highest pitch. Concluding, however, that anxiety could do no good, I endeavored to resign the matter to Him, who can give to all his servants strength equal to their day. I then pursued my way home, preaching through the country as I came. The kind Lord returned me in safety to my family and people, and I found all things well.

The experiences of Elder Blood here related were probably no more trying and eventful than those of many of his brethren who from year to year followed in his paths. A volume of thrilling interest could be written if the reports of the other missionaries had been as fully related and as carefully preserved. Among these zealous missionaries were Joseph Cornell, Calvin Chamberlain, Nathaniel Kendrick, Solomon Brown, Daniel Haskall, George Witherell, Ebenezer Smith and Cyrus Andrews.

The pitiable condition of the Indians appealed to the sympathy of these brethren, and they gave them no little attention, winning their confidence and gratitude. The Tuscarora Indians were in particular responsive to the efforts of the missionaries, sending to the Association by them "written talks" expressive of their appreciation, and requesting further help, and sending, also, strings of wampum expressive of their friendship. To these the Association sent replies, and a staff or some other symbol of their regard.

In 1803, Lemuel Covell delivered an address to the Tuscororas in behalf of the Association, and preserved a copy of their reply, which was published in the Massachusetts Baptist missionary magazine as follows:

LETTER FROM THE TUSCARORA INDIANS TO THE SHAFTSBURY
ASSOCIATION, 1803*Fathers and Brethren:*

We are very happy to meet you here this day, and that we are well and in health. As many of us as are here, have met to let you know our minds, and what we have to say, I thank the good people, the ministers, that they have sent missionaries to visit our fire-place—to preach the gospel—the will of the Great Spirit, to us. Our whole nation thanks the ministers for their good will to our nation.

We hope the Great Spirit may protect you safe on your journey home—that you may find all at your fire-place well. We pray that the Great Spirit may prosper your labours:

I say to the good people, that when they see our mistakes or errors, that they will not think hard of us, because we meet with a great many difficulties in the way. We slowly go on to get acquainted about the Great Spirit—for we think we are firm in taking hold of the gospel.

We say now, all we chiefs of our nation, we hope that the good people will not be discouraged about us because other nations of our color do not receive the gospel; for we are sure that *we* wish to be instructed.

We are chiefs—we do all we can to persuade our young men and our children to be taught in the good way—that they may become acquainted with the gospel, to the latest generation.

Second Sachem—I am very much pleased, and thank the ministers of the *Shaftsbury Association* who sent you to us to preach the good word to us, which we have felt in our hearts!

First Sachem—I send word to my nephew, George, that he would not be uneasy about us—we have put off drinking spirituous liquor,—we feel happy to live a sober life—I wish that he would keep from liquor, and not taste one drop, so that he may be sober.

You may know by this, that I am glad always to see ministers, and hear their good words.

SCARESA × First Sachem,

WILLIAM × Printup, Second Sachem.

October 31, 1803.

We, the subscribers, certify, that the foregoing Speech, was delivered by the above named Sachems, to the Rev. Lemuel Covell, word for word, as near as could be translated.

Witness our hands,

NICHOLAS COSICK

JOHN × MOUNTPLEASANT Interpreters.

I, Hereby certify, that I write down the above Speech as delivered to me by the above interpreters.

ELKANAH HOLMES.

CHAPTER III

ITINERANT MISSIONARIES FROM THE MASSACHUSETTS BAPTIST MISSIONARY SOCIETY AND THE MAINE BAPTIST MISSIONARY SOCIETY

While the missionaries of the several associations were busy in their beneficent work of evangelism, they were ably assisted by the missionaries of the Maine Baptist Missionary Society, and the Massachusetts Baptist Missionary Society.

In October, 1802, *Rev. John Tripp*, one of the first trustees of the Maine Baptist Missionary Society, and for forty-nine years pastor of the church in Hebron, Maine, commenced missionary labors under the society which he ably represented. While preaching in towns on the New Hampshire side of the Connecticut River, he crossed over and preached in Northumberland, Vt., May, 1803. In January, 1804, he preached in Waterford on the Vermont side. Here he found a few brethren sincere and earnestly desiring instruction. At their request, he urged the missionary society to pay them some attention.

In May, that same year, the Massachusetts Baptist Missionary Society appointed *Rev. Peter Philanthropos Root*, a missionary, with directions to visit the District of Maine, Upper Coos, and the destitute parts of Vermont, and so westward. In August of that year, Mr. Root preached in Brunswick, Maidstone, Guildhall, Granby, Waterford, St. Johnsbury, Barnet and Ryegate.

Leaving this country he writes, "I steered my course for the LaMoille and Onion Rivers, preaching as I passed from place to place, but after leaving Onion River, I did not stop to preach till I came to Pawlet, where I attended the Vermont Association, October 3 and 4.

In 1806, Mr. Root went again to Otter Creek and preached in Ira, Rutland, Leicester, New Haven, Cornwall and Sudbury.

Samuel Ambrose was another zealous itinerant minister sent out by the Massachusetts Society. He visited the destitute districts of Vermont in March, 1909, going through Danville, Hardwick, Greensboro, Irasburgh, Barton and Coventry. He found Esquire Ide's house a sanctuary, and after preaching there, spent three days visiting from house to house, then crossed over into Canada, and returning, preached on his way home to the churches that had given him previous welcome.

In December of the same year, he began a midwinter journey at Bethel, going thence to Randolph, Brookfield, Roxbury, Warren, Waitsfield, Moortown, Cabot, Hardwick, Craftsbury and Coventry. At Coventry he found a church had been organized since his summer visit. This midwinter tour was one of wearisome journeying, exposed to tedious storms and other forms of discomfort. The record of it is given as by one who enjoyed the memory of it, and who had no disposition to magnify the trials of it.

He refers with special pleasure to his visit at Brookfield, at the home of Elder Samuel Hovey. A reformation had been in progress in that place all summer, and ten of Elder Hovey's family, and near connections, had "obtained a comfortable hope in Christ" as well as a goodly number more from ten to twelve to fifty years of age.

Samuel Churchill traversed this same territory in 1811, and *Barnabas Perkins* again in 1816. The reports of these missionary journeys, as given in the Baptist missionary magazine, are full of the incidents of this interesting and fruitful ministry.

Rev. Phineas Pillsbury, another of the missionaries sent out by the Maine Society, drawn by the destitute condition of Vermont, crossed the line from New Hampshire and did evangelistic work here. He came to Danville in February, 1807, where he found a small Calvinistic Baptist church, and one Free Will Baptist church. Here he preached six times, and then rode seventeen miles to Hardwick and "preached a lecture at the house of Deacon Fuller" of the Congregational church. There was another Congregational church there and one Free Will Baptist. He next visited Greensboro and preached in a Congregational church. Thence he made his way to Craftsbury. He was informed that

there was no regularly ordained minister of any denomination in Orleans County, besides a multitude of destitute places in adjoining counties. After crossing into Canada, on his return, he stopped at Alburgh, where there had recently been a reformation, and the converts had sent for a council to organize them into a Baptist church. On this mission he spent six months, rode eleven hundred and twenty-seven miles, preached one hundred and fifty-five times, baptized four persons and attended to other missionary labors. Received eleven dollars and forty-two cents, and expended eight dollars and eleven cents.

Joshua Bradley, a missionary of the Massachusetts Society, visited the new settlements in Vermont in the fall of 1804. He attended the Woodstock Association in Alstead and "beheld their good order, love, peace, unity and zeal." Then he visited Braintree, preaching in different parts of the town, then went to Randolph, followed by a large number of people from Braintree, who were eager to hear more of the Gospel from his lips. He preached later at Hartford, and was greatly moved by the evidence of spiritual destitution among the people and their need of shepherding.

Barnabas Perkins made a missionary journey, beginning his work in Danville, September 18, 1809. From Danville he was called to St. Johnsbury to visit a sick man, who a little before had been calling for some one to pray with him, and there was no one, who had learned to pray for himself, able to respond to the dying man's request. After spending some time here, at Lyndon, and Wheelock, he returned to Danville and baptized two persons. Thence he made his way to Coventry, where a reformation was in progress. This was an eventful visit. Mr. Perkins had been there the previous July and had preached in the home of John Ide, a highly respected citizen, supposed to be inclined to Universalist sentiments.

Mr. Perkins, while spending the evening with Mr. Ide, talked with him on the nature and design of the atonement, the freeness of grace, the necessity of the new birth and of faith in Jesus Christ, without which no one can be saved. "His host was respectful, but reticent." He seemed to be in deep study. Mr. Perkins, after preaching twice in the place, left, not knowing the result of his "fire-place sermon." But the truth found lodgment in a good

heart and brought forth fruit. Mr. Ide was soon thrown into deep conviction in which he continued for several days, and then came into "sweet liberty." His wife and four others were converted, and a deep religious seriousness pervaded every family in the place. Later, Mr. Ide was baptized by Mr. Perkins. He afterward became the pastor of the Coventry church and continued in that relation sixteen years. He was the father of George B. Ide, who became well-known in the denomination far beyond the limits of his native state. The Coventry church was supplied by several of the missionaries of the Massachusetts Society, among them, Ariel Kendrick, Samuel Churchill, Barnabas Perkins and Jacob Cottle. From this church was set off, in 1816, members to constitute the church in Irasburgh, and, in 1817, others to constitute the church in Newport, and, in 1818, still others to form the church in Troy.

Mr. Perkins made another tour in September, assisted in organizing a church in Lunenburg, and baptized several persons in Derby, two of them aged women, one seventy-five and the other seventy-eight years of age.

Barnabas Perkins relates the following:

A REMARKABLE DREAM

(*Miss. Mag. Vol. 2, p. 180.*)

Lord's Day, the 16th of October, I preached at Wheelock, and while I was there a respectable sister, belonging to the Danville church, sent me the following dream:

Sister D. in a dream thought her father, who had been dead about five years, came to see her, with whom she had considerable conversation; after which he went to the door as though he were going away, but turned about and asked if Mr. Perkins were going to preach in town any more. She answered, yes. He asked, when? She answered, "the Lord's day after next." He asked, at what place? She answered, "at the courthouse." He replied, "Tell him that he must preach from this text, John 21, 22. 'Jesus saith unto him, if I will that he tarry until I come, what is that to thee? Follow thou me.' And do you tell him that this is an errand from me." On my way to Danville, I called on her and she repeated the dream as related above; and told me withal, that she had a trial on

her mind about doing the errand; but the impression was so great that she dared not omit it. She furthermore told me that she could not remember a word of the conversation with her father, excepting what is related above. It made a singular impression on my mind which led me to think much about it. However, it was not long before a field opened from the text, that was quite new to me. When the time came for me to preach, I delivered my subject with much freedom of mind; and the attention of the people appeared to be called up. A few days after, I baptized three amiable young sisters in the bloom of life. They declared that the text and subject so impressed their minds, that they felt constrained to follow the example of their Lord and Master. Some others told me afterwards that they had hard work to go from the water, and not receive the ordinance. "He that hath a dream let him tell a dream."

CHAPTER IV

LATER ACCOUNTS OF THE CHURCHES IN SHAFTSBURY, POWNAL AND WALLINGFORD.

THE FIRST SHAFTSBURY

Steven Wright gives the following later history of this church:

In 1801-2, they had a pastor in the person of Elder Andrew Harpending; his labors seem not to have been of much service to them. But, in 1803, Isaiah Mattison, one of their own number, born, reared, converted and baptized among them, was called forward to public service, and in November of that year he was ordained to the pastoral care of his native church at the age of twenty-three and a half years. In 1807, this church reported nineteen additions; in 1811, thirty-three more, and from that onward till 1825, a few scattering drops fell upon their soil to encourage the fainting laborers. Yet, with their pastor's labors only one-half the time from 1807, there was a gradual decrease of their numbers from one hundred and thirty-six until in the year 1824, they reported only sixty-five members in standing. But, in 1825, they went up to the Association rejoicing over thirty-five accessions to their number; and, in 1827, they reported over forty more, making a total of one hundred and thirty, after dismissing fifteen the year previous. In 1831-4, during three years, they received seventy-one by baptism and a few by letter, raising their total membership to one hundred and eighty-two. Again, in 1839, they reported thirty-two baptized; and, in 1843, seventeen more, which was the last revival they ever enjoyed. During the long period of forty years Isaiah Mattison was their spiritual guide and counsellor. He was, in fact, the only pastor the church ever really enjoyed. All others had been mere transient helps for a brief period. But this pastorate endured till its incumbent had well-nigh worn himself out in the

service of this single church and the fourth church for a while half the time.

After the death of their pastor, this church became entangled in difficulties and dissolved its organization in 1844, after an existence as an independent body about seventy-six years.

THE FOURTH SHAFTSBURY, LATER CALLED THIRD SHAFTSBURY

Elder Blood continued his relation with this church as pastor until April, 1807, a period of nearly twenty years. Owing to the destitution of Baptist ministers in this region at that time, and owing to his long and justly established character as a successful minister of the gospel, whose fame was in all the churches, he was so frequently called upon to attend public meetings, councils, associations, ordinations and funerals, that it took much of his time, and his people felt the loss. Several circumstances conspired to fix his mind upon a resignation. Years had passed without any special work of grace under his ministry. His congregations had been thinned by death and removals, and frequent and urgent solicitations were made to him for his service in other places. He removed from this place to Boston, and two years afterwards to Portland, Maine, at which place this venerable man closed his eyes on all earthly scenes.

Upon the dismissal of Elder Blood, the church made application to Elder Isaiah Mattison of the west church and obtained his services for one-half the time, he preaching every other Sunday for this church and continuing his connection with the first church as their pastor. This arrangement continued with Elder Mattison for nearly nineteen years, until the 1st of January, 1826. During the ministry of Elder Mattison two revivals of religion were enjoyed, one in 1810-1811, in which about *one hundred* members were added, and one in 1817, in which *twenty* were added.

Following Elder Mattison's pastorate, Elder Daniel Tinkham served one year, and Elder Cyrus Hodges, four years, ending in the spring of 1833, during which time two revivals were witnessed, one in 1829, in which *thirty-two* were added; the other in 1831, in which

forty-one were added. The consistent piety of this devoted servant of Christ, together with his amiable deportment, sweetness of temper and meekness of mind, greatly endeared him to the people of his charge, especially to those who, by the Divine blessing, had become the subjects of grace under his ministry.

In the month of January, 1839, a committee was appointed to take into consideration the subject of holding a series of religious meetings, and in their discretion to employ suitable gifts in aid of such meetings. This led to the acquaintance with Joseph W. Sawyer, who came at the request of said committee to labor for the church. These labors proved successful, and with the blessing of God, resulted in the addition of *fifty* members. Elder Sawyer was employed as pastor of the church and so continued for five years. In the autumn of 1842, and winter and spring of 1843, a very interesting work of grace was enjoyed by the church and *one hundred* were added to its number. Several united, who had been members of the Second church, and the Second church held no meetings after that time, being thus dissolved.

Elder Sawyer was succeeded by Elder Israel Keach in the spring of 1845, who remained with the church as their pastor for three years; and in the summer of 1848, Elder Lansing Bailey was chosen and remained till 1851. During the autumn of 1849, *twenty-five* new members were added as the result of a series of meetings held by Elder Isaac Wescott.

After reading the record of such frequent revivals and large gatherings one might expect to find reports of a large membership at the end of this period, and is surprised to learn that this church, in 1852, returned to the Association one hundred and seventy as its membership. The explanation is that large numbers, which united during so many successive revivals, were dismissed principally as a consequence of emigration to the West, where many of them were promptly called to fill important stations.

(The foregoing sketch was prepared by the Hon. Nathan H. Bottom, for many years clerk of this Shaftsbury church, in June, 1852).

The more recent record of the church's history is of frequent changes in the ministry, gradually decreasing membership; earnest

effort to meet the demands of changing conditions in the community. Much has been made of the Sunday school and young people's meetings. In 1857, the church was sustaining seven Sunday schools in different parts of the town. Prayer meetings in school-houses and private dwellings have been means of reaching the scattered membership and their neighbors. Since 1852, the following pastors have served short periods: Arthur Day, S. Adams, J. Tucker, J. N. Chase, M. Merriam, Philander Perry, W. H. Rugg, P. C. Dayfoot, G. B. Smith, A. J. Chandler, C. A. Votey, G. A. Wilkins, J. Freeman, L. B. Steele, J. M. Compton, G. N. Gardner, Geo. Williams, Thomas Adams. The membership, in 1911, numbered forty-nine.

POWNALE

Elder Caleb Nichols gave fifteen years of faithful labor among this people, and died in their affections.

The next pastor was Elder Dyer Starks, three years. For three or four years they were again without a pastor, 1807-1810, and during this time they were favored with a gracious revival, aided by the labors of Elder John Leland, so that in 1808, they reported to the Association, meeting with them that year, the accession of seventy-seven and a total of one hundred and ninety-two in the membership of the church.

In the year, 1811-12, Elder David Hurlbert was pastor; and then three years of destitution till 1816. George Robinson was pastor for five years. But, from 1811 to 1821, it was a time of declension in which not more than five persons were added to the church, according to the minutes of the Association. For many years the church was supplied in their seasons of destitution by two licentiates living among them, named Benjamin Gardner, and Dr. Crammer Bannister. Elder Leland, of Chester, usually baptized for them.

In 1822, they report twenty-six baptized, with a total of only ninety-five. In 1824-5, Elder Edward Green was pastor and thirty-one baptized in 1824. In 1829, we find Elder Wakeman O. Johnson pastor, and in 1831-3, Elder Green was again their supply, with an addition of fifteen in the time. But, in 1834, Elihu Dutcher was their

pastor till 1837. During his first year, in mid-summer, a powerful revival was enjoyed as the result of a protracted meeting in which various ministers assisted, among whom was Elder Eber Tucker, an evangelist, and fifty-nine were baptized, raising the number to one hundred and seven. In 1837, another season of refreshing was enjoyed in a similar meeting, in which their pastor, Elder Thomas S. Rogers, was aided by Elder William Grant, which brought in another accession of twenty by baptism. Elder Rogers was ordained in the midst of these meetings. He remained only a year. After him came Elder Isaac Childs as pastor, and then a destitution for three years. In 1843, Elder D. W. Gifford, pastor, there were no additions,—total membership, seventy-eight.

In 1843, Elder Matthew Batchelor settled among them and continued pastor for many years.

In 1854, the Association passed the following resolutions:

Whereas, it has been made known to this Association by the North Bennington and Hoosick churches that they recently commenced a labor with the church in Pownal, with reference to certain heretical sentiments understood to have been embraced by their pastor, Rev. Matthew Batchelor, and fellowshipped by them, particularly the following, viz.: That future punishment of the wicked consists in an utter extinction of being, and

Whereas, it was satisfactorily ascertained, from the acknowledgement of both pastor and people, that the doctrines above referred to are held and propagated by them, and

Whereas, the said church refuses to unite with them in calling a mutual council, therefore,

Resolved, that according to Article V of our Constitution, said church be "considered as regularly out of fellowship, and be dropped from the minutes." In 1873, the Association appointed a committee, consisting of Rev. Z. Jones, Rev. F. Henry, and Rev. S. L. Peck, to visit the church in Pownal to learn the condition of the church and their wishes with reference to its reinstatement with them. This committee at the next meeting reported that a visit had been made to several prominent members of the Pownal church, with whom they were acquainted, and on stating the object of their

visit were most cordially welcomed, and each for himself expressed much gratification that the church had been thus remembered; and the Committee from information these brethren gave, in reference to the condition of things there, are encouraged to believe the prospect is favorable to its early reinstatement into the fellowship of the Association. Upon this report, the Association voted to receive the Pownal church, and the hand of fellowship was extended to its pastor, Rev. J. M. Batcheler. For a few years there was little sign of vitality. In 1879, Arthur Day was chosen pastor, and the membership reported was thirty-five. The house of worship was put in repair and the church began to show anxiety concerning its future.

A. H. Simons was pastor in 1883, and three were baptized, the first for many years. L. E. Scott followed, in 1888, and ten new members were added. Women's Mission Circles were organized.

In 1890, three hundred dollars were expended on their church property. McGeorge came to their help in 1892 and twenty-one new members were received. The next year the church entertained the Association for the first time in fifty-one years, and for the fifth time in its history, the other times being in 1808, 1828, 1837 and 1843. Rev. Thomas Cull, visited them in 1895, and seven new members were received. In 1897, Rev. B. F. Kellogg began a pastorate of seven years, during which Rev. W. A. Davison, State Superintendent of Missions, assisted in a series of meetings, resulting in the addition of twelve. Rev. F. W. Klein had a short pastorate, 1904. In 1907, State Evangelist Hafer held a ten days' meeting with the church and baptized fourteen and received three by letter. The help rendered at intervals thus by the State evangelists proved most fruitful and gave the church new hopefulness and influence.

Rev. C. E. VanSchaick was the next pastor, under whose ministry the church became greatly encouraged. In 1908, it invited the Association to hold its sessions with them the next year. In 1909, H. G. Mohl became pastor. The bright prospects of the church were greatly darkened January 11, when their church edifice, recently renovated, was destroyed by fire. The membership last reported was seventy-six. Under the energetic leader-



REV. S. H. ARCHIBALD

The efficient Secretary of the State Convention for twenty-two years
Born, 1848—Died, 1904

ship of pastor Mohl, a new, substantial edifice was erected in place of the one destroyed by fire, and dedicated in 1912.

WALLINGFORD

After the resignation of Elder Henry Greene, in 1807, the church came to rely on Deacon Randall. He supplied the pulpit by exchange with neighboring pastors; by the use of his own talents, and in many ways, sought to maintain the institutions of the church. Some were not edified by the improvement of his gifts; others were doubtless jealous of his lead, and instead of doing what they could to secure a pastor, tried to weaken him in his labors. It was a long, dark time. Many were excluded and others were lost to the church for usefulness and christian growth. Still others removed, and the ranks were fearfully decimated by these causes, and by heresy, which came into the church; a preacher, named Lobdell, leading several from their love to the church. Political divisions entered, and it being the time of the war of 1812, some were excluded for being Federalists. But this danger passed and others were encountered.

The meetings had been scattered, the church divided and reduced, but there was a faithful remnant and, in 1816, there is expressed in the records a desire for new life and power, and methods of attaining this end are sought and mentioned. In 1814, some steps had been taken looking to the securing of a pastor, and in this Deacon Randall took the lead. In January, 1817, ten years after the departure of Rev. Henry Greene, they chose Sedgwick Rice, a licentiate from Connecticut, who labored about two years on a salary of one hundred dollars.

A long succession of brief pastorates follows: Lemon Andrews, 1821-1824; Gibbon Williams, 1826-1828, two years; Frederick Page, 1830-1834, four years; ——— Davis, 1837-1838, six months; Leland Huntley, 1838-1839, one year; Joseph H. Sherwin, 1839-1841, one and three-quarter years; Daniel Hascall, 1841-1843, two years; Joseph Packer, 1843-1844, one year; A. A. Constantine, 1844-1845, one year; R. Meyers, 1845-1847, two years;

Frederick Page, 1849–1850, one year; S. L. Elliott, 1851–1857, five and one-half years; Edwin M. Haynes, 1857–1859, two years; Edward Conover, 1859–1863, three and one-half years; James W. Grant, 1863–1864, one and one-half years; R. G. Johnson, 1865–1867, two years; Joshua Fletcher, D. D., 1869–1873, three and one-half years; Edward Conover, 1874–1876, two years; Henry S. Archibald, 1876.

Up to this date there had been twenty-one pastorates covering sixty-five years, giving an average of a little more than three years, or deducting that of Rev. Henry Greene, the remaining ones average two and one-fourth years. For thirty-five years, or more than one-third the history of the church at that time, the church had been without a pastor. The total number received into this church up to the time of its centennial, in 1880, was seven hundred and eighteen. There were on its roll at that time seventy-four.

Its present house of worship was erected in 1827, at a cost of \$870.00. Recent renovations and improvements make it still a comely and convenient church home.

With Rev. S. Henry Archibald's pastorate, a new order of things began. As a wise, energetic, patient laborer, he devoted himself to the interests of this church with genuine ardor and love. He was a genuine under-shepherd to them. Though his immediate parish was limited in extent, he became influential in all the enterprises of the denomination, serving many years on the Board of the Convention, as secretary; he became intimately acquainted with the condition of the churches, generally, and his judgment was of much value. He retained his position as pastor of the Wallingford church twenty-two years. He was succeeded by Rev. S. F. Smith, four years; S. P. Perry, 1902–1903; S. F. Leathers, 1903–1905; C. R. B. Dodge, 1906–1910; S. D. Sykes, 1910.

The associational relationships of this church have been varied. In 1788, it withdrew from the Shaftsbury Association to unite with the Vermont Association, which was more conveniently near. In 1808, it withdrew from the Vermont Association and remained unassociated till 1824, when it united with the Manchester Association, remaining in that body till it disbanded some

five years later. In 1833, it again united with the Vermont Association and has since been a member of that body, or its successor, the present Shaftsbury Association.

A name worthy of special mention and remembrance is that of Deacon Joseph Randall. For fifty-four years he served the church as clerk; for fifty-six years as deacon, and much of the time he filled the pulpit of the church, and ever interested himself in its welfare. He is most emphatically its hero and its greatest burden bearer. He filled an important place in civil life—Representative four years, Judge of Probate four years, and was also a member of the Constitutional Convention of 1793. He also filled other town offices—as town clerk, etc. Says the author of the biographical sketch in the *Vermont Historical Gazeteer*: “In addition to this, he bore his part in the war of the Revolution, and also in the war of 1812. An honorable man, a christian, a patriot, he was of very great benefit to the town and performed no inconsiderable service for the State.” Says Mr. Archibald, “doubtless he had his faults, but time has covered these. His integrity, his virtues and his fidelity shine above the lapse of years. Having faithfully served his generation and well discharged the duties which belonged to him, he fell asleep in Christ, April 15, 1836, aged eighty years.”

CHAPTER V

THE VERMONT ASSOCIATION

In May, 1785, the delegates from five little churches with four pastors met in Elder Joseph Cornell's barn in Manchester, and organized an association to which they gave the name of Vermont Association. The churches thus uniting were: Manchester, Clarendon, Danby, Middleton, and Granville, N. Y., with a total membership of two hundred and thirteen. The pastors were: Joseph Cornell, Thomas Skeels, Isaac Beals and John R. Dodge. It is probable that their first published minutes were printed in 1789. There were then eleven churches, and six hundred and thirteen members. In 1791, there were fifteen churches and four hundred and eighty-four members. The territory then included in this body extended from Manchester on the south to Georgia on the north, and in addition to that covered when first organized, it included all now included in the Addison and the Lamoille Associations.

Little is known of the history of the Association during the first ten years. Of the three circular letters which have come down to us from this period, one is on the duty of searching the Scriptures, and trying ourselves constantly by that standard, both in respect to our doctrines and our practice; another sets forth christian fellowship as consisting, first, in fellowship with God the Father, and secondly, with those who are godly and walk in the truth.

The sentiments, as condensed in the preamble of a new Constitution, published in 1796, were these:

"We believe that the scriptures of the Old and the New Testament are the word of God and the only rule of faith and practice,—that there is one God, the Father, Son, and Holy Spirit,—the doctrine of eternal personal election,—total depravity,—the conveyance of sin from Adam by natural generation to all his posterity,—of pardon and justification alone by the blood and righteousness of

Christ,—the final perseverance of the saints,—resurrection of the dead and a general judgment,—that the punishment of the wicked will be endless, the happiness of the righteous eternal,—the sanctity of the Sabbath (otherwise the Lord's day),—immersion, the only mode of baptism and its necessity to the communion of the Lord's Supper; that none have a right to either ordinance but true believers in Christ; that no person has any right to administer them but those who are called of God, and regularly set apart to the sacred office by a presbytery of ordained ministers of the gospel, appointed by the churches."

The first constitution was liberal, acknowledging the entire independence of the churches, but reserving to itself the right of rejecting or excluding churches and ministers who had become corrupt in sentiment or practice. But to some of the brethren the original provisions of the constitution did not sufficiently guard against a nominal and undesirable fellowship, and a Convention was called, in 1795, to revise the constitution or make a new one.

The committee on revision consisted of Isaac Beals, Caleb Blood and Obed Warren. The proposed Convention was held at Wallingford the 6th of January, 1796. The reading of the special provisions of the new constitution indicate that in the minds of its advocates, the dominant purpose of an Association was to guard from infringement the orthodoxy of the churches and its own doctrinal purity.

By the provisions of the new Constitution, the churches were represented in the Association by two members only, the pastor and one delegate, or in the case of a pastorless church, by at most two delegates, and each delegate was to bring a letter, not only certifying to his appointment by the church, but also stating *the essential doctrines of the gospel held by them*, and the present state of their churches. If the church sent a *minister* as their messenger, who had not previously been a member of the Association, the Association was to *examine him* respecting a *work of grace upon his soul, ministerial qualifications, principles in the christian religion*, etc. If the examination did not prove satisfactory the minister was to be refused a seat in the Association, his church informed of the objection, and unless the objection was removed by them or the

pastor dismissed, the *church* would be refused the fellowship of the Association.

Two other lengthy articles provided for the settlement of difficulties between churches in the Association, and also between any church in this Association and one belonging to a corresponding association.

The Association practically reorganized itself into a standing council, to test the *soundness of ministers and churches* within its own constituency, and even, if need be, to *pass judgment upon churches and associations with which they were in correspondence*.

Naturally, this action caused serious disagreement and ultimately rent the Association into two parties. In 1799, two sets of delegates presented themselves at the Shaftsbury Association, both claiming to represent the Vermont Association. The Shaftsbury cautiously but kindly declined to receive either delegation officially, but invited both to seats individually; appointed a committee to investigate, and two years later, recognized as the Vermont Association, the body which had adopted the new constitution.

Before 1805, however, another convention had been called by both parties in the Vermont Association, and their differences amicably adjusted and reunion effected. At the close of the second decade of its history, the Association numbered nineteen churches, ten ordained ministers, and one thousand three hundred and seventy-four members.

At this time it was in correspondence with eight other associations, and was carefully providing for the supply of the pulpits of pastorless churches, each church giving its pastor occasional leave of absence to supply some other church, unable to support preaching. Now an incident occurred which opened the way for a broader work into which the Association heartily entered.

The record of it is: "As we understand, our beloved brother, William Harrington, contemplates a journey to preach in the new settlements the ensuing year, we take this opportunity to express our approbation, and do cheerfully recommend him to all who wish to hear the *Word of Life* dispensed, as a regularly ordained minister of the gospel in our fellowship."

Mr. Harrington made two tours on the east side of Lake Champlain as far as the bounds of Canada, and spent a few days in that province, and from his mission he brought to the Association such encouraging reports that definite plans were adopted for the continuance of the work. A standing committee of twelve was appointed annually, half the number being ministers, the others laymen. These were carefully organized as directors, for the appointing of missionaries, directing their labors and meeting their expenses.

Until 1820, the Association continued this important work. The men employed as missionaries were: Isaac Sawyer, William Harrington, Samuel Rowley, Solomon Brown, Abel Wood, Henry Chamberlain, Elisha Starkweather, J. W. Sawyer, Roswell Mears, Clark Kendrick, John Spaulding. Two or three tours were made annually. The most active in this work was Isaac Sawyer, who made at least seven tours. They journeyed along the east and the west side of Lake Champlain, into Canada, and along the St. Lawrence in northern New York, and into the valley of the Scroon. Their usual time was two months' absence, during which time they would preach upward of fifty sermons and perform other work. They received on an average five dollars a week, and returned to the Association treasury all collections received on their tours, thus reducing considerably their expenses. The importance and blessed results of this mission work can never be estimated.

The visit to this Association, in 1814, of Luther Rice, the associate of Adoniram Judson, gave it a broader outlook and led it to engage in foreign mission work. A society was organized auxiliary to the Triennial Convention and the Association engaged at once in promoting, with praiseworthy liberality, the foreign work. In 1815, \$381.00 are found in the foreign mission fund. At the close of this third decade of its history, the Association embraced twenty-two churches, twenty ministers, and one thousand eight hundred and thirty-six communicants, being an increase during the last ten years of three churches and four hundred and sixty-two members. The funds raised for domestic missions were given in charge of the Foreign Mission Society, and that society assuming the name of The Vermont Domestic and Foreign Missionary Society, went for-

ward in its useful work, making frequent appropriations to both foreign and domestic work. Its receipts, exclusive of legacies, are estimated to have averaged not much less than \$150.00 a year. In 1826, this society was merged in the State Convention.

The year 1817 was one of remarkable ingathering. There were received that year, by baptism, eight hundred and sixty-six; and by letter, one hundred and seven. The Poultney church received ninety-nine by baptism; Addison, ninety-three; Ira, sixty-eight; Granville, sixty-nine; Middletown, fifty-eight; Ferrisburg, eighty-two. The total membership of the Association advanced to the number of two thousand eight hundred and forty. The year 1809 was a remarkable one for the Middletown church, which received one hundred and twelve by baptism.

Twice the Vermont Association glanced over the mountains into the fold of the Woodstock Association, once troubled because of Elder Aaron Leland's interest in civil affairs, and once on account of the departure from orthodoxy of Elders Manning and Higbee. In the first instance, failing to take all the preliminary steps, their complaint was tabled, and in the second it led to action on the part of the sister Association with good results.

A difference of sentiment grew up in the Association on the subject of Freemasonry. Some wished to act upon the subject and others refused to, in the capacity of an association. The feeling became strong and, in 1833, several of the churches asked and received dismission to form the Addison Association. Other churches in Addison County soon connected themselves with the new body, leaving the Vermont Association at half its former size. In 1835, it numbered fourteen churches, and one thousand one hundred and seventy-eight members.

In 1851, the Vermont Association made overtures to the Addison Association, proposing a reunion of the two organizations, and for a time the prospect of this reunion was encouraging. A joint meeting was held at Brandon, in 1852, but the parties failed to agree on a basis of union. About the same time the Shaftsbury Association invited the Vermont Association to unite with them, and the invitation was cheerfully accepted and the two bodies, in 1855, united under the name of The Vermont and Shaftsbury Associa-

tion. The minutes of the body were published under this name until 1878, when it assumed the name, Shaftsbury Association—the dates of the origin of the two united bodies being printed under the name on the title page, thus preserving the historical connection.

At the time of the union this Association consisted of ten churches: Brandon, Hubbardton, Hydeville, Ira, Middletown, Pittsford, Poultney, Rutland, Wallingford, Westhaven. Total membership, seven hundred and seventy-five.

The Shaftsbury Association gave to this union five churches: The first Bennington, second Bennington, first Hoosick, N. Y., Manchester, Shaftsbury; five pastors and five hundred and ninety-four members. Total membership of the union, one thousand three hundred and sixty-nine.

Concerning the ministers in the early period and even in later ones who founded and developed the Baptist churches in Vermont, the words of an old chronicler are true: "Few, if any of them, had received a liberal education, but they were men of strong minds, ardent piety, sound judgment, firm faith and untiring zeal. Their courage was unflinching and they were distinguished for great soundness in the doctrines of the Gospel. They were close students of the Bible, men of one book. They believed in what they preached and those that heard them believed that they believed it. They were chosen vessels,—apostles, on whom a necessity had been laid to preach the Gospel. To other natural and spiritual qualifications, there were added great physical constitutions. And thus furnished, they did the Master's work in heat and cold, by day and by night, threading the wilderness by marked trees, swimming the rivers, exposed to rain and snow, often with no guide and at the peril of their lives. And they were everywhere welcomed. The scattered settlers hungered for the bread of life, and these men dispensed it with great hearts and liberal hands. They had sought the wilderness for this very purpose, not called to the pastorates of churches,—not expecting settlements, not to live upon the people, but to preach the Gospel and to win souls. Even where they settled and became pastors, they had no salaries; they lived by the labor of their own hands. They took up farms, felled trees, rolled logs, made potash, put in seed and gathered the grateful harvests, and they were as

good farmers as they were ministers. In short, they were great men, and God blessed their labors, giving them good success." (Convention Hist. Add., 1875).

A vivid conception of an associational gathering in the early days calls for an exercise of imagination, assisted by something besides the formal minutes of the body. These anniversaries involved long journeys over bad mountainous roads. The hospitality of the entertaining churches were heavily taxed, though the burden was most cheerfully borne. Their accommodations were not ample and the delegates had to make the best of what they could find. Beds were made up on the floor and the men were sometimes compelled to sleep in the pews in the meeting-house. It was on one of these occasions that Elder Leland, who was a very fleshy man, snored loudly. One nervous minister, unable to sleep on account of Leland's snoring, bore his trial as long as he could, and then, standing up full length in the pew he called out, "Elder Leland, Elder Leland, the glory of your nostrils is terrible."

But the serious features of these gatherings were far more in evidence than the mirthful. They were often genuinely evangelistic, the massing of the spiritual forces of the body upon the community where the association was held. A notice of the Vermont Association published in the Vermont Telegraph in 1829 is suggestive of the evangelistic motive of an Association. The Association was to be holden in the new meeting-house in Bridport the first Thursday in June, and this was the call:

"The churches are requested to send active lay brethren to visit from house to house and hold meetings in different parts of the town on Wednesday preceding the Association. Brethren from Shoreham will be received and conducted in visiting by Dea. S. Converse; from Crown Point, by Bro. Frost and Bro. Wilcox; from Moriah, by Breth. Hiram Smith and J. C. Eldrige; from Panton and Ferrisburg, by Bro. Luther Smith; from Addison, by Bro. Hinds. Breth from Weybridge will visit in the northeast neighborhood, and call on Cap. W. Cory for entertainment and from Cornwall on Bro. Wm. Baldwin; from other churches will be directed by myself when they arrive.

Jonathan Merriam."

This was, doubtless, a quarterly meeting of the Association as the regular session of the body was held in October that year at Rutland. It is interesting to turn to the statistical table of the Association and to find reported the next year twenty-two baptisms in the Bridport church. One can hardly refrain from connecting in thought the meeting in June, 1828, with the cheering report in 1830.

CHAPTER VI

MANCHESTER ASSOCIATION

It was with the Manchester church that the Vermont Baptist Association was organized in Elder Cornell's barn in 1785. For some ten years this church remained a member of the Association it had been so influential in forming. By this time the Vermont Association had enlarged its borders far to the north, embracing the churches of Orwell and Shoreham sixty miles away, leaving Manchester on the extreme southern limit. From their distance from the center of this body, and from their own depressed condition for years after Elder Cornell's removal, as well as on account of the distracted condition of the Association, they were discouraged, and failing to represent themselves were left off the minutes, and remained unassociated until 1818, when in the same barn where the Vermont Association had been organized, a new Association was formed under the name of The Manchester Association. The churches uniting with this body were: Arlington, Manchester, Dorset, Londonderry, Hebron, Rupert, and Winhall; Pawlet, and Wallingford afterward joined it. The largest number of members in this body at any time was six hundred and eighty. The principal ministers were Rev. C. M. Fuller, P. W. Reynolds, C. Chamberlain and I. Beals.

Those who planned the organization hoped to have united all the churches from the Green Mountains on the east, to the Hudson River on the west, and from Arlington and Salem on the south, to Wallingford and Whitehall on the north, but the formation of the Washington Association in 1827 prevented the accomplishment of this purpose. The Association was dissolved in 1829 or 1830. Some of the churches have become extinct: Arlington, Dorset, Winhall, Hebron and Rupert. The others united with the Associations contiguous to them.

CHAPTER VII

OTHER CHURCHES OF THE SHAFTSBURY AND VERMONT ASSOCIATIONS

MANCHESTER

In 1781, a church was organized in Manchester by Elder Nathan Mason, and other brethren present, from the church in Lanesboro, Mass. Many of the early settlers of this town were from the Baptist colony that had come up a few years before from Rhode Island and south-eastern Massachusetts. At the same time Elder Joseph Cornell was elected pastor of the church, a position which he held for fourteen years. He came to Manchester by invitation the year preceding, immediately after his ordination in Lansingburgh. He was born in Swansea in 1747. He entered into his ministry with a heart full of missionary ardor, and success attended his labors. His barn served for a time as meeting-house. The habits and manners of Elder Cornell were peculiarly adapted to his times. His ardent evangelistic and missionary spirit made Manchester for him the center from which his influence went out in every direction.

The Manchester church united with the Shaftsbury Association in 1784, but never met again with that body, it is presumed, for forty-five years or more; because in 1785 the Vermont Association was formed in Elder Cornell's barn to which this church became connected and remained some ten years, when discouraged and failing to report to the Association it was dropped from the roll, and never reunited with any other body till 1818, when the Manchester Association was organized, embracing a few adjacent churches that held together in an associated body till about 1830. Many of those who resided in town when Elder Cornell settled in it were transient settlers, gathered there as a post of safety during the troublous scenes of the war of the Revolution, who at its close re-

moved elsewhere, so that the church suffered diminution of numbers and strength. Its reduced condition was the reason assigned by Elder Cornell in asking for his release from the pastorate.

Calvin Chamberlain, who came from Brandon and took charge of this church in April, 1801, was the second pastor. During his ministry of twenty-two years there was a succession of gracious revivals. Elder John R. Dodge was associated with Chamberlain as assistant pastor two years. Chamberlain did not wholly resign charge of the church till his death. In his last days he was permitted to see the salvation of God among his beloved people. In the fall of 1824, from September to December, a revival was enjoyed which brought some twenty-five into the church who were baptized by Elder Dodge. With such influences around him Elder Chamberlain passed away. He died November, 1824. Mr. Dodge was succeeded in the spring of 1825 by Elder P. W. Reynolds who, after a four years' successful pastorate, resigned, he having embraced the views of Alexander Campbell. The church labored for months to reclaim him, called a council for advice, but to no purpose. Finally in December, 1829, they withdrew their fellowship from him. He, with ten or fifteen others from the church, set up a counter interest which existed many years. Moses Field was chosen fifth pastor, and before the first year of his ministry had closed thirty were added to the church. Two years later a brick meeting-house was erected at Factory Point, a most promising part of the village. Silas Kennedy was the sixth pastor, remaining two and a half years. Dexter P. Smith was the seventh, 1838-1839. Assisted by Elder William Grant, in a series of meetings in the busy month of July, he was permitted to gather some fifty souls into the church. For a week or two baptisms occurred almost daily, and in that one month about forty were buried with Christ. At the close of this pastorate the membership was one hundred and twenty-six. D. W. Burroughs, Harvey I. Parker, G. S. Stockwell, Winthrop Morse and Stephen Wright, served short pastorates. From the death of Elder Chamberlain the length of the succeeding pastorates averaged about three years.

T. H. Archibald was pastor two years, 1854-1856, George Carpenter one, 1857. Then A. M. Swan led the church on a pros-

perous course, serving five years, 1858-1863. At this time the church reached its highest mark in the number of members and apparent prosperity. In 1860 it reported to the Association as follows: "We have received accessions every communion but one for thirty-two months, during which time one hundred and forty-seven have united." The total membership became two hundred and twenty-six in 1863. From that time the changes in pastors have been frequent and the membership declining. The list of pastors is as follows: O. C. Kirkham, E. B. Hurlbert, C. J. Butler, W. S. Blaisdell, D. F. Estes, T. H. Archibald, J. A. Swart, E. E. Brown, Herbert Probert, O. F. Waltze, J. A. Swart, J. N. Lattermer, D. R. Watson, J. S. Brown, H. S. McCready, E. M. Fuller, F. S. Clark. Membership, seventy-nine in 1912.

IRA

Several families were settled within the present limits of the town of Ira before the Revolutionary war, whose religious sympathies were with the Baptists. The town was organized in 1779, but there was no church organization until 1783. The organization was effected through the labors of Rev. Thomas Skeels, who had preached occasionally for eight years, and with a few believers as the constituent membership, he accepted the pastorate of the infant church. The pastorate of Mr. Skeels was very brief. He left in the spring of 1785, leaving a membership of some fifty-three, showing that his labors were abundantly blessed for so large a number in proportion to the population to be added to the church. The church was supplied occasionally by Rev. Henry Green of Wallingford. Rev. Amasa Brown was settled as pastor on February 13, 1786, and dismissed at his own request, May 29, 1788. Deacon Reuben Baker was then licensed to preach, and continued to minister to the church several years, but was not ordained. Rev. Thomas Skeels was then recalled November 15, 1791, and was settled on a salary of seventy-five pounds. In one year, however, he was called to his reward. He died in the triumphs of faith and his body rests in the village graveyard, surrounded by those among whom he labored.

For several years after the death of Elder Skeels the church was without stated preaching, save by occasional supplies, until December 31, 1801, when Rev. Joseph Carpenter was ordained pastor, and he divided his labor between his farm work and preaching on the Sabbath and from house to house until 1812, during which time a gracious revival commenced and continued, reaching with its blessed influence into adjoining towns, until two hundred and twenty-five souls were added to the church. On the 18th of June, 1812, a branch was set off and formed a church at West Clarendon. In 1813, Rev. Leland Howard became a member of the church and served them till November 15th, when, at his own request, he was dismissed. The same autumn Rev. William McCuller became pastor, who is reported as being thoroughly doctrinal in his sermons, and whose labors appear to have been very acceptable. A revival of most interesting character occurred during his ministry, which signally changed the character of the inhabitants of the town; about forty persons, all of them heads of families, husbands and wives, were received into the church by baptism, by which it was greatly strengthened. In the autumn of 1819, McCuller resigned, and the church was dependent upon supplies until July 10, 1822, when Rev. Lyman Glazier was ordained as pastor. He is reported as being a man of excellent spirit. He continued his work till his death in 1825. In the fall of 1825 John Peck became pastor and continued two years. Artemas Arnold followed with a two years' pastorate. February 15, 1832, Joseph Packer was ordained an evangelist and preached as a supply for about four years. In the month of March previous to Mr. Packer's coming to them, the church collected together for prayer and supplication to God for an outpouring of His Spirit, and a great awakening followed as a result, and Brother Packer found them enjoying a most powerful revival which continued under his ministry until he was permitted to baptize more than one hundred persons, mostly in middle life and heads of families. The departure of Brother Packer occurred in 1836, and the church was again dependent upon supplies from abroad, Rev. John Peck supplying most of the time. Rev. John Cannon was engaged for one year, and then John Peck again occupied the pulpit till May 1, 1838, when Rev. Elias Hurlbut was

settled, and during his ministry another gracious refreshing is recorded, as the result about thirty persons were added to the church. Rev. Jacob P. Huntington, Frederick Page, and Levi Smith served brief pastorates between 1842 and 1844. Rev. Norman Clark was called and entered upon a fruitful pastorate of seven years. Warren Mason was pastor from April 1, 1863, till March, 1865. He was ordained November 18, 1863.

In April following, Rev. C. P. Frenyear was invited to supply until November, at the expiration of which time he accepted a call to the pastorate. In January, 1866, it was voted to observe "The World's Prayer meeting," which occurred during the coldest period that had been known for many years. In consequence of this but few assembled for prayer, but the blessed promise was fulfilled in their experience. The prayers of the few were heard, the divine presence was experienced, and the influence of the meetings permeated the whole church like leaven in the meal till all were filled with the spirit of prayer and earnest zeal. For five weeks the meetings were sustained, the pastor having secured the assistance of Elder Coon. Baptisms were frequent, and the spirit of giving was quickened, as their annual reports showed. Mr. Frenyear closed his work here on the first of November, 1867. Edward Ashton, L. Kinney and O. C. Sargent, followed with brief terms of service. Rev. C. Blaisdell served from April, 1875, till May, 1878. Rev. W. R. Warner was then installed. The minutes speak of the 26th of May, (only a few days after the installation of Brother Warner) as a day long to be remembered by the church. On this day twenty persons, mostly young people, were united to Christ by baptism. "While the lightnings flashed over their heads, and the loud peals of thunder rent the air, and the rain fell in copious showers, they went down into the water with their hearts full of the love of Christ." "Perfect love casteth out fear." Early in the autumn following, by invitation of the pastor, the Rev. Dwight Spencer, then of Fair Haven, came and commenced a series of meetings, which interested several outside of the church, and also awakened much serious anxiety and prayerfulness in the minds and hearts of christians.

His searching and powerful sermons were succeeded by the exhaustive and eloquent appeals of the Rev. M. Burnham, the evangelist. Very material aid was rendered by the Rev. J. K. Richardson of Rutland. Baptisms are reported as follows: December 1, ten; December 8, twelve; December 15, seven; December 22, eight, making thirty-six that month. On the first of June, following, five more received the rite under peculiarly happy circumstances. A long drouth had prevailed for several weeks and vegetation was suffering. Everything was parched and dry. After the baptismal service, while the pastor was giving the hand of fellowship previous to administering the Lord's Supper, a heavy rain was filling up the streams and refreshing the earth, symbolizing their own experience.

Mr. Warner's pastorate ended October 27th, 1880. During the following nine months, in the interim between pastors, the church sustained services every Sunday, one of the deacons reading a sermon; three prayer meetings were held every week and well sustained. Rev. John B. Lewis took up the work April 24th, 1881. The membership of the church at this time was one hundred and twenty-one. It will be observed that no dissensions or church troubles have been reported in this sketch of the church's history. As a matter of fact the records are almost entirely free from these painful experiences. Doubtless, differences have arisen and delinquencies among the membership have occurred, and the hand of fellowship has had to be withdrawn from some, but the spirit of love seems to have characterized even these sad chapters of the church's history.

The list of pastors from 1888 to 1912 is as follows: W. M. Hitchcock, 1888-1891; William Wyeth, 1893-1894; George H. Watt, 1895; C. A. Johnson, 1897-1898; B. A. Schurke, 1899-1900; Thomas Davison, 1901-1903; T. Ellis Jones, 1904-1906; Leonard Aldrich, 1907-1908; G. A. Littlefield, 1909; Thomas Adams, 1910.

MIDDLETOWN

The Baptist church in Middletown was formed in 1784. From about 1790 to 1802 it was a large church and embraced in its com-

munion members residing in the town of Wells, Poultney, Timmouth and Ira. In 1802, residents in Poultney, thirty-four or thirty-five in number, withdrew and formed a church in that town. In the first meeting of which we have any record, Caleb Smith was elected moderator and Thomas McClure, clerk. Caleb Smith appears to have been the leading man from that time until his death, November 10, 1803. He usually acted as moderator in the absence of the pastor and was the first deacon. He was not a noisy man, but undoubtedly an efficient worker, laying the foundations of the institutions in the settlement. Among the first members of this church were Caleb Smith, Thomas McClure, John Sunderland, Gamaliel Waldo, Hezekiah Mallary, Daniel Ford, Asher Blunt, David Wood, Ephraim Foster, Josiah Johnson, Nathan Walton and Jonathan Haynes. Jonathan Haynes was early elected deacon but did not accept the office for the reason probably of his physical infirmities, occasioned by a terrible wound he received in Bennington, 1777. He was a useful man in the church while he lived, held many important positions and was regarded as a sincere, ardent and devoted christian. Daniel Ford, a good christian man, the father of Nathan Ford, and grandfather of Joel Ford, was elected deacon to supply the place to which Mr. Haynes was elected. Gamaliel Waldo, one of those decided, stern, resolute men, who was not to be moved by any outside influence, was another efficient member. And this was to a great extent the character of nearly all the early members of both this and the Congregational church. Both churches were formed at a time and under circumstances that we should hardly suppose would have admitted of prosperity, but they at once sprang into life and activity, and perhaps were as successful in the first year of their existence as they have ever been since in the same period of time. The Baptist church was without a pastor till 1790, during which time Rev. Hezekiah Eastman seems to have administered at communion seasons and performed the rite of baptism.

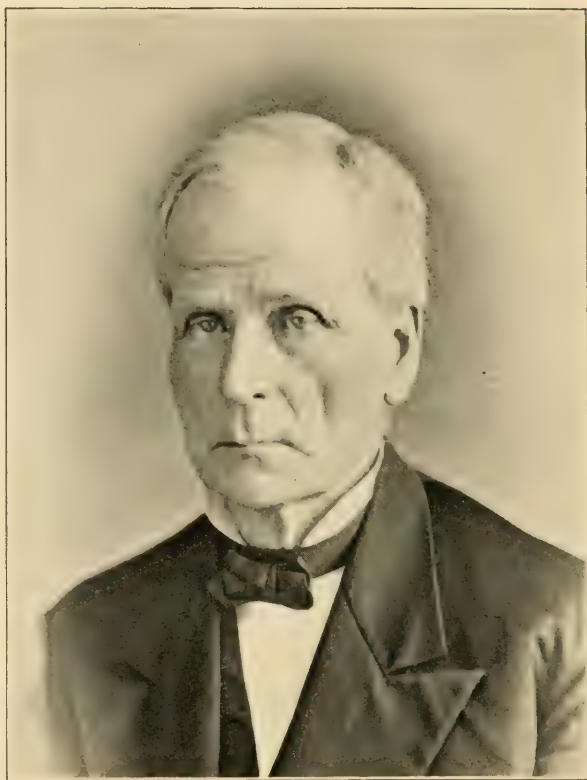
Rev. Sylvanus Haynes, of Provincetown, Mass., was ordained pastor August 30, 1790, and remained in office twenty-seven years. The Baptist Society bought a piece of land for him of Captain Joseph Spaulding, and Mr. Haynes commenced living on it in a log

house. Besides attending to his ministerial duties he did a good deal of work on his land. The church prospered under the ministry of Mr. Haynes. He was a faithful minister, author of several religious works, which at the time gave him a good reputation as a writer in his denomination. He preached the election sermon before the Legislature of Vermont, in October, 1809, which sermon was printed by vote of the Legislature. To Mr. Haynes belongs the honor not only of being the first settled minister of the Baptist church here, but the first minister settled in Middletown. He preached in log meeting-houses and private houses until what has been known as the Congregational house was completed in 1790, when he preached in that until the Baptist house was built in 1806.

Rev. Seth Ewens supplied the church about two years. Rev. Isaac Bucklin was pastor, 1821-1828. Rev. Mr. Fuller, Rev. Linus J. Reynolds, and Rev. G. B. Day each preached here between 1828 and 1832. Rev. Mr. Day was ordained here. He was a very zealous man and was here during the revival of 1831. In one day, September, 1831, there were thirty-six persons baptized and received into the church. Rev. Mr. Soullard was pastor three years and went to Pawlet sometime in 1837. Rev. E. B. Bullard was pastor from 1839 to 1841. He was a well educated and a very devoted man. After leaving here he went to Burma and died there. Robert Meyers followed with a four years' pastorate. Rev. R. O. Dwyer came in 1846 and remained about three years. He removed to a place near Saratoga, N. Y., became a chaplain in one of the New York regiments, and died in the service of his country. His only son was a soldier in the same regiment and was killed in battle about the time of his father's death.

J. M. Smith was pastor, 1848-1850. J. J. Peck followed two or three years. Rev. Berriah Leach, a native of the town, officiated five years, followed by Cyprian Frenyear and Thomas Tobin.

In recent years there have been a succession of very brief pastorates with few accessions. Intervals between pastorates have been seasons of depression. With the coming of each new pastor hopes have revived. A few years have been marked by special tokens of grace, as in 1890, when twenty-eight were received by baptism and five by letter, the fruitage of special meetings under the



C. A. THOMAS, D. D.
Pastor of Baptist Church in Brandon 1836—1875
Born, 1800—Died, 1889

lead of State Missionary, A. McGeorge. In 1898, ten new members were added. Sunday schools and cottage prayer meetings have been sustained.

Total membership in 1911, fifty. Resident membership, thirty-six.

BRANDON

The Baptist church in Brandon was constituted in 1785, the year following that on which the town received the name which it bears. The town was chartered by the name of *Neshobe*, October 20, 1762; its name was changed to Brandon October 20, 1784. The original members, so far as can be ascertained, were twelve in number, as follows: Nathaniel Sheldon, Noah Strong, Elizabeth Strong, Solomon Tuttle, John Mott, Mary Mott, Nathaniel Welch, Peter Whalen, Elizabeth Whalen, Thomas Tuttle, Deborah Tuttle, Thomas Tuttle, Jr. For several years the church was without a settled pastor or a house of worship. The dwellings of Nathaniel Sheldon and Solomon Soper were often the church's sanctuary. Accessions were made from time to time. The church, while destitute of a pastor, was supplied occasionally by neighboring pastors as Elnathan Phelps, Henry Greene, Isaac Beals, Elisha Rich, Ephraim Sawyer, Nathan Dana, Hezekiah Eastman, and Isaac Fuller.

In 1789, Mr. Isaac Webb, who had been employed as a licentiate preacher, was called to ordination. The terms of his settlement were "one hundred pounds settlement in lands, and thirty-five pounds for the first year, and to rise five pounds a year till it amounts to sixty pounds, which is to be his stated yearly salary." Mr. Webb was ordained September 25th, 1789. Caleb Blood preached the ordination sermon, Isaac Beals gave charge, and Henry Greene the hand of fellowship.

Mr. Webb was the first settled pastor in town. The Congregational church, however, was the earlier in date of organization, and on that account the ministerial lands were equally divided between the two denominations most amicably.

During the first fifty years of its history the church had eleven pastors. During the next fifty years it had three pastors.

A log meeting-house was built in 1790, which was occupied ten years, when a new edifice was erected which served till 1835, when the present church edifice was dedicated.

Isaac Webb, the first pastor, was succeeded by Calvin Chamberlain, who was ordained here, and had a prosperous pastorate of five years. In 1795, Jonathan Merriam came from Ashburnham, Mass., and was followed by his brother-in-law, John Conant. These two men became eminently influential and helpful in the church. Mr. Merriam was appointed deacon in 1806, and died in 1826, aged sixty-two years. John Conant was chosen deacon in 1826, and died in 1856, aged eighty-three. He was a man of great decision and energy of character; nothing was too difficult for him. The present meeting-house was built under his supervision and labor. Few works of improvement in the village of Brandon were undertaken during his active life but received his approbation and aid.

This church has been specially observant of its members who were inclined to the gospel ministry and gave promise of usefulness in the work. Of this class were: Thomas Tuttle, Jr., Isaac Merriam, Jonathan Merriam, Jr., Reuben Sawyer, David Hendee, Cyrus Hodges, Conant Sawyer, Warham Walker, Isaac Sawyer, Nathan Brown, A. H. Stowell, B. F. Burr, Leland Huntley, C. B. Smith, Mylon Merriam, George W. Stockwell, Alvah Hovey, Cyrus Thomas and Edward J. McKenna.

Accessions to membership have been made for the most part little by little, but there have been seasons of general revival. In 1836, fifty-seven persons were received by baptism and letter; in 1839, forty-four; in 1842, sixteen; in 1850, fourteen; in 1854, sixteen; in 1857, eighteen; in 1865, eighteen; in 1866, eighteen; in 1869, twenty-one; in 1875, twenty-four; and in 1878, thirty-nine, following the meetings of evangelist Earle, and in 1884, under the pastorate of D. E. Post, and following the meetings of Evangelist Bennett, thirty were added.

The most notable pastorate in the history of this church was that of Cornelius A. Thomas, continuing forty years. The other

pastors and their terms of service have been as follows: Calvin Chamberlain, five years; Ithiel Peck, two; Moses Ware, two; Joshua Young, three; Abiel Fisher, two; Elisha Starkwether, two; Isaac Sawyer, six; Joseph W. Sawyer, three; William Hutchinson, two; George B. Ide, two. Eleven pastors during the first fifty years of the church's history. The successors of Mr. Thomas have been, David R. Watson, five years; B. E. Post, five; E. A. Herring, ten; J. J. Townshend, five; E. M. Bartlett, six; George Pomfrey, one; C. A. Nutting, one; C. W. Turner.

BENSON

This church was constituted in 1797. Elder Abel Woods was principally instrumental in its organization. During the first year it increased from fourteen to thirty-nine members. In 1805, it reported fifty-nine communicants. After this no mention of this church is found in the minutes for several years. Nothing of special interest is recorded until 1823, when Elder John Carter and a large part of the members were deprived of their standing, in consequence of a change of sentiment. This was a great stroke to the church. Yet it struggled along till 1834 and then discontinued its meetings. In 1840, under the labors of Elder Henry Allen, it revived again, several additions were made by baptism and it again was in fellowship with the Association. In 1843, it reported sixty-five communicants. It then ceased to make returns.

DORSET

A small church was organized here in 1796, by Elder Corpse. John Howard became pastor for three years. When he left the church numbered fifteen. It continued happy and united and occasionally enjoying supplies for a number of years. In 1804, it built a meeting-house. The church was rather low from this time till 1814, when it enjoyed for two years the labors of Horace Griswold, received some additions, and was encouraged to hope and pray for greater blessings. The blessings came. A considerable quickening and increase was experienced under the labors of Rev. C. M. Fuller.

The church increased to sixty. After this it began to decline and though it enjoyed at different times supplies for longer or shorter periods, it continued to go down and became extinct.

A second church was organized in the center of the town about the year, 1808, comprising about twenty members. For a time it bid fair to become a useful church, but it soon dwindled and became extinct.

EAST HUBBARDTON

Organized in 1787, as a branch of the Manchester church. The first preaching was by Abel Woods in the spring of 1785. A few were converted under his labors. From this time meetings were held regularly on the Sabbaths, in a log barn in summer, and in a log house in the winter, until a schoolhouse was built in 1786. Elders Cornell and Skeels furnished occasional supplies for several years. In the meantime the church had been organized as an independent body and several members had been added till in 1788 they numbered twenty-four. The following ten years were years of darkness and declension. Elder Nathan Dana was pastor ten years, then Elder Stark one year, when Elder Dana returned and lived in town till 1816. His second connection was not attended with the happiest results. In November, 1816, Joseph Sawyer was ordained as pastor. A revival followed, resulting in the conversion of many and the healing of difficulties in the church. During the ministry of Mr. Sawyer about sixty were added to the church. He was succeeded by Abel Woods, who labored with considerable success till 1826. A second season of exceeding darkness and declension now ensued for several years, during part of which the meetings of the church were suspended. In February, 1830, a short time after the church had given up their meetings in despondency, a few brethren were coming together and mourning over the low estate of Zion. They concluded at length to give notice of a meeting in which the members might come together and stir each other up. The meeting occurred on the usual Covenant meeting day. Five members only were present and two of the neighboring women, one of them an Irish woman. Gloom and sad-

ness brooded over the meeting though the time was spent in prayer and a free exchange of feeling in view of the low state of Zion. Just before the members were about to depart in sadness it occurred to someone that possibly one of the visiting women might like to say a word. Opportunity was given. To the great surprise of all, the Irish woman rose and related a christian experience full of thrilling interest. She had never heard an experience nor witnessed a baptism, but had read of both in the Scriptures and wished herself to be baptized. The other woman then arose and related a satisfactory experience and closed with a request for baptism. The brethren were melted to tears, and the tokens of the Lord's presence so unexpected and so overpowering were followed, as might be expected, by other and delightful proofs of his power and willingness to save. Notice was circulated of another meeting on the week following. A minister, Elder Reynolds, was sent for to preach and baptize, and no small stir was awakened. The ice had to be cut away before the baptism could be administered, and during the ordinance there was a visible convulsion among the crowd. The power of the Spirit was manifest and many were brought under conviction. The work became general throughout the town, and extended into neighboring towns. Other denominations shared in it, and its influence was felt through the year until into the next season. As a part of the fruit sixty-four were baptized and added to the church. The labors of Elder Isaac Fuller were greatly blessed in carrying forward the revival. In the course of the history of this church up to 1845, there were eight seasons of revival, as the fruit of which two hundred and twenty were gathered into the church. Up to that time it had received into its membership three hundred and sixty-seven and numbered sixty-one.

In 1853, Elder B. Allan became pastor. The next year the meeting-house was remodelled at a cost of \$850. Meetings were held alternately at Hortonville and East Street. Allan's pastorate continued thirteen years. After a year interval, Elder Zenas Jones became pastor and served with fidelity till his death, fourteen years later. The death of this good pastor was a heavy blow to the little church he had so faithfully shepherded so many years. In 1893, students from Troy Academy awakened a deep interest, and on the

26th of November, seventeen were baptized, mostly young people. In 1896, J. E. Nye, a licentiate of the church in Georgia Plain, became interested in this little flock, and began ministering to them on the Sabbaths and returning to his farm in Georgia during the week. His work was greatly blessed. He won the hearts of the people and was ordained by the church as pastor. For sixteen years this relation has been sustained, Mr. Nye giving as much of his time as possible to the church while still following his occupation as farmer in Georgia. Throughout its history the church has been often depleted by removals and deaths, but for the most part has manifested remarkable hopefulness and vitality.

Rev. Henry S. Archibald, in his report as secretary of the Board of Trustees of the Convention in 1895, said: "An illustration of the work that many, perhaps most, of our Vermont churches are called to do, is afforded by the church at East Hubbardton. Here, where the servants of God for more than a century have toiled, whence almost sixty years ago Brayton went forth for a forty and more years of service on the foreign field, a little more than two years ago God was pleased to reveal himself to the handful in his mighty power to save. Seventeen were then added to the church by baptism. Of that seventeen, ten have already removed to other fields to do service for the Lord. To this little band it falls to sow the seed, gather now and then the sheaves that look to promise results more to be desired than much fine gold, and then it is taken from them to become seed scattered upon a thousand fields that shall be in turn rich with choicest fruitage in heaven's own day of reward and ingathering."

POULTNEY

The first settlement of the town was commenced by Thomas Ashley and Ebenezer Allen, April, 1771. The first Baptist that moved into town was Isaac Ashley, 1772, followed soon after by William Ward. They had both been baptized the year previous and united with the church in Canaan, Conn. In 1777, the inhabitants were all driven from their homes by the British and Indians. The next year they returned, and soon afterwards a number of persons



DEA. E. M. BIXBY, Poultney
Member of Convention Board

were baptized at different times, till their number had increased to ten or twelve. The first persons baptized in town are supposed to be: Mrs. Thomas Ashley and Mrs. Nicholas Marshall. Elder Cornell was the administrator. Others soon followed, among whom were: John Ashley and Ichabod Marshall.

This church was constituted two years after the Wallingford church, in 1782. William Ward was appointed its first deacon, which office he honorably and usefully held till the time of his death in 1818. The little church, consisting in its infancy of but ten or twelve members, united with the Congregational church in the support of preaching, the worship in the sanctuary, and in the observance of the Lord's Supper. Afterwards, in 1795, having come to doubt the propriety of communing with unbaptized persons, they united as a branch with the Middletown church, but still continued to sustain public worship with their Congregational brethren in Poultney. In 1801, they were set off from the Middletown church and duly recognized as an independent church. They soon after invited Clark Kendrick, who had been supplying the desk in Poultney, to become their pastor. Mr. Kendrick accepted and was ordained over them in 1802. A revival followed which resulted in the accession of about fifty members, some of whom were from the Congregational church. In 1804, the church numbered eighty-four members. Unhappily a misunderstanding arose between the two churches in respect to the right to occupy the meeting-house. The result was the erection of a convenient house of worship of their own, and a very unpleasant state of feeling between the two churches for several years. But happily this feeling subsided, and the two churches have long since been on friendly terms. During the twenty-two years of Elder Kendrick's labors in Poultney the church was greatly blessed. The whole number added to the church under his ministry was two hundred and thirty-three, of which there were one hundred and fifty-five connected with the church at the time of his death in 1824.

With the death of Elder Kendrick closed the second twenty years of the church's history. In the next twenty years it witnessed more frequent changes in the pastoral relation, and yet a continuance of the gracious care of the covenant-keeping God. Under the

labors of Pharellus Church, Eli B. Smith, and others, the blessing of God was richly enjoyed and interesting revivals experienced in the years, 1825, 1830, 1834, 1838, and 1843. In all its seasons of refreshings the church must have received into its membership not less than four hundred persons. In 1845, the church numbered two hundred and thirty-one members. It sent out one of its members as a missionary to India. Elder Isaac Fuller, who had for a number of years been a member of this church, supplied its desk at different times to the satisfaction of his brethren and the edification of the church. He finished his pious and useful course in 1843, enjoying the confidence and esteem of all who knew him.

In 1849, John Goadby became pastor, and led the church through some seasons of discouragement. His ten years' ministry was blest to the church. In 1856, twenty-one were received to the church. During the last year of his ministry he was assisted by Rev. Thomas Cull, and thirty-three were added to the church. Wm. L. Palmer followed with a fruitful pastorate of six years.

In 1867, came a crisis in the history of the church. The body which hitherto maintained its unity was divided. Two letters and two sets of delegates were sent to the Association and the matter of the difficulty was referred to a committee to examine and report upon at the next session.

The committee reported in 1868, recommending on the ground of the nearly equal division of the church in Poultney and because of the vote to divide the church, that the Association receive the letters and delegations of both sections as independent regular Baptist churches. The division was thus made permanent. The title to the property was awarded to the church at Depot Village. John Goadby was recalled to the church which retained the name Poultney, and Rev. Thomas Tobin was chosen pastor of the East Poultney church. Mr. Goadby officiated five years, Mr. Tobin, three. In 1873, J. A. Pierce became pastor of the Poultney church, and A. T. Dunn of the East Poultney church. That year both churches were blessed with a remarkable outpouring of the Spirit and sixty-five new members were added to the Poultney church and twenty-six to the East Poultney. The evangelistic impulse continued with the churches for several years, and additions

were annually made. Mr. Pierce continued pastor six years, and was followed by A. W. Jefferson in 1879; Mr. Dunn by D. Beecher, D. W. Palmer, and Thomas Tellier. The pastors of the Poultney church since 1881 have been F. Barnett, 1881-1884, H. H. Parry, 1885-1889, R. H. Ferguson, 1891-1892, J. E. Bruce, 1893-1896, A. D. Clark, 1897-1902, I. E. Usher, 1902-1907, C. E. Ross, 1908. The church has prospered under these leaders and taken active interest in the work of the denomination and in all branches of mission work.

The East Poultney church has had the leadership of pastors C. E. Stearns, C. J. Wilson, 1883-1884; J. B. Webster, 1887-1890; T. B. Webster, T. B. Mowrey, 1890-1893; W. V. Grattan, 1893, 1895; J. E. Bruce, 1897; A. D. Clark, 1899-1901; I. E. Usher, 1902-1904; H. E. Webster, 1908. The membership of the Poultney church in 1912 was one hundred and sixty-five, of the East Poultney, fifty-one.

The fact is worthy of record that one of the members, Mrs. Ichabod Marshall, an aged sister of this church, who died in 1837, at the advanced age of ninety-three years, had lived to see the whole history of the church up to that time, and outlived all the original members. She was one of the first baptized, was one of the members when the church was first organized in 1782, and again in 1802, when it was set off from Middletown and had been a resident of the town sixty-two years, and there were known to be of her posterity, then living, three hundred and seventy persons, extending to the fifth generation.

WEST HAVEN

William Pattison, a licentiate from the church in Benson, preached in this town in the course of the year, 1803, with manifest tokens of divine favor. Many were convicted of sin and gave evidence of conversion. In the month of December a church was organized, consisting of sixteen members. The year following it came to number twenty-seven. Mr. Pattison continued his labors with this people till 1815, but was never ordained. A pleasing revival was enjoyed in 1816. The church continued to enjoy a meas-

ure of prosperity under occasional preaching by Elders Isaac Sawyer, John Stearns and Isaac Fuller. Elder Reuben Sawyer labored successfully with this people from 1823 to 1836. During his ministry there were frequent manifestations of divine favor. In 1831, the church came to number sixty-one. After 1836, it was served by a number of ministers and reported several seasons of awakening and conversions. In 1845, it numbered fifty-one. Moses Field was then pastor. Mr. Field's pastorate continued till 1857, when his health failed, and he withdrew from the pastoral relation. He continued his residence in the town and his active interest in the church, supplying occasionally when there was need and his strength permitted. He returned to the pastorate in 1865, and continued till his death, in 1870, a man of marked ability and fervent piety; a true shepherd to his people.

A series of short pastorates followed: M. M. Mills, N. Clark, A. T. Dunn, E. D. Craft, J. A. Swart, ordained here January 24, 1879; M. M. Mills, C. H. Eveleth, P. C. Dayfoot. For a season, after Mr. Dayfoot's pastorate, the church was supplied by the pastors of the Fairhaven church, J. H. Lyon and A. E. Foot. In 1894, came a precious work of grace and thirty-eight were baptized. A. E. Foot then became pastor, 1895 to 1898, when H. M. Douglass began a long and pleasant pastorate, continuing till 1910, when he was succeeded by E. S. Greenleaf. The church attained a membership of seventy-seven in 1892. A purely rural church, its membership scattered, its young people removing from their native town, the population changing in character, this church has maintained the means of grace and filled an important place in this community.

RUTLAND

As early as 1805, there was a Baptist church in Center Rutland, of thirty-five members. They held their meetings for the most part in the home of Allen Pooler. David Hurlbut was their minister and continued to labor with them till 1809, when he resigned, and for a time the church was without pastoral care. They enjoyed, how-

ever, the occasional ministrations of Sylvanus Haynes of Middletown, Clark Kendrick of Poultney, Elders McCuller, Sawyer, Harrington, and other itinerant ministers. In 1808, the church reported to the Vermont Association thirty-four members, and from that time the name of the Rutland church disappears from the minutes, and early chroniclers say that in 1813 and 1814, becoming reduced in numbers by deaths and removals, the meetings were discontinued and their organization broken up, the members uniting with neighboring churches.

In 1818, several families of Baptists removed from Center Rutland to Mill Village, now known as the Pooler District, and immediately commenced holding meetings at the house of Daniel Ford. These were mostly meetings for prayer and conference, with an occasional sermon by some itinerant minister. For five years this little band maintained the means of grace under adverse circumstances. In 1823, they organized as a church of fifteen members.

May 6, 1824, Elder Isaac Fuller was engaged to preach half the time, and served till December 2, 1826, when the church called Rev. Hadley Proctor of China, Maine, to the pastorate. His labors continued until 1834, years of earnest labor and gracious ingathering of souls. He was a good man, and faithfully led the flock of Christ. In 1834 and 1835, Rev. Samuel Eastman supplied the pulpit, then Rev. Hadley Proctor returned to the pastorate, but after one brief year was recalled to China, Maine, where he remained till his death.

After the second removal of Elder Proctor, Rev. Daniel Haskell, a venerated father in Israel, served the church during the year, 1837, after which Rev. Arus Haynes, a graduate of Brown University, was called to the pastorate and ordained to his work January 30, 1858, and enjoyed an unusually successful pastorate of two years, ninety persons being added by baptism, and twenty-seven by letter and experience, being the greatest addition in any like period in the history of the church. He resigned in 1840, and the church was without a pastor until February 2, 1843, when Joseph M. Rockwood was ordained and settled, continuing his ministry till September, 1849, when he was dismissed. Rev. Leland Howard, of blessed memory, was next called to the pastorate, who was set-

tled in 1852, and resigned in 1860. This pastorate was fruitful of much good, and the ingathering of many precious souls; the year, 1858, being signally blessed in this respect. After his resignation Elder Howard continued to reside among the people, to whom he had ministered so faithfully and long, until his death, which occurred on the 5th of May, 1870.

The next pastor was Rev. Francis Smith of Providence, R. I., May, 1860 to July 27, 1862. Pastor Smith was a good man and a faithful minister of Jesus Christ. He was succeeded by the Rev. J. C. Fernald of Cambridge, Mass., who was ordained pastor of the church, March 23, 1864. He remained with the church seventeen months, resigning September 2, 1865. Rev. O. Cunningham supplied the pulpit from November, 1865, to August 6, 1868. November 1, 1868, Edward Mills commenced his labors, continuing till 1875.

During this pastorate the present house of worship was built. In 1827, a meeting-house was built, strictly in harmony with the prevailing New England style, the pulpit placed high between the entrance doors, and the gallery extending along both sides of the house and across the east end. In 1852, this was remodelled and renovated, and made much more convenient and attractive. As the location of the house was in the center of the village at that time it was hoped that the foundations of it were permanently established, but in consequence of the rapid growth of the village, north and west of this location, a more central location was desirable, and after long and serious consideration it was determined to build, and on the 18th of July, 1871, the cornerstone was laid with becoming ceremony. February 1, 1872, the spacious vestries of the house were opened with appropriate services, Rev. Dwight Spencer of Fairhaven, preaching a sermon from Psalm 148: 11.

The decade, 1873-1883, was an eventful one in the history of this church. In 1873, the assistance of Rev. A. B. Earle was secured in a series of evangelistic meetings in which the church heartily united. The results were occasion of great rejoicing. Among the converts were strong men and noble women, young men and women and children. Whole classes from the Sunday school and whole families from the homes gave themselves to Christ and the church.

Sixty-six were baptized and nine received by letter and experience. The ingathering continued under the pastorate of Rev. J. K. Richardson, which commenced in 1875. Fifteen were added that year, forty-three the next, and twenty-three the next. Then came another remarkable revival. The church entered into union services under Evangelists Whittle, McGranahan and Whittier. Constant work was kept up for six months, and one hundred and thirteen were received into the church, bringing its total membership to three hundred and eighty-nine. During the next three years there was evidence of reaction, and the church suffered the depression that attends disciplinary work, but strength had been gained to prune the vine without endangering its life. In other lines the church had put on strength. In September, 1873, it dedicated its new house of worship upon which some \$40,000 had been expended. The field of its activities had been broadened by a mission at North Clarendon, and by the organization of a branch at West Rutland in 1875. In 1879, the pastor had begun to publish the *Vermont Baptist* in the interests of the churches of the State. A Telugu preacher was receiving his support from this church and a Karen Bible woman, and a colored teacher in the South, were dependent on the ladies of this church.

In 1883, Charles A. Reese began ministering to this people, and the church continued to prosper under his leadership. In 1885, the debt of \$13,000 incurred in building the new house of worship was finally cancelled. In 1886, Evangelists Pratt and Birdsall conducted special meetings which resulted in the addition of thirty-five members. In 1887, the roll was revived, eleven dismissed and sixteen excluded or dropped, bringing the total membership to three hundred and eighty-nine. In 1890, the weekly envelope system was adopted, and the conviction recorded that at least one-tenth of one's income ought to be devoted to the Lord. In 1891, Rev. O. D. Thomas, evangelist, rendered effective service, and sixty were added to the membership, bringing the total number to four hundred and forty-six. Mr. Reese resigned this year and the pastorate of Rev. Gibbs Braislin began. Mr. Braislin commended himself speedily to the people of the community, by his plain preaching, and his fearless position on the moral issues of the day, and large

congregations attended his ministry. His work was educative and scriptural. Substantial additions were made annually till 1899, when fifty-four were received, and an equal number the year following, bringing the membership to five hundred and thirty-three. Five years later Dr. A. C. Dixon came to the assistance of the pastor and sixty-eight were received to membership that year, most of the converts coming from the Sunday school, which had been conducted with wisdom and energy by J. E. Tilson and W. R. Kinsman. During the years, 1902-1904, some seventy-five new members had been received, without special evangelistic help.

A mission near the fair grounds and the North Clarendon Mission had been well sustained. At the close of Mr. Braislin's pastorate the church numbered five hundred and sixty-nine members. Mr. Braislin was honored with the degree of Doctor of Divinity by Brown University in 1905.

Eugene Haines followed in the pastorate, and for four years had the privilege of welcoming upward of one hundred and twenty to the church. He was succeeded by F. W. Irving in 1910. The membership of the church in 1912 was six hundred and twenty-nine. The Rutland church in infancy received the fostering care of the State Convention, receiving from its limited treasury sixty dollars annually during the years 1826-1829. For many years it has been a helper of the weak churches of Vermont, and of the cause of missions at home and abroad.

BENNINGTON

This church had its birth amid many difficulties, in 1827. A number of brethren, who were members of Baptist churches, had resided in the north and west parts of the town for some time. They were associated principally with the churches of Shaftsbury and Hoosick, N. Y. About 1825, several brethren became residents of what is now the village of Bennington, then known as East Bennington or Algiers. Among these were Isaiah Hendrix, Enoch Winslow and Aaron Grover. In the center village lived Anthony Haswell, a half-brother of the devoted missionary to Burma, James Haswell. These brethren, far from church privileges, began to as-

semble for worship. After a while neighboring pastors began to render help occasionally. The attendance upon religious services gaining, it was determined to form a church. On the 11th of April, a church was constituted and recognized by public services. In 1828, Henry Baldwin became the first pastor. He was with the church till 1830. Under able ministers the church increased in membership, till in 1842, it had a membership of two hundred and fifty-seven. Then came the Advent excitement. Miller was invited to speak in the church, and his influence wrought havoc in the flock. Surviving this critical period, the church has continued a prosperous course. Its pastors and their terms of service have been as follows:

Henry F. Baldwin.....	1828-1830.
Thomas Teasdale.....	1830-1832.
Jeremiah Hall.....	1832-1835.
Samuel B. Willis.....	1835-1836.
Stephen Hutchins.....	1837-1841.
W. W. Moore.....	1842-1843.
Cyrus W. Hodges.....	1844-1849.
Edward Conover.....	1849-1852.
A. Judson Chaplan.....	1853-1856.
Warren Lincoln.....	1857-1861.
E. B. Palmer.....	1861-1862.
W. S. Apsey.....	1862-1869.
S. K. Dexter.....	1868-1870.
R. M. Luther.....	1871-1880.
George C. Baldwin, Jr.....	1881-1885.
Z. Martin.....	1885-1893.
A. McGeorge.....	1894-1895.
George B. Lawson.....	1895-1901.
Frank R. Morris.....	1901-1910.
F. W. Meyer.....	1910

In 1832, the temperance sentiment in the place was at a very low ebb. There was a large distillery in town, apples were abundant; the juice was drunk like water; cider brandy was made and indulged in by church members, for the custom was not held in

disrepute. Finally, there came a turn in the tide of public opinion. A stanch committee was formed in this church and a great temperance revival was the result.

During the pastorate of Mr. Lincoln the church passed resolutions disapproving and discountenancing the amusement of dancing, and with christian love and affection earnestly recommending to its members to refrain from it. The reasons assigned were "that we regard the amusement of dancing as inconsistent with the christian profession, believing that it has a tendency to dissipate serious thoughts and unfit us to engage in the worship and service of God; that it tends to neutralize and destroy our influence as Christians; that the spirit which accompanies the practice is a pleasure-loving and worldly spirit, and that it tends to hinder our growth in grace and thus endangers our spiritual interests." In connection with these resolutions the church passed the following: "*Resolved*, that our pulpit is free to the pastor for the discussion of all moral and religious subjects and that it is his right and privilege to present his views on such subjects without rebuke or hindrance from any member of the church."

Several revivals have been enjoyed, one of the most notable that of 1839, under the lead of Elder Knapp, the evangelist, when eighty were received by baptism and eighteen by letter and restoration. In 1842, and 1843 sixty-seven were added by baptism and twelve otherwise. During the years, 1857 and 1858, ninety-four were received to membership, seventy-seven of them by baptism. During the year of McGeorge's pastorate seventy-seven were received by baptism and twelve by letter.

Z. Clark Martin's pastorate was one of the longest. The parsonage was built at this time.

The first meeting-house was erected in 1830 and was destroyed by fire in 1845. A new house of worship was erected two years later. Again in 1878, a new church edifice was built, which became too strait twenty-five years later and was enlarged and beautified, according to plans of Architect Bull, at a cost of \$6,500.00. The addition provided for the Sunday school accommodations suited to the needs of the school.

The efforts of this church to secure a bell with an inviting voice furnishes a unique chapter in the history of Vermont Baptist churches. The first bell was hung in the fall of 1830. It was a dismal sounding bell, said to have been the poorest bell ever shipped into the State of Vermont. The sound of it provoked the criticism of all who heard it. It was taken down and carried back to the foundry in Troy, and, in 1832, July 4th, the new bell was hung to ring on that occasion. This proved to be a fine bell, the only one in the town. On the third Sunday of the revival meetings, under Elder Knapp, to the surprise of all, the bell did not ring. The tongue had been stolen during the night. Three men, who had been hanging around the building during the evening services, were supposed to be the thieves. The Methodist minister denounced the robbers. Mr. Knapp simply noticed it with the remark, "The way of the transgressor is hard." And he afterward said that these men would be severely punished. The bell tongue was returned in two or three days. These three men lost their lives in less than a year. These fatalities naturally recalled to the people the evangelist's prediction. In 1845, the meeting-house burned. The heat was intense and in some unexplained way the bell began to toll, sending out its solemn notes until it fell. It seemed to be sounding its own funeral knell. The melted metal was taken from the ruins and sent to Troy to be recast. In the meantime the church in Hinsdillville became very much involved. Their bell was a fine one and the foundry at Troy had a claim on it. So they exchanged the debris for the Hinsdillville bell, paying five hundred dollars additional. After all it did not sound well when hung. The tongue was too light, so they increased the weight of it and cracked the bell. This was a dilemma. They sent it to Troy, but it *still lacked the silver to make the sound clear*. So gifts of money in silver and copper were made with the express request that they should be put in the bell and this is what gives it its clear sound. This bell has been blown down twice in severe storms of wind. The last time it was cracked a little and this detracts some-what from its sweetness, but not seriously. The church has long enjoyed the bell with an inviting voice.

PITTSFORD

The Baptist church in Pittsford was organized in 1784, composed of the following members: Elisha Rich, Caleb Hendee, Abel Stevens, Moses Olmstead, Mary Stevens and Esther Rowley. Elder Elisha Rich was chosen pastor and installed March 17, 1785, and continued in office until 1803. Temporary supplies served till 1808, when Elder William Harrington was secured at a salary of one hundred dollars for his services the ensuing year. His pastorate continued until 1817. After the removal of Mr. Harrington the church organization was kept up for a short time and then disbanded.

In 1841, the church was reorganized with fourteen members. Samuel Hendee was chosen deacon and Nahum Mills, clerk. Rev. Charles Berry commenced his ministry here November 7th, 1841, and continued it one year. Rev. Levi Smith became pastor in February, 1843, and remained four years. Rev. Washington Kingsbury served two years, 1847-1849; Rev. H. B. Wright, December, 1849, one year; V. Church, 1851-1852; C. R. Nichols, one year; W. Kingsbury, 1854-1856; H. I. Wood, 1856-1859; J. C. Carpenter, 1856.

In 1787, a meeting-house was built of logs and was occupied till 1795, when, by a combined effort of the different denominations, another house of worship was built and the Congregationalists and Baptists, the only churches in town, occupied it alternately. Elder Rich preached one part of the day and Elder Harward the other part. In 1802, the Baptists withdrew and built a meeting place of their own, which they continued to occupy till some time after the close of Elder Harrington's ministry, when they disbanded and the house was neglected.

At the time of the reorganization in 1841, the meeting-house was remodelled and greatly improved.

In later years the pastors have been several and the terms short. Stephen Wright, B. A. Palatier, J. R. Taylor, G. J. Ganun, D. E. Post, L. B. Steele, Thoman Broxholm, J. W. Barker.

For several years Sunday school and services were held in Whipple Hollow and pastors of West Rutland rendered assistance.

In 1908, State Colporteur, G. H. Watt, held special meetings. Church and Sunday school reorganized, greatly to the encouragement of the church. Twenty-three were baptized. The following year a schoolhouse was purchased and fitted up for a chapel and nine were received by baptism. Deacon Thomas was specially influential in carrying this enterprise through without incurring a debt. Under the efforts of Deacon Bixby, of Poultney, money and pledges were secured for seven nice horse sheds. Deacon Foster of the West Rutland church did much to encourage. In 1912, the church had a total membership of fifty-four, L. A. Cooney, pastor.

NORTH BENNINGTON

July 23, 1844, a church of thirty-eight members was formed at North Bennington, about three-quarters of a mile from the old Shaftsbury meeting-house. The First Church in Shaftsbury had recently dissolved and the new church was composed largely of its members, resident in North Bennington. Justin A. Smith, at the time principal of Union Academy, and afterward well-known as editor of *The Standard*, Chicago, was chosen first pastor. His ordination took place in October, in the old Shaftsbury meeting-house, where the Shaftsbury Association was then holding its sixty-fifth anniversary.

The next important step was the resolution to build a meeting-house, an eligible site having been given by Deacon Nathan Hall. This house twenty years afterward was moved about one hundred and twenty paces farther north, enlarged and greatly improved. Hon. T. W. Park gave the new lot for this purpose, paid the expense of moving, and contributed liberally to the expense of improving the edifice. Deacon S. B. Sherwood, Deacon Elon Clark, Robinson & Parsons, Thatcher and Welling and others contributed liberally.

Mr. Smith's pastorate was completed on August 15, 1849, much to the regret of his people. He was followed by J. D. E. Jones, William Hancock, Jay Huntington, Jireh Tucker, Horace Burchard, Harvey R. Travers, and Foster Henry, all men of talent

and culture, graduates of colleges and theological institutions. In 1878, when an historical sketch was presented at the Association, the church had a membership of ninety-eight.

A. W. Cady was the next pastor, 1881. Twenty-six were added that year. George Shepherd served in 1885. A. S. Gilbert had a five year pastorate, 1887-1892, and R. M. Tozer, one of thirteen years, 1892-1905. Under these long and able pastorates the church prospered and attained a membership of about one hundred and fifty.

The church continued to prosper under the pastorates of A. S. Davis, L. A. Cooney, and W. I. Coburn, and numbered one hundred and forty-nine members in 1912.

HYDEVILLE

A church was constituted in this place in May, 1850, consisting of twenty-one members, and was received the same year into the Vermont Association. The new church, by the kindness of Messrs. Hyde, Fuller and Hyde, were permitted to occupy a convenient and agreeable place of worship till the following year, when a meeting-house was erected. The State Convention gave the church its aid, continuing the same for ten years, during which time it had appropriated for this purpose about one thousand dollars. Nine were baptized the second year and two removed by death, one of these, the first person baptized into the church. In 1854, C. H. Green was ordained and entered upon a pastorate of seven years. A convenient parsonage was secured, good Father Churchill paying about one-fourth the cost. Large congregations attended the preaching services of Pastor Green, and the church prospered and increased in numbers till in 1860 it numbered ninety members. J. H. Gile, J. Goadby, J. K. Clark, served short terms. In 1865, a Sunday school was sustained in Fairhaven by the members of this church, and two years later, 1867, the interest had so increased there that twenty-four members were dismissed from the Hydeville church to constitute a church in Fairhaven, greatly weakening the parent church. For a time it was supplied from Fairhaven. Though weakened, it maintained unity and a degree of hope.

In 1872, it had this record, that from the beginning they had never been divided and no action had ever been taken that was not unanimous. At length, by 1876, preaching was discontinued, and no meetings were held for a time, and in 1878, in its letter to the Association, it expressed the expectation that soon it would become extinct. But Rev. C. A. Thomas, of Brandon, befriended them with a sermon the first Sunday in each month for a year, 1879, and A. W. Jefferson followed the same course the next year. A Sunday school was organized. Then preaching was secured, Rev. M. Mills and Rev. C. A. Ferguson supplying the pulpit. In 1882, they are reported as wrestling with God for the outpouring of his Spirit. A pastor was given them the next year in the person of Rev. E. D. Phillips, and in 1884, the answer to their prayers came and thirty-one were added to their membership. W. H. Walker became pastor in 1886. In 1889, calamity came. Their house of worship was destroyed by fire. They continued worship in the parsonage, L. B. Steels and O. Richardson supplying. The following year a new meeting-house was erected and dedicated free of debt. J. B. Webster was chosen pastor and served till 1892. The church roll was revised, reducing it to thirty-six. In 1895, G. H. Wrigley was secured as pastor. The next year the church was thoroughly reorganized; four were received by letter and twenty-five by restoration or experience. The courage of the church was renewed. A. J. Swart led them from 1898 to 1901; F. J. Franklin, 1902-1904; O. E. Cox, 1904-1906; G. W. Compton, 1906-1907; Leonard Aldrich, 1909. Thus the little church survived its trials and at last reports had a membership of sixty-seven.

PAWLET

The first Baptist church in Pawlet was organized on the first Monday in May, 1790, on the premises of Allen Whedon. It was organized under the auspices of Elder Brown of the church in Westfield, N. Y. Its first members were: James Bennett, Thomas Hall, Solomon Brown, Joseph Haskall, John Crouch, Samuel Sisco, Caleb Agard, Nathaniel Harmon, Samuel Abbott, Alexander Trumbull, Edmund Whedon, Lydia Wilcox, Mary Bennett, Han-

nah Hanks, Miriam Hopkins, Sibel Sheldon, Lydia Agard, and Elizabeth Crouch. For the first ten years it was destitute of a meeting-house. Its preachers were: Elders Brown, Skeels, Green, Wait, Cornell, Dodge, Blood and Beals, each for brief periods.

Its first deacons were: Joseph Haskall and Jeremiah Arnold. From its membership Solomon Brown, Timothy Brewster, Daniel Hascall and Lemon Andrus were licensed to preach.

In 1800, a church edifice was built on the premises of Seeley Brown, by the West Pawlet Meeting-House Company, which was used almost exclusively by the Baptists for twenty-four years. A parsonage was built in 1802, which appears to have been used for the Baptist minister exclusively. The whole number of members belonging to this church was about two hundred, and it is said to have had at one time one hundred and fifty members. It was the misfortune, perhaps, the fault of this church, to be isolated from sister churches during most of its existence. Elder Isaac Beals was called to settle over the church in 1801, and continued till its dissolution in 1831.

The second Baptist church in Pawlet was formed in 1826, and admitted to the Vermont Association. It owed its origin to the fact that the first Baptist church in Pawlet, from which all of its first members came, was not, and had not been for many years, in fellowship with any other body. Isaac Wickham, Seth Blosson, Reuben Toby, Washington Z. Wait and Seth P. Stiles were among its first members. Its ministers were: Elders L. P. Reynolds, Wetherell, Abram Woodward, Joseph Packer, Daniel Cobb, E. S. Soullard, Sweet, Meat, Sanders, and Archibald Wait.

Its deacons were Isaac Wickham and Reuben Toby. About the year 1848 this organization was dissolved.

WEST PAWLET

In the year 1852, what is known now as the Baptist church in West Pawlet was organized under the auspices of Elder A. Wait, who served them as pastor three or four years. A church edifice was built the same year. Elder Wait's ministry was attended with considerable success. After him Elders Combe, Hancock and Mos-

her, were employed, but not till 1859 was this church in fellowship with any other body. In that year, under the influence of David Beecher, this church was admitted to the Vermont and Shaftsbury Association. In 1859, its membership was twenty-four. Under the zealous and faithful labors of Mr. Beecher it increased to one hundred and seventeen. Its first deacons were Jeremiah Clark and B. H. Nelson. In its letter asking for admission to the Association the church expressed its conviction that "it is our duty to bear a *decided* testimony against Intemperance, and Oppression and believe that church members should not unite with secret societies; sympathize with the American Baptist Free Mission Society, but desire to exercise, and also ask the charity that thinketh no evil, where conscientious differences of opinion may exist on this subject." Twenty-four united with this church the following year and seven the next. In 1867, for two months beginning with the first of January, meetings were held nearly every night and sometimes in the afternoon. The result of these efforts was that the church was greatly encouraged and strengthened, and twenty-eight put on Christ by baptism a large share of whom were from the Sunday school. The church was saddened in the midst of this rejoicing, by the death of the pastor's wife.

The more recent pastors have been S. H. Archibald, 1874, one year; H. J. S. Lewis, 1877, one year; E. D. Mason, 1882, one year; F. W. Gookin, 1883, one year; A. J. Swart, 1888-1893, about six years; H. M. Ives, 1894; R. L. Olds, 1897, one year; Thomas Cull, five and one-half years; H. M. Ives, 1894, two years; Geo. Williams, 1910.

During E. D. Mason's ministry special meetings were held under the lead of A. B. Earle and twelve were added. McGeorge and Brother Swart worked together in special meetings in 1888 and twenty-two were added, thirteen the next year and nine the next. Under the loving and judicious leadership of Thomas Cull the church prospered and made advance in temporal and spiritual lines.

The church at last report numbered ninety members.

FAIR HAVEN

The Baptist church was organized December 14th 1867, with thirty-one members, most of whom were from the church in Hydeville, Alonzo Allen and I. N. Compton, deacons. Meetings were first held in the chapel over Mr. Adams' store, and afterwards in the town hall. Preaching was supplied for a time by the Rev. L. Howard and O. Cunningham of Rutland, and H. L. Grose, then of Balston, N. Y. Rev. F. P. Jones became pastor in September, 1869. The cornerstone of the new church on the south corner of the common was laid with religious ceremonies on the afternoon of June 2, 1870, addresses being delivered on the occasion by Revs. E. Sawyer, J. Freeman, W. W. Water, E. P. Hooker, J. Goadby, and by the pastor, Dwight Spencer. The basement was finished and entered in 1871 and the structure completed in 1874, at a cost of \$24,000.

The church grew rapidly in membership and in resources. In 1873, \$11,000 were paid on the church edifice, \$7000 more subscribed, and a bell purchased at a cost of \$860. During the four years, \$6000 had been paid out on current expenses.

The membership increased from the original thirty-one in 1867, to one hundred and fifty-five in 1879. From that time, for a season, the tide of prosperity receded somewhat. Removals were frequent and death harvested some of the members who had been most influential in the earlier years. Mr. Spencer resigned in 1881 and was succeeded by Rev. J. R. Gow who remained about four years. J. B. Lee, Thomas Neal and L. L. Hobbs followed with brief terms of service.

In 1891, J. S. Lyon began an energetic pastorate and there was a turn in the tide of prosperity. Thirty-two were received in 1891 and twenty-three in 1893. Mr. Lyon was succeeded by B. F. Kellogg, 1894-1895; C. A. Johnson, 1896; John Johnson, 1897-1898; R. C. Penney, 1902-1905; E. A. Foote, 1905-1910.

Special attention has been given by this church from the beginning to its Sunday school and Young People's organizations. Mr. Spencer was a specialist in this line of work; Mr. Lyon was a leader in the promotion of Y. P. S. C. E. work, and a flourishing so-

ciety added material strength to the church. Under Mr. Penney's ministry this church had the largest Junior C. E. society in the State. Accessions to the church have been largely from the Sunday school. The work of maintaining and renovating the house of worship taxed the liberality of the people, and they generously responded. In 1901, Miss Phoebe Wood gave a deed of the parsonage property. Labor troubles in the town in recent years caused serious financial stringency, and the removal of many from the place, crippling the churches and causing discouragement. The need of a cheerful, hopeful pastor was happily met in E. A. Foote, during whose ministry the church reached a membership of one hundred and eighty-four. Mr. Foote resigned in 1910 and was followed by another optimistic pastor, Silas P. Perry.

Membership, one hundred and ten, in 1912.

WEST RUTLAND

The West Rutland Church became independent of Rutland, the parent vine, in 1884, May 28. The constituent members were from Rutland and Ira, and others who had long cherished and worked for the cause in this place. A house of worship was erected at a cost of \$2,500, and the Holy Spirit seemed to bless the efforts of the young church in the conversion of souls. The State Convention, by its agent and its appropriations, fostered the infant interest. In December, Rev. H. C. Leverett commenced his work as the first pastor, but was quickly called to his reward above. Rev. A. N. Woodruff, of Shutesbury, Mass., was chosen to fill his place, but resigned May 3, 1889, and Rev. W. H. Walker, after supplying three months, was called and ordained pastor. In 1887, evangelistic effort, under Alexander McGeorge and others, resulted in the ingathering of thirty-four new members. For a season the church was pastorless and part of the time closed. In 1893, Brethren Marshall and Horner, of Rutland, led the Thursday evening prayer meetings, until a pastor was secured in the person of Rev. W. Weyeth, who served two years. The church then united with the Ira church in support of Pastor Geo. H. Watt, and in 1899, seventeen were

brought into the church. Pastors F. C. Wright, H. S. Vinal, and C. H. Shaw served short terms.

In 1806, Rev. Frank S. Tolman, a careful planner and energetic worker, took up the work and the church grew in strength and numbers. In 1910, Rev. A. B. O'Neal, whose spiritualty and ability awakened bright hopes, died after a brief stay. L. A. Cooney succeeded him. The church, still fostered by the Convention, numbered thirty-six in 1912, having lost many by removals and other causes.

CLARENDON

Within the years 1784, 1785, 1786, churches were organized in Pittsford and East and West Clarendon. The chief agency in this work was Elisha Rich. Though the Wallingford people did not find in him the "Pastoral Gift," he was eminently successful in other places. He was one of the interesting men of his period, not thoroughly educated, but richly endowed with gifts and with evangelistic zeal. He was born in Sutton, Mass., in 1737. He came into Vermont from Chelmsford, Mass. He was a blacksmith and gunsmith, to which he added the accomplishment of successful farmer and beekeeper, as well as of evangelist and pastor. He came to Cavendish, then moved to Saltash, now Plymouth, bought a piece of ground and tarried there till the spring or summer of 1778, then moved to Clarendon and purchased a good farm on Otter Creek. Many of the early settlers of Clarendon were Baptists from Rhode Island. Under Mr. Rich's preaching, during the five years he lived there, a great revival occurred which resulted in the organization of the two churches, the West in 1785, and the East in 1786. Elder Rich experienced no little rough opposition in Clarendon. Persons in disguise would surround his house and cruelly beat his cattle, that they might have opportunity to abuse him also. The pulpit in the log meeting-house was torn down and set up again so slightly as to tumble down whenever Mr. Rich should attempt to ascend it.

EAST CLARENDON

As previously stated, this church was organized probably in 1786. Elder William Harrington became their pastor in 1798. The church then consisted of seventeen members. His labors were blest, and in 1805, one hundred and twenty-three members were reported at the Association. Fifty-six had joined the church the previous year. The church then passed through some trials. Elder Harrington was dismissed in 1808, and William McCullar served from that time till 1814, the church in the meantime enjoying an interesting revival. From this time it seems not to have had a settled pastor, though they enjoyed a measure of prosperity, as two revivals are reported, one in 1817 and the other in 1825. In the former there were added forty members, and in the latter, about thirty. The church maintained "travel" from 1798 to 1827, when its existence as a church practically ceased.

WEST CLARENDON

There was occasional preaching in West Clarendon also by Elders Eastman, Cornell, Skeels and others. In 1789, Elder Isaac Beals was settled as pastor, whose labors resulted in the ingathering of large congregations and the melting down of opposition, and in securing occasional conversions. At length it pleased God to pour out his Spirit and convert a large number. A meeting-house was erected in 1798, and things wore the aspect of prosperity, but as in many cases, it was the forerunner of heavy trials. The church became divided, the society disbanded, and in less than four years from this time this church was prostrate and in ruins. From 1802 to 1808 was a dark time in West Clarendon. Little attention was paid to the public worship of God. In 1808, the neighboring town of Ira was visited by an extensive revival and its influence extended into Clarendon. Large numbers professed conversion and united with the churches in Ira and East Clarendon. At length, in 1812, the Clarendon members of the Ira church united together and constituted a *new church at West Clarendon*, consisting of eighty-nine members. Its first pastor was Elder Daniel Tinkham. Under his

labors the church seemed to prosper for several years. He was dismissed in 1817. Nathaniel Culver, after being ordained, next became their pastor. He was with them about four years. Then Elder John Peck preached to them more or less for several years. The struggle in reference to Free Masonry occurred in the meantime, which very much reduced and disheartened them. From this discouragement they did not rally, and before 1845 were extinct as a church.

DANBY

About the year 1780, Hezekiah Eastman, then a licentiate, came to this place and preached and gathered a church. He was soon after ordained, and being the first ordained minister in town, he took possession of the rights reserved by charter for the first settled minister. This church was one of the constituent members of the Vermont Association. In 1789, it reported one hundred and nine members. Mr. Eastman did not remain long after his ordination, and sold out his ministerial right, and so involved himself in circumstances not the most favorable to himself, and not most favorable to the cause. After this there was some more preaching in town, but the church soon became extinct.

Hezekiah Eastman is described as a person of great natural ability. His education did not extend beyond the rudiments of a common English education, but he was a close student of the Bible, and a careful observer of men and things, and having thorough physical training he was prepared to endure great hardships. He met appointments in other towns and was obliged to travel many miles, sometimes on horseback and often on foot, over bad roads and through wilderness to meet appointments. His meetings were held in log houses and were generally large.

It is related that while he was preaching at a certain place, one Deacon Mott came in at the front door very late, causing a disturbance to the hearers; and Mr. Eastman himself was somewhat disturbed, and remarked that those coming in at the eleventh hour should enter the back door, which would cause less disturbance. Deacon Mott replied, "that the Bible taught that those that came

in at the eleventh hour are just as good as those who came in at the first hour, and that he had come in the strait and narrow way, and who so entereth in any other way is a thief and a robber."

In 1833, Elder Packer visited Danby and made some effort to awaken an interest. The effort seemed to be blessed, a number professed conversion and were baptized, and soon after a church of twenty-one members was constituted. They enjoyed occasional preaching from different ministers for a time, and afterward enjoyed the services of licentiates, and in 1839, the church reported forty-four members. It soon met with discouragements. Some of its members moved away and it ceased to report to the Association and became extinct.

ARLINGTON

The Baptist church in Arlington, after due examination of her Articles of Faith, and Covenant, was constituted August 27, 1812, and received into the fellowship of the Baptist churches by the Ecclesiastical Council, then and there convened, from the following churches: First Baptist church in Shaftsbury, Elder Isaiah Mattison, Deacon Nathaniel Hall; East Shaftsbury, Cyprian Downer, a licentiate, Deacon Daniel Smith; Fourth Shaftsbury, Deacon Ebenezer Clark, Jacob Galusha, Charles Dyer, Oliver Whipple, Russell Loomis; Manchester, Elder C. Chamberlain, Jacob Thomas, Samuel Pettibone, Salem, N. Y., Samuel M. Plumb, licentiate, Deacon Stephen Estee, James Lake, James Hastings, Cambridge, N. Y., Benjamin Smith, Leonard Center.

The church then consisted of fifty members residing in the towns of Arlington, Sunderland and Sandgate, who were previously members of Baptist churches and thus became a distinct church. Their names, Hull Curtis, James McKee, Currine McKee, Moses McKee, Aruba McKee, Jonas Galusha, Electa Galusha, Sarah Washborn, Lydia Bartlett, Amos Woolman, Mary Hinsdale, Abner Evarts, Isaac Whitehead, Hepsibah Pollard, Sally Pollard, Benajah Cook, Caleb Andrews, Ruonril Andrews, Sarah Canfield, Elisha King, Philip Marble, Jr., Sally Marble, K. Griffin, Reuben Beebe, Elizabeth Beebe, Moses B. Sherwin, Lucy Sherwin, John

Baron, Sally Baron, Rhoda Temple, Lydia Perkins, Amos Baron, Mary Baron, Eunice Baron, Anna Annin, David Allen, Polly Allen, Lillis Wheat, Laura Aylsworth, Clarissa Aylsworth, Nathan Skinner, Jephtha Beebe, Sarah Beebe, Rufus Spencer, Hulda Spencer, Mary Ward, David Mattison, Jr., Rhoda Curtis, Persis Folsom, Abigail Baker, Hannah Curtis, Elizabeth Elsworth.

On the same day after the council adjourned, the church appointed Moses McKee, moderator, and Elias King, clerk, and then adjourned to the 10th of September, at the house of Jephtha Beebe. September 10, met agreeable to adjournment and elected deacons, Hull Curtis and Moses McKee; Elisha King was chosen clerk.

The preceding is taken from the church records, and from them we learn that at different times there were added to the church, in about twenty years, over a hundred and twenty more members. During that period, and perhaps a few more, the ordinances of the Gospel were enjoyed and much of the time the services of a Gospel preacher. Some severe trials were passed through—many of the most efficient members removed to other parts and several died. Most of the time they enjoyed a good degree of harmony, but roots of bitterness did spring up. The efficient members were few and constantly diminishing; opposition from without was powerful, in wealth and influence; the love of many waxed cold. The church ceased to report to the Association after 1836. In its last report it expressed fears that its candle would be removed, and that fear was soon after realized.

CHAPTER VIII

ADDISON COUNTY ASSOCIATION

On the 13th of November, 1833, a Convention was held in Whiting (as tradition has it, for the minutes of that body do not give the place of meeting), for the purpose of organizing a new Association in Addison County. Nine churches were represented by their delegates. Elders Henry Green, Isaac Sawyer, Anthony Case, Aaron Angier and Jehial Wright were invited to a seat with them.

The Convention resolved that it was expedient to form such an Association, appointed a committee to draft a constitution and rules of decorum, and appointed H. H. Haff to preach the introductory sermon, and B. Carpenter to write the circular letter.

Agreeably to appointment, delegates from the churches represented in the Convention, and also from Cornwall and Charlotte churches, not there represented, met at the Baptist meeting-house in Panton, and organized the Association by choice of Rev. B. Carpenter, moderator, and Rev. S. Fletcher, clerk. The churches thus associated were: Whiting, with one hundred members, Rev. W. Moore, pastor; Middlebury, sixty-three members, Rev. H. H. Haff, pastor; Bristol, eighty-two members, Rev. Henry Green, pastor; Ferrisburg, seventeen members, Rev. John A. Dodge, pastor; Monkton, forty-nine members; Bridport, one hundred and thirty-eight members, Rev. S. Fletcher, pastor; Addison, one hundred and thirty-six members, Rev. B. Carpenter, pastor; Panton, eighty-six members, Rev. J. Tenbroek, licentiate; Weybridge, fifty-seven members, Rev. J. Wright, pastor; Cornwall, eighty-three members, Rev. A. Case, pastor; Charlotte, thirty-five members. Total membership, seven hundred and forty-one.

All the churches constituting the Addison Association had been connected with the Vermont Association, and their with-

drawal to form an Association by themselves appears to have been the result of the Anti-Masonic controversy. Several efforts had been made by the churches holding the most radical disciplinary sentiments on this subject, to have the Vermont Association declare itself in favor of excluding members of the Masonic Fraternity from the churches. The Association declined to pass the desired resolution, considering it better to leave the settlement of that vexed question with the individual churches. This unsatisfactory action unquestionably had much to do with the call of the Convention which decided to organize a new association.

The first resolution passed in the new organization put it on the desired platform. "*Resolved*, that this Association recommend to the churches composing it to deal with such as practice speculative Freemasonry (if any there be) as they would with those that practice other moral evils." The history of the Association, and of the individual churches, indicate that a ruling common purpose of the body was active opposition to existing moral evils, of which Freemasonry was considered one, by public discussions in their annual sessions, and by vigorous disciplinary measures in the several churches. At the first session, R. B. James, agent of the Moral Reform Society, New York, and O. S. Murray, agent of the Vermont Anti-Slavery Society, were present and participated in the exercises.

Their second resolution, after several addresses on the subject, was, "*Resolved*, that, in the opinion of this Association, the principles of the American Seventh Commandment and Female Moral Reform Societies, do fully accord with the Scriptures, and their measures are well calculated to prevent licentiousness, and that we consider the publication of McDowall's *Journal* peculiarly adapted to promote the objects of these societies; and for this purpose recommend it to the patronage of our churches and the public generally." From the beginning, for many years, slavery, licentiousness, intemperance, war and kindred topics, received a large share of attention in the annual sessions and the resolutions passed are in language plainer and stronger than most of such declarations in the other associations.

A peace resolution passed at the session in 1837, is worthy of record, being advanced enough to satisfy the most ardent advocate of peace measures. "*Resolved*, that the precepts and example of our Saviour teach peace on earth and good will to men; that he laid down his life in obedience to the principle of non-resistance—of rendering good for evil, leaving vengeance to the Lord; that his precepts are to be obeyed and his example to be imitated, by all his followers. *Resolved*, therefore, that all war and fighting is sinful, and consequently to be immediately abandoned, forever abstained from, and always reprov'd by every follower of Christ; *Resolved*, that to be in preparation for war is not the way to prevent war, but, on the contrary, directly calculated to induce it. therefore, it is the duty of all christians to discountenance and testify against all military trainings,—the keeping of standing armies,—the building of fortifications,—the establishment and maintenance of institutions of learning for teaching the art of war—and all means and measures by which the unchristian, irrational practice is perpetuated."

From the beginning the Association made special effort to incite the churches to active interest in all the benevolent and missionary enterprises of the time. The churches were urged to form themselves into charitable societies, and to take immediate measures to raise a definite sum per member for benevolent purposes. They were advised to observe the evening of the first Monday in each month as the Missionary Concert of Prayer, and every Saturday evening as a Concert of Special Prayer, for a revival of religion in the churches of the Association.

Prompt efforts were made to secure a fund for the benefit of widows and orphans of deceased Baptist ministers. At the meeting in 1836, a fund of \$850 was raised for this purpose, and annually, contributions were made and dispensed under the management of trustees. The Bible cause and Ministerial Education and other branches of work were not neglected in the discussions and plans of this body.

The opening years of the Association were full of promise. In 1835, the churches of Orwell, Cornwall and Addison received an unusually large number by baptism. The year following was still

more encouraging. Addison received forty-three by baptism and three by letter; Bristol, eighty-three by baptism, and nine by letter; Charlotte received thirty-six new members, more than doubling its former membership; Whiting received thirty-one new members, and the total number of baptisms in the Association that year was two hundred and twenty-seven, the largest accession in its history.

The Pantton church was revived in 1839 and received seventy-two converts.

From 1836 there begins the history of a steady and sorrowful decline. The Association, which in 1836, numbered one thousand, one hundred and ninety-five, was in 1865, reduced to three hundred and forty-five, or less than one-third the number which it had once attained. The annual reports from the churches were extremely depressing. Now and then there were hopeful indications, but for the most part indications of weakness, trouble and decline.

The causes of decadence were many. One unavoidable cause was the emigration of the younger and vigorous members to the west or to the cities. The proportion of losses to be credited to this cause have no doubt, however, been sometimes overestimated. Other more destructive causes were at work.

The extreme Anti-Masonic sentiments which prevailed in these churches gave them frequent trouble. Sympathy with Freemasonry was as hateful to them as heresy, and the discovery of it in a member, and especially in a minister, was like a spark in powder.

In July, 1830, the church in Bristol, after declaring Masonry incompatible with the religion of Jesus Christ, had resolved that "we cannot receive nor fellowship any person in this church that has anything to do with Speculative Freemasonry, directly or indirectly, in supporting or upholding the same." Parties were formed in a way that made neutrality untenable. Good members were highly excited about the possible connivance of the pastor with that system. The grievance with the church was "for keeping Elder Hendee to preach on account of Masonry." Elder H. stated to the council that he was once a Mason, but now avoided all association with that obnoxious fraternity. Yet he could not unite in the exposure and indiscriminate denunciation against them, but

had attempted to maintain a strict neutrality. The council finally "*Resolved*, that the minority has had cause of grief with the church that they had not required of Elder H. a full and frank expression of his disapprobation of Freemasonry, as he ought to have made. *Resolved*, that the minority ought to be satisfied with the expression Elder H. has this day made." Elder Hendee closed his labors October 1, 1831.

From the earliest days of Vermont Baptist History, Freemasonry was regarded with undisguised suspicion by many in the churches. It was questioned whether a christian ought to become a Mason, and whether churches should fellowship any person who was a member of that secret order. But about 1827, excitement on that subject became acute. A man named Morgan, a printer, had published for gain, a book in which the harmless secrets of the order of Freemasons, of which he was a member, were divulged. Public curiosity caused this book to have an immense sale. Soon after its publication, Morgan announced another volume which was to reveal unimagined horrors; but before the book appeared Morgan disappeared, and neither ever came to light. Now arose the question, "What became of Morgan?" and it rent the nation for a time into two embittered and angry factions. "Morgan," said the Freemason, "died and was buried in the natural and ordinary fashion." "Morgan," said the Anti-Masons, "that martyred patriot, was dragged from his home by Masonic ruffians, taken in the dead of night to the shores of Niagara river, murdered, and thrown into the rapids." It is impossible for anyone to conceive the utter delirium into which the people in some parts of the country were thrown by the agitation of this subject. Books were written; papers were established. Exhibitions were gotten up in which Masonic ceremonies were caricatured. Families were divided. Fathers disinherited their sons, and sons forsook their fathers. Elections were influenced, not in towns and counties merely, but state and national.

There were Masonic candidates and Anti-Masonic candidates in every election in the northern states for at least two years after Morgan vanished. It was seriously believed among the Anti-Masons that the Masons were bound to protect one another in

doing injustice; even the commission of murder and treason did not, it was said, exclude a man from the shelter of his lodge. It was alleged that a Masonic jury did not dare, or would not, condemn a prisoner, who after the fullest proof of his guilt had been obtained, made the Masonic sign of distress. It was said that a judge regarded the oath which made him a Freemason as more sacred and more binding than that which admitted him to the bench. "It is in vain," said the Anti-Masons, "for one of us to seek justice against a Mason, for a jury cannot be obtained without its share of Masonic members, and a court cannot be found without its Masonic judge." This is a secular account of Freemasonry excitement, taken from James Parson's "Life of Horace Greeley." Naturally this excitement affected the churches. It divided the Vermont Association and was the cause of the withdrawal from it of the churches that immediately formed the Addison Association. In this Association the hostility to Masonry was particularly fatal to the peace of the churches, and among the causes of the decline and extinction of some of them.

The Advent excitement in this Association was violent and more destructive here than in any other part of the State. William Miller was a member of the Orwell church and licensed by it to preach. He was permitted to lecture freely among the churches of the Association, and a large number of members embraced his doctrines. But, not content with differing with their brethren, they became schismatics, denouncing all who did not embrace the same views. They stigmatized the churches as "Babalon," "the mother of harlots," and the "abomination of the earth." "The wise" were called to come out of them and touch not the unclean thing. They forsook the churches and its ordinances and defamed both alike. They desired to be separated from the churches and would not walk with them, and accordingly after a time were expelled. The churches sometimes failed in forbearance, but in the main their exclusion was a necessity.

Another breeder of discord and destruction was Orison S. Murray, who was a member of the Orwell church until expelled. He had been licensed in 1837 by this church to preach. He was the anti-slavery leader of the Association. But mingling with his anti-

slavery views other dogmas opposed alike to the word of God and the peace of the churches, he drifted farther and farther from the simplicity of the Gospel until he made land at last in open infidelity. He drew some disciples after him, and this Association furnished some who embraced his pernicious heresies. On this account expulsions were necessary.

There were still other causes for decline. Rev. T. H. Archibald, in his semi-centennial address before this Association in 1883, spoke with utmost frankness upon these causes, and since his address was adopted and printed in the minutes, his judgment appears to have been endorsed by the Association as historically correct. He says, "An influence far more fundamental and far reaching was at work, and that was the worldliness of the members generally. This spirit manifested itself in many directions. One of these was an utter failure to provide an adequate support for the ministry. The Association has had not a few able men in the pastorate of the different churches, but they were so inadequately supported that they were either compelled to resort to secular labors for a livelihood, or to leave the Association for other fields, where those who waited upon their ministry were willing also to communicate to them in temporal things. The names of M. D. Miller, J. Tenbroek, W. G. Johnson, J. Wescott, Benjamin Brierly, Ahira Jones, I. Keach, A. Angier, and others that might be mentioned, show clearly that there might have been no dearth of ministerial service. But they were often hampered by their pecuniary necessities and took their departure, literally starved out, to bless other communities with their work of faith and labor of love.

"Such men as E. H. Gray, D. D., E. B. Smith, D. D., M. M. Dean, were the spiritual children of these churches, but they could have no hope of sufficient support if they tarried where they first received spiritual life, and they left the people who would never fully appreciate their work, and afford them such means of living as would enable them to give themselves to prayer and the ministry of the word."

Historical sketches of the churches were read before the Association, from year to year, beginning in 1852, in the following order, Bridport, Orwell, Bristol, Monkton, Charlotte, Panton,

Whiting, Addison, Waltham, Middlebury, Ferrisburgh, Cornwall and Shoreham.

These were printed in the minutes of the Association and are interesting and valuable sources of information concerning the early life of these churches. They were written with remarkable plainness and abundantly confirm what has been said concerning the causes for the declension of the Association in membership and strength. The judicial function of the church was conscientiously exercised, but not always with discretion, and was sometimes overtaxed by a trivial fault-finding disposition. Several elements of weakness will appear in a single incident, quaintly told in the history of the Middlebury church. "While Elder Nathaniel Kendrick labored with the church his support was so little that he taught school. He was much attached to the church, and left because he felt compelled to, saying in effect that he would submit to the most homely fare if he could be permitted to preach to the church in Middlebury." The reason he left was like this: "A certain Diotrophes (we will call him), became a member of the church. Seth Langdon, a most exemplary man, was appointed deacon. Diotrophes coveted the office and frequently entered complaint against Deacon Langdon in the church, but the precise cause of the complaint against the deacon has not transpired farther than that Deacon Langdon was exalted and Diotrophes abased. He left the meeting, also declaring he "could not walk with the church so long as Mordecai sat in the king's gate." He also alleged that the deacon's wife was unfit for the duties that devolved upon her. Whether Diotrophes met the fate of Haman we leave others to decide, for both Diotrophes and the Deacon's wife soon died, and we may suppose that the Deacon obtained a wife, who, in the estimation of Diotrophes, was fit to share in the honors and duties of deaconship, for the Deacon soon afterward married his widow.

Elder Kendrick felt the disturbing influence of this modern Diotrophes, and though no one could say aught against his character or ministry, though he had a good report of those without, the male members showed uncommon apathy when the time for raising a new subscription arrived. On the other hand the sisters were

very anxious for him to remain, and four of them went out with their subscription papers and raised the stipulated salary without any aid from the male members of the church. It was a sore trial for Elder Kendrick to leave the church, but he had accepted another place before he knew that his salary had been raised.

"In about a year Elder Isaac Bucklin succeeded to the pastorate and remained two years. He is represented as a kind man who tried to smooth the path of the brethren and sisters and was well regarded by the people. His fault, for ministers have faults and a change of them has been wittily termed 'obtaining a new assortment of faults,' was driving a nice horse and carriage. Once he ventured to exchange horses and that was a mortal sin, in the eyes of one of the deacons. When questioned about it he said he thought it was as cheap to keep a good horse as a poor one, and as for the carriage, that was a present from his father-in-law to his wife. But all was of no avail. Though God blessed his labors and most of the brethren much desired him to stay, there was not that unanimity that promised success, and he left for another field."

Concerning salaries, in the pioneer days when the people were poor the pastors received no stipulated salary.

In the history of the Cornwall Church is this record:

"When Elder Ephraim Sawyer commenced his labors among the people, by a series of reverses in fortune he had been reduced to poverty. Having no stipulated salary the people gave him what they pleased. That the people were pleased to bestow of the blessings they enjoyed is proved by several instances of justice dealt out with kindness, among which we notice the following: There was a general contribution of wool, which was carded, spun, colored and woven by the good housewives and their daughters, and so Elder Sawyer was provided with a complete suit of clothes, which he much needed."

In the records of the Whiting Church, under date of October 4, 1799, is this item,—the only one concerning the pastor's payment: "The church voted to bear Elder Rathbun's extra expense for liquor for himself and family, and to have it averaged on the members of the church, and that the Elder call on the deacons of the church for said liquor when he is in want of it."

Upon this item the historian makes this comment: "To the present generation it might be a matter of pleasing reference did the records of the church show the footing of expense annually, for this kind and thoughtful provision for their *Spiritual Guide* and his household, but this does not appear. We have reason, however, to believe that it was generous and ample according to the spirit of the times."

When the Bristol church, in 1811, began to raise money by subscription for preaching, twenty-eight brethren subscribed the sum of thirty-five dollars. This they paid out to several ministers, in sums from one shilling to one dollar as cases demanded.

It is fair to add that this church, in 1835, was paying three hundred dollars, which they increased to four hundred dollars the next year.

In pioneer days when all were poor, the meager provision for ministers was not culpable perhaps, but became so when prosperity became general among the members. Dr. Archibald in his address said: "Addison County is one of the richest, if not the richest agricultural county in the State. For many years one of its purely rural towns, given wholly to agriculture, had the largest grand list in proportion to its population of any town in Vermont."

While lacking in respect to provision for ministerial support, the Association was not forgetful of the claims of the various benevolent and missionary enterprises of the denomination.

At its first session the following resolution was passed:

"*Resolved*, that we recommend to the several churches composing this Association to form themselves into charitable societies, and take immediate measures to raise a sum equal to fifty cents on each member, the ensuing year, for benevolent purposes." Although this recommendation was not fully complied with, yet the next year with eight hundred and eighty-seven members they report three hundred and forty-seven dollars and seventy cents raised for benevolent purposes, and the Association at that session raised in addition one hundred dollars for ministerial education, and two hundred and seventy-five dollars for the anticipated Widow and Orphan Fund. In 1836, when the membership was eleven hundred and ninety-five, they reported six hundred and

seventy-six dollars and twenty-four cents for benevolence. During forty-five years preceding 1883, the benevolent contributions of the Association amounted to thirteen thousand, eight hundred and thirty-three dollars and ninety-eight cents, or an average of three hundred and seven dollars and forty-two cents annually. The average of the membership for forty-nine years is six hundred and seventeen, so that the yearly contributions to benevolent purposes have averaged about fifty cents per member.

If the sums paid for Vermont Academy, and to the Middlebury and Vergennes churches for building meeting-houses were added, the total would amount to over twenty thousand dollars.

For the last three decades the Association has maintained a constituency of nine or ten churches. All but two of the churches now in the Association were among the constituent churches. These are Addison, Bristol, Charlotte, Middlebury, Panton, Whiting, West Cornwall. The church in Vergennes joined the circle in 1868, Lincoln in 1879, Middlebury, for a time blotted from the constellation, reappeared in 1879, and now shines with cheering brilliance. Few recent years have been marked by general revival interest. The largest ingatherings were in the years, 1807 and 1809, when sixty-two and seventy-one respectively were added by baptism.

The annual meetings of the Association have been inspirational.

The story of Ephraim Sawyer's life is a part of the history of the churches in Addison County; from early youth till old age he was fired with evangelistic zeal, which was very fruitful in this county.

ELDER EPHRAIM SAWYER.

Ephraim Sawyer was born in Leominster, Mass., September 19, 1756. His parents were of the Presbyterian school of thought, very pious people, who were not neglectful of their children's religious training. Though often deeply impressed with his need of Christ, he resisted impressions through his youth. At the age of twenty-two he married. His father, catching the pioneer

spirit, had moved to Westmoreland, N. H., which was then a wilderness. Extreme toil and hardships were theirs, in a country infested with savages and scoured by unprincipled Tories of the Revolution then in progress. Soon after his marriage he joined the Revolutionary Army. The godless life of many of the soldiers only deepened serious impressions and resulted in a somewhat protracted season of deep conviction, out of which he came into the peace of confiding trust. The hardships of camp life undermined his health and he hired a substitute and returned to his family. He at once confessed his faith and began to bear witness and to seek the conversion of others. He was much in prayer for the unconverted. His activity awoke the church and resulted in the ingathering of thirty into the Westmoreland church, then under the care of Elder Ebenezer Bailey. From Westmoreland, he moved his family to Charlotte. There he was deprived almost wholly of church privileges. He was compelled to work strenuously to provide for his family. He became financially embarrassed and discouraged.

For the first decade after his settlement in Charlotte, he depended mainly on his daily labor for the support of his family. The country being new and the settlers few and not wealthy, Mr. Sawyer received but little for his ministerial services,—nothing but his presents. Wages were low. As late as 1805, men worked in June (as I remember, said his friend, Rev. S. H. Tupper), for thirty-seven and one-half cents a day, which was the price of corn. Mr. Sawyer walked eight miles one day to his work, and at night took his pay in grain and carried it home on his back. This was about 1798, when the roads were new and bad.

Soon after moving to Addison County, he preached in the school district, for which he received one hundred dollars. The week days he spent in making potash and clearing land. He cleared several acres of heavily timbered land (after chopped), and received only the ashes for his labor. None will wonder that he was always poor.

He moved to Grand Isle, and there his prospects brightened, but his wife fell a victim to consumption, and he attempted to carry her to her home in Westmoreland. Securing a two-horse

sleigh, he began the journey with her, but when within thirty miles of home she died, and he finished the journey in great sorrow. His affliction quickened his religious life.

Arranging for the care of his children in Westmoreland, he came to Whiting, Vt., and cleared land for Gideon Walker, one of the earliest settlers. He there sought the fellowship of christians in Whiting and Orwell, and opened week day meetings, which were held about two hours before sunset and were well attended. He conducted these meetings. An interest was awakened and thirty added to the church in Orwell, of which Elder Phelps was then pastor. In these labors he was assisted by Elder Chamberlain, who emigrated from Westmoreland about the same time and lived in Leicester. People became impressed that he ought to become a minister. He gave the subject much thought. He was much in the solitude of the forests and always had his Bible with him, and was much in prayer. He made an effort to preach, and at first was encouraged, but his second attempt was not so successful, and he postponed the decision. He met Miss Susanna Farnum and married her.

Soon after he started for the Genesee Valley, which was then a dense wilderness. The road was marked by blazed trees. He began work within thirty miles of Rochester. The fertility of the soil was much better than that of Vermont, but the country was ravaged by malaria and his wife sickened and died, and an infant followed in a few days. His own health also was broken.

He returned to Whiting in 1792, and began at once his evangelistic work, resolved to preach if the way opened. He had not the learning of schools and books, but he understood the avenues to the human heart and was able to draw illustrations from nature. He was of a clear, logical mind. His addresses were marked by genuine sympathy and kindness, and he loved to proclaim the love of God.

In 1792, he was invited to Cornwall. There he worked without the promise or expectation of reasonable compensation. He labored with his hands; erected a log meeting-house; was ordained, and for nine years preached in Cornwall and adjacent towns. He was often in financial straits and twice was imprisoned by impatient

creditors, but was soon bailed out by friends. He undertook long missionary journeys.

He was invited to preach as pastor in Granville, N. Y., where an interest had been started. He went, built a meeting-house and had great success. But he wished to work as an evangelist. Removing his family to Rehoboth, Mass., he preached throughout Connecticut, Massachusetts and Rhode Island for five years. In 1811, he wished to make a missionary journey to St. Lawrence County, N. Y. He went as far as Addison, where his daughter was living, and there fell sick and abandoned his journey to St. Lawrence County. He accepted a call to Shoreham and preached alternate Sundays there and at Whiting. He returned to Rehoboth and preached in that region from 1814 to 1821. Preached then in Bridport and Ferrisburgh and other towns. In 1822, removed to Orwell and preached three or four years. From Orwell he went to Addison, and stayed six months, and then to New Haven, where he remained till his death, October 14, 1827, aged seventy-one years. He had six children by his first two wives and ten by the third. One daughter was wife of Elder Henry Baldwin.

The following incident was given on the authority of one of his daughters in the *Vermont Observer*, September 30, 1846:

While traveling to meet his appointment he had occasion to pass a high bridge that was in a state of dilapidation and deemed unsafe. He, however, passed over in safety. On his return he had to repass it, but did not reach it until the darkness of night rendered his vision entirely useless. On approaching it his horse stopped. He urged it forward gently, but he soon stopped again. He was about to alight from his carriage when the animal moved gently forward, and he resumed his seat. He shortly arrived at an Inn, and the intense darkness induced him to put up for the night. His host inquired from what direction he came. He told him. His host replied he must be mistaken, for that was impossible, the covering of the high bridge having been removed that afternoon. Subsequent explanation satisfied him of the fact. In the morning he returned to the bridge and found it even so. The horse took one string piece and the wheels two others, and he came safely over.

CHAPTER IX

CHURCHES IN THE ADDISON ASSOCIATION GROUP

ORWELL

Orwell was early a center of Baptist influence. At a conference meeting held December 21, 1787, a little company of eleven Baptists voted to organize themselves as a Baptist church, which purpose they carried out a few days later. One of their number was Elnathan Phelps, and him they chose and ordained to be their pastor. Their union was wonderfully blessed. Within a year from the date of their organization, they had ordained their minister, built a meeting-house, and increased their membership to *seventy-two*. In the spring of 1790, a work of grace began, and a year later the membership had reached the number of *one hundred and forty*. Then serious dissensions arose and nineteen members withdrew and, uniting with seventeen others who had previously withdrawn, organized themselves into a separate body. The two bodies continued to hold separate meetings for six years, when a reconciliation was effected through the mediation of Elder Samuel Webster. Wounds were healed and eighty-seven members signed a new covenant and agreed to walk together, and to this number were added in subsequent years fifty-seven others.

In June, following, Elder Webster removed his family to Orwell and became pastor of the church.

In 1799, the church complied with the request of a number of brethren and sisters, living in the towns of Cornwall and Whiting, for letters of dismission to form the church in the town of *Whiting*. April 5, 1800, a number of brethren, living in Hampton, N. Y., were received into this church as a branch. September 15, 1804, Deacon Murray brought charge against the pastor, Webster, of falsehood and the trial resulted in his exclusion. The exclusion

caused a division in the church and a part of it followed him, and together set up meetings which were continued for several years. The church from this time rapidly decreased in numbers, holding few meetings, the last of which was on the second day of March, 1805.

Before the close of that year, however, at a conference held in a schoolhouse in the north part of the town, sixteen Baptists, nine men and seven women, united as a church, and were recognized as such June 18, 1806. For two years this little band maintained worship and the ordinance of the church, and then an awakening occurred and *thirty-two* were baptized. Again, in 1810, they were encouraged by the reception of *twenty converts*. Elder Peck was pastor till 1812, when he moved west. Isaac Sawyer succeeded him until 1816. The year 1815 was a fruitful one in which *thirty-nine* were baptized into the fellowship of the church. A few years of depression followed, in which the pulpit was supplied at intervals by Elders Spaulding and Ravelin, Isaac Fuller and Ephraim Sawyer. Robert Hastings was ordained pastor in 1826. During this year a large council convened, called by the church on recommendation of several Baptist ministers, to investigate certain charges preferred against the church by Abner Ames for neglecting to entertain his complaints against some of the brethren,—he having published a book in relation thereto. The church was exonerated from blame in the matter. Elder Hastings continued his relation about two years; and for two years the church was without pastor. In the years from 1830 to 1840 there were seasons of ingatherings and seasons of trouble. Edmund Greenough was ordained September 23, 1830, but was dismissed in April following. Aaron Angier united with the church in 1832 and was called to ordination in 1833. *Thirty* were baptized in 1833, mostly young people. Soon after, Leland Howard became pastor, followed by the venerable Elder John Ide in 1838. The church at that time numbered *one hundred and fourteen*. *Thirty-six* more were added in 1840. Elder Ide was dismissed at his own request, July 24, 1842. A perceptible alienation of feeling had sprung up. A difficulty in which Orison S. Murray was concerned caused much division, and finally terminated in his exclusion. Difficulties

multiplied and divisions increased, caused among other things by the Advent excitement, that doctrine having been embraced by many of the members, until finally the church was scattered like sheep upon a mountain not having any shepherd. The meetings were neglected, records silent, the members attending other meetings or neglecting the means of grace entirely, until 1848, when on the nineteenth day of August, after one or two preliminary meetings, the church united on a resolution to renew covenant. Elder B. Allen preached during this and the two succeeding years, one-fourth of the time; and others supplied occasionally. At the meeting in 1848, *six* only were willing to subscribe their names renewing covenant. In 1853, the church numbered *thirty-two*. J. W. Sawyer was pastor in 1854. That year their former beloved pastor, Aaron Angier, died. In 1855, they purchased a parsonage, remodelled their meeting-house and received eleven new members. C. D. Fuller and R. A. Hodge supplied a while, but the church declined under its difficulties and became extinct about 1867.

CORNWALL

As early as 1792, Ephraim Sawyer had heard the call of God, and in response, had begun his work in humble ministries from house to house, among the friends he had made in the neighborhood of Fair Bridge, in Cornwall. In cottage meetings he met the people and told the Gospel story and preached the doctrines of grace. The people heard him gladly. They built a log school-house and made it a Bethel, where they ordained their preacher, and in increasing numbers attended his ministry. The pastor was a poor man, having met recent financial reverses. When not engaged in ministerial duties he and his intimate friend, Elder Henry Chamberlain, were making potash near Lemon Fair. The people contributed wool which the women carded, spun and wove and made their minister clothes, suitable for his public duties. They allowed him to travel far and wide through the region on evangelistic errands, and though these sometimes took him several weeks at a time from his own people, his church did not appear to suffer loss but grew in numbers and influence. For more than nine years

he continued his work here, and then removed to Granville, N. Y.

The Cornwall church, though flourishing while meeting near the Fair, concluded to remove the meetings to West Cornwall, where they built a meeting-house in 1805, and the church at Lemon Fair was dissolved that it might be reorganized under the new name of the Cornwall Baptist church.

From the resignation of Elder Sawyer until 1808, the church was without pastor. Then Henry Green came to them and was called by the society to settle with them. Mr. Green was a strong man, a bit eccentric, but an interesting and powerful preacher able to bring men to conviction and consecration. For twelve years he led this people with remarkable success. From a membership of sixty-five, the church grew under his ministrations till it numbered *two hundred and twenty-five*.

But Elder Green grew old, and there were some in the church who "desired a change." They magnified his faults and lessened his influence till he resigned his position, much to the grief of many of the people. Division in the church was the natural result. He, however, retained his interest in the church, and often in after years, supplied them when they were in need. It was hard to find a satisfactory successor. Said an earlier chronicler, "The fire that had been kindled at the removal of Elder Sawyer had not gone out, and the smoke and cinders annoyed his successors and their stay was short." B. N. Leach was ordained in 1825. Reuben and Isaac Sawyer, Elder Case, George B. Ide and others, rendered temporary service. J. K. Wright and Amzi Jones were ordained in 1832. None continued to preach more than two years. In the interval between 1845 and 1860, it can hardly be said that they had a stated minister. In 1862, their old meeting-house was thoroughly remodelled at a cost of about two thousand dollars. The same year thirty-five were added to the membership. W. L. Palmer was then pastor. W. L. Palmer continued pastor till 1870. Rev. A. W. Eastman the next pastor, (1873), was expelled within the year. Rev. T. H. Archibald supplied from 1874 to 1876, and was followed in 1878, by Rev. I. P. Kellogg, 1878-1880. Ahira Jones was pastor from 1880 until his death in 1885. Ahira Jones was born in Cornwall and was a son of Deacon Amzi Jones. In 1836, he

graduated from Waterville College, bearing the second honor of his class. His first pastorate was at Saco, Maine. In 1854, he returned to Vermont as missionary agent for the Vermont Baptist State Convention, prosecuting that work with great energy and success for five years. Subsequently he was pastor of churches in Colchester, Jericho and West Cornwall. He was a wise counselor, a tireless worker and a successful agent and pastor. He died at the parsonage in West Cornwall, December 11, 1884, aged seventy-six years.

Rev. A. A. Cambridge was next pastor 1890-1891. From that time till 1900 the church had no pastor, and sustained preaching services but a portion of the time. Then, with the backing of the State Convention, Rev. Guy C. Lamson became pastor and the parsonage was repaired and the church took on new life. He remained about two years and was succeeded by Rev. Clement Tomlin for one year, and by Rev. T. A. Howard for five years, 1903-1908.

Since 1908, the church has been pastorless and has failed to report to the Association. Membership last reported was twenty-six.

PANTON

On the Fourth of July, 1794, an event occurred in the little village of Panton, which added to Independence Day a sacred historical association. On that day a Baptist church was formed under impressive circumstances. Sherman Babcock, a licentiate from Kingsbury, N. Y., had been holding meetings in private dwellings and in the schoolhouse. Some of his hearers had received the word with gladness and wanted to be baptized. They sent to Washington County for Elder Amasa Brown, the nearest Baptist minister, who came, listened to the young converts' christian experiences and baptized them in Champlain. These, with their leader, Mr. Babcock, constituted the Panton Baptist church. Their names were Sherman Babcock, Elisha Grandy, Abner Holcomb, Zadoc Knapp, Samuel Shepherd, Salome Grandy, Midwell Holcomb, Mary Ferris and Mary Shepherd. Elisha Grandy was

chosen clerk. In 1799, Henry Chamberlain was ordained first pastor of the church, first settled minister in the town. His pastorate continued five years. We have only the briefest annals of the years that followed, years of mingled joy and trouble. Frequent conversions and accession of members, frequent cases of discipline kept the minds of the members busy. In 1810, they dedicated their meeting-house. Abel Wood was pastor in 1811 and until 1816. The church then numbered ninety-three. For the next ten years there was steady decline. Jeremy H. Dwyer, H. Chamberlain, John Stearns and William Myrick served short terms as pastors. Then came the great revival of 1831, when sixty-one were added by baptism and others by letter, and one hundred and thirteen was the number of members. John A. Dodge was pastor during this ingathering.

J. Tenbroek was one of the converts he baptized, one destined to be of great usefulness in this and other churches. In 1854, he was licensed to preach, and began in his home church. The next year he was ordained pastor. For some ten years he ministered with great success, and the church attained its maximum strength of one hundred and sixty-nine members in 1840. Then the tide began to ebb; W. W. Moor, E. E. Mills and even J. Tenbroek were not able to stay it. These were the days of the Advent excitement when all the churches suffered. J. P. Huntington, H. S. P. Warren and Isaac Sawyer followed one another in the pastorate, the tide steadily ebbing, till thirty-seven was the number remaining. Then for a little while came increase under the leadership of H. H. Parker, followed by steady decline till in 1890, the church ceased to report to the Association for a decade, though maintaining its organization.

In 1901, Rev. S. H. Meyers came to the little church, backed by the State Convention with an annual appropriation of about one hundred and fifty dollars, and gave seven years of patient, wise ministry, under which the church doubled its membership. Since 1908, the pastors of the church in Vergennes, H. T. Slocum and Geo. Pomfrey, have taken the Panton church under their care.

MONKTON

This church began its work in 1794, under the care of Elder Joseph Call, of Cambridge. The constituent members were Ephraim Page, Ezbon Fuller, Ashbel Fuller, Isaac Sawyer, Ebenezer Stearns, Lydia Fuller, Hannah Brant, who were baptized by Elder Call, and Rachel Sterns, who had previously been baptized. Of these original members, Isaac Sawyer was a recognized leader. He was first appointed church clerk and also chosen to lead the devotional meetings in the absence of the pastor. In 1797, he was appointed deacon, the next year licensed to preach, and in 1799, was ordained pastor,—the first regular pastor of the church, and the first ordained settled minister in the town. The church increased with a gradual increase during the pastorate, which continued for fourteen years. During this period two churches were constituted of members dismissed from this church for that purpose, the church in *Charlotte*, nineteen members, in May 1807, and the church in *Hinesburg*, eighteen members. In 1810, Elisha Collins and John Stearns were licensed to preach.

A meeting-house was erected in 1811. The next year Sawyer resigned and removed to Fairfield, Vt. Nathaniel Kendrick was the next pastor, and during the two years of his labor the church passed through sad scenes on account of a prevalent sickness of great mortality. Ephraim Butler was pastor, 1818–1821; Peter Chase, 1821–1824; H. J. Hall, 1828–1830. P. E. Fish was licensed in 1830, A. Lawrence in 1833 and M. M. Dean in 1834, A. Kingsbury in 1837. These licentiates supplied frequently as circumstances required. M. D. Miller was ordained pastor. M. M. Dean was also ordained in this church. From 1843 till 1852, the church nearly lost its visibility, having no pastor and holding no church meetings. In 1852, however, Zenas Jones came for their encouragement, and the following year Elder E. Smith gave his whole time to the church, and the church put on strength and doubled its membership, and repaired its house of worship. In 1867, Elder I. P. Kellogg became pastor and for ten years shepherded the little flock. Then for several years the church was again practically pastorless most of the time, till 1885, when I. P.

Kellogg again became pastor, retaining that relation for fifteen years, resigning in 1901. After his resignation the church was supplied two or three years by Pastors Kinzie, of Bristol, and Safford, of Hinesburgh. Since 1904, the name of the church has disappeared from the minutes and the church is reckoned extinct after a life of one hundred and ten years.

SHOREHAM

The Shoreham Baptist church was recognized June 2, 1794, and consisted of fifteen members to which others were soon added. Abel Woods was chosen its first pastor and ordained February 26, 1795. The first deacon was Eli Smith, who was chosen to *stand on trial* until the church should get *satisfied*. Four years later he was confirmed in his office. During the winter of 1795, there was special interest and sixteen were "*brought into liberty*." In 1810, there was another revival and frequent additions. Elder Woods closed his labors as pastor that year and was succeeded by Ephriam Sawyer, 1810-1814, and by Elder John Spaulding, 1815. In 1817, the church in *Ticonderoga* was set off, and not far from this time a branch church was formed at Pitts Creek, which appears to have been the source of the church at Crown Point. Elder Spaulding was dismissed in 1819 and was succeeded by Elder Ravlin, in 1810, Elder Henry Chamberlain in 1823, and Elder Storers in 1832, who appears to have been their last settled minister. The whole number of members that were connected with this church during its existence was not far from three hundred and fifteen. Many of these were noble men and would have been an ornament in any society. They were men of character leaning decidedly to firmness, but without the dogmatic element. For several years Deacon Eli Smith and Brother Hopkins Rowley bore a large share of the burdens of public duties. The place of meeting was at first in private dwellings and afterwards in a school-house. It does not appear that they ever had a meeting-house. The members generally lived between the center of the town and the lake, and the meetings would be on one side of them if held at the center. Had the church adopted the policy of a central

location, it is possible that it might have maintained its existence. But like many other churches it did not feel that it could remove the meetings so far from them, and the result was that they did not exert so wide an influence in the town as it appears they might. The first clerk, Timothy Page, died in 1810, and left the reputation of a great man in Israel. Deacon Eli Smith, the first deacon, was also an able man; Rev. Eli B. Smith was the son of Joseph Smith. He joined the church in 1817, graduated at Middlebury College in 1827 or 1828, was successively pastor at Buffalo and Poultney, Vt.; was called to the professorship of theology in the New Hampton Institution and died in Colchester, Vt. Professor Smith was a man of great administrative ability, a sound theologian, a clear and vigorous writer. He left his impression on the generation in which he lived. Elder Abel Woods, who served them seventeen years, was annoyed by a controversy over the ministerial lands, which were rightfully his as the first settled minister, but which the town sought to divide between other denominations, and finally to take from Mr. Woods altogether, but were defeated.

The first intimations of salary are contained in a record that refers to the obligation of the church to pay a man they had hired to work for Elder Woods. Afterwards the salary was twenty-five dollars a year, then forty dollars and finally sixty dollars. The records of the church are very full and accurate until 1826, but after this little is recorded till 1832, when the record closes. About the year 1815, members began to take letters to other churches, and the tide of emigration that had formerly favored the church turned against it until it was a common thing to dismiss several members nearly every month. It is said the church *ceased to exist*. It might be said it *moved away*, some of it to heaven, but a large number to other parts of the earth, first. It proved the parent of at least two other churches, and its members removing to other places materially assisted many more.

An unhappy division marred the peace of this church a few of the last years of its existence. One of the deacons was dissatisfied in some way and so became a leader of a party that insisted on removing the meetings to the center of the town. A council that considered the matter gave a decision both wise and clear. They

decided that the attempt of the minority to remove the meeting was wrong, since majorities should govern, but also that the majority ought to remove the meeting to the center of the town. The meeting was removed to the academy hill a portion of the time, but the division had become so serious that it materially weakened the church.

BRISTOL

The early history of the Bristol church has been more fully written than that of many others and is preserved in the minutes of the Addison Association for 1854. It reads like the record of April days, sunshine and showers in quick alternation, now and then a June-like day followed by a storm, but all the while the plants of God were growing. The earliest days were beautiful. Elder Joseph Call and two of his friends, Silas Smith and Thomas Tuttle, came down one day from Cambridge, and a small company assembled to hear him preach. Among his hearers were nine who had already found Christ, and after the sermon they confessed him, gave satisfactory evidence of conversion, and were baptized by Elder Call. Their names were Timothy Allen, Phineas Rugg, Daniel Dean, Johnson Allen, Asa Smith, Anna Day, Margaret Smith, Polly Rugg, Esther Allen. Three days later, August 10, 1794, these, with Elizabeth Day and Elizabeth Sutton, covenanted together as a church and chose Timothy Allen, deacon, and Asa Smith, scribe. Several others desired baptism at the next covenant meeting, September 18, and the church sent Daniel Dean through the wilderness to Pittsford to secure the services of Elder Joseph Rich, who came and administered the ordinance. The church adopted very brief and simple rules, providing for monthly covenant meetings, attendance of all members, orderly proceedings under a moderator's government, etc. The seventh article was, "No member shall go out of doors on any unnecessary occasion."

The church had no settled pastor for many years. They were visited at intervals by such pious, helpful men as Roswell Mears, Henry Chamberlain, Ephraim and Isaac Sawyer, who baptized and administered the Lord's Supper. Their numbers increased

by baptisms and emigration. When no minister was present the brethren sustained their own meetings under "leaders" who were regularly appointed by the church. This custom was continued for a long period and aided materially in preserving its visibility. About 1805, among the new comers was one Asa Palmer, who was received on letters of recommendation from seven churches, of which he had been a member. They appointed him deacon. He was ambitious to preach, but the church "after discussion, voted that his improvement was not edifying doctrinally." Soon after he withdrew from his office as deacon, became estranged from his brethren, brought charges against the church for employing an unconverted man to lead the singing, and for reading sermons written by collegians to the neglect of the exhortations of the brethren, etc., and finally withdrew from the church, joined the Quakers and became an active leader among them, greatly disturbing the church. In 1807, Deacon Timothy Allen embraced the doctrines of the Universalists and was cut off, and the church was plunged in gloom for a time. But in 1810, came a brighter day. Several sisters who could not go up through the "Notch" from the "Flats" began holding meetings for conference in their homes. They read the scriptures and exhorted but "did not know as sisters could pray in public," to use the language of one of them. Soon after inquirers were directed to this almost unknown prayer meeting for spiritual guidance, and there a work of grace began that spread through the town and bore fruit, that long remained. Robert Holley, Amos Eastman, Michael Dayfoot, and associates,—firm supporters of Universalism,—came forward, and a score of others, and were baptized by Elders Sawyer, Green and Babcock. Timothy Allen then returned with bitter tears of repentance. These were times of joy and hope. But within a short time the church was troubled with causes for disciplinary action. In 1811, they first began to raise money by subscription for preaching. Twenty-eight men subscribed the sum of thirty-five dollars. This they paid out to several ministers, in sums from one shilling to one dollar as the cases demanded. Two methods of raising funds were tried, neither of them fully successful. The subscription method proved inadequate, and the assessment method irritating. The

natural result was financial stringency and a fluctuating ministry.

Amos Stearns, a man of piety and promise, came to Bristol from Monkton and united with the church. He preached so acceptably that he was licensed and brought the church into harmonious union. In 1818, a ministers' meeting was to be held in Bridport, and a committee was sent with the request to have Mr. Stearns examined by them and to ask their advice as to his fitness for ordination. They advised ordination and their advice was followed. Previous to ordination, however, the church appointed a committee to meet a committee of the town and arrange all questions concerning the Glebe lands. They voted in church meeting "that Brother Stearns be ordained in such a way as to hold the Ministerial Right and deed the same to the town for the use of schools forever; and leave it to the generosity of the town to give Mr. Stearns what they see fit as compensation for securing the land to the town." This proposal they sent by a committee to a town meeting held for the purpose. They thus magnanimously disposed of a claim that had been a fruitful source of discord in the State. The town voted to give Mr. Stearns six years' use of the land and a hundred dollars in money; a part of which he invested in a meeting-house. At the time of Mr. Stearns' settlement, the church numbered forty-four. The whole number who had been members during the twenty-four years of its history were one hundred and eight. Forty-one had left, six had died, sixteen had been excluded. The church united, in the year 1819, with the Congregationalists and Universalists in building a meeting-house. It was called the White House. Each denomination was to occupy it in proportion to the amount of stock set to their credit. During 1820, the pastor preached half the time in the White Meeting-House and one-fourth on the East Hill.

In 1824, Elder David Hendee was employed and continued pastor till 1831. The discovery was made that he had been a Mason, and although he avoided all association with the obnoxious fraternity, yet he did not denounce it with sufficient energy to satisfy many, and he was brought before a council, and although this exonerated the pastor of blame, and somewhat censured both parties in the church, yet its disapproval of Masonry was positive,

and the pastorate soon ended. W. W. Moore was ordained in June, 1834, and the church seemed to have entered upon an era of prosperity, but Mr. Moore thought it best to go at the end of a year, and shipped his goods to northern New York. The church prevailed upon him to remain and his goods were brought back. A meeting was held soon after for sixteen days and fifty came forward for baptism during a single month. Mr. Moore was retained three years. The last year was less successful than the first and it is recorded that "The result was that the closing business arrangements were discordant, and the farewell sermon distasteful." A. Kingsbury followed Mr. Moore and served two years.

In 1842, Elder E. Hurlbut was secured as pastor and began work under favorable circumstances, many coming forward for baptism. Then came the Millerite excitement. Mr. Miller had lectured here and his sentiments had taken root. The minister favored the first period prophesied, and withdrew. The church became divided and violently discordant. The Comeouters, as they were called, were specially offensive in their denunciation of their brethren, who differed with them. Finally nineteen were excluded. Richard Amsden was pastor from 1845 to 1847, when Elder C. W. Dodge was secured, who soon afterward sickened and died, deeply lamented by all.

For a time deep depression paralyzed the members, meetings were forsaken and hope seemed abandoned. But in June, 1852, A. A. Sawin was employed, hopes revived, and confidence was restored. The church reported eighty-four members in 1854, at its semi-centennial.

P. C. Himes was pastor, 1857-1858; N. J. Pinkham, 1859-1884; T. H. Archibald, 1866-1873; L. B. Hibbard, 1875; S. Small, 1879; W. D. Hall, 1877-1887; I. W. Coombs, 1882-1884; P. B. Strong, 1885-1886; S. E. Miller, 1888; G. A. Smith, 1889; B. F. Kellogg, 1891-1894; W. A. Kinzie, 1895-1902; S. P. Perry, 1903-1906; I. E. Usher, 1908-1910; E. M. Holman, 1911. Under these pastors the church prospered and gradually gained in strength and members, attaining in 1902, its highest mark, one hundred and fifty-one.

Membership in 1912, one hundred and forty.

ADDISON

The name of the Addison church has been on the roll of Vermont Baptist churches since 1797. The birth of the church at that time was largely due to the house to house evangelism of Elders Henry Chamberlain and Ephraim Sawyer, the intimate friends, who burnt forest refuse and made potash near Lemon Fair Bridge, Cornwall. Elder Phelps, and probably others, did pioneer work. October 25, 1797, twelve Baptists covenanted together, in the house of Noah Wilson. Their names will be precious to any of their descendants. They were James Doran, Seth Abbott, John White, Leathan Clark and Sisters Keziah Seegar, Eunice Clarke, Sarah Abbott, Comfort White, Chloe Squire, Polly Wilson, Mehitabel Morley, and Betsy Spencer. These signed a short covenant, one clause of which confessed faith in what is called "the Calvinistic doctrine of sovereign grace." Some dissatisfaction was felt over the word "Calvinistic" and it was changed to "Apostolic." Another article which was afterward added is worthy of mention; it was as follows: "If any member shall have a difficulty with any minister or member in relation to their principles or practice, if they tell it to any other person before they have tried in a Gospel manner to reclaim them, if the church cannot reclaim them (i. e., the one who has the difficulty and told of it), they ought to be expelled as disturbers of the peace of the church."

The original members were descendants of Puritan stock of Massachusetts, or of the Dutch that settled near New York, and are said to have been intellectually, physically, morally strong men. Samuel Rogers was their first pastor, and as the first settled minister in town, became proprietor of the Ministerial Rights in land, which, when he left the place, he deeded to the Congregational church and to the Baptist, one-half to each. In discipline this early church was thorough, kind and successful. On several occasions it labored with and cut off the prominent members. The sins of men of property could not go unrebuked. The trials of the church in its efforts to maintain correct discipline were the cause of some very dark days, but often they were followed by days of brightness. It is a matter of record that almost every revival was pre-

ceded by a season of darkness. The years 1805, 1806, and 1807 were years of trial and discouragement, but the cloud passed, and one hundred and twenty-three were added to the church. Painful disciplinary action preceded the revivals of 1811 and 1817, when more than a hundred were added; and the same fact is true of other later revivals.

In 1811, the church began to plan for the erection of a meeting-house, but there were three eligible sites proposed, the people divided into factions over these, and the meeting-house was not built till 1817, and the ill feeling engendered over the enterprise was long in healing.

The church was almost unanimous in its positive opposition to the principles of Freemasonry, and a violent excitement was aroused, about 1828, over the fact that a member of a lodge had gained church membership, notwithstanding the moderator's cautious call, "if anyone has anything against the candidate let him manifest it now or forever keep silent in relation to it." The outcome was that all Masons left the church of their own accord or were compelled to leave.

The Advent excitement in this church was equally fierce. Mr. Miller lectured in the place and won followers, who became schismatics, and after patient labor twenty-seven were excluded in 1827. These trials retarded the growth of the church.

In 1816, its membership was reported as sixty-six. Abel Woods was then pastor. The next year, under phenomenal spiritual influence, it sprung to one hundred and seventy-four. The years following were comparatively barren, till 1826, when fourteen were added. This hardly checked the decline till 1831, when four successive revival years brought the membership to *one hundred and eighty-seven*, its highest mark. In the years 1842, 1850 and 1851 there were additions, but the decline continued till the unhappy year 1856, when thirty-four were dismissed, and the membership became sixty. Since then the number of members has fluctuated between fifty and eighty. During the last five years the tide of prosperity and power has been on the rise and the total membership, in 1912, was eighty-five.

During the first fifty-seven years of its history this church had been served by twenty ministers, the pastorates averaging less than two years each. The names of these pastors John Rogers, John Hayward, Nathaniel Kendrick, E. Starkweather, Abel Woods, John S. Carter, Seth Ewers, Aristarchus Willey, L. Austin, Alanson Covell, Elias Hurlbut, Wm. Stoors, Burton Carpenter, H. F. Davis, Robert Bryant, Israel Keach, C. E. Miles, M. D. Miller, P. C. Himes, J. Q. U. A. Ware.

Since 1867, there have been at least twelve pastors: E. Goodspeed, E. D. Craft, L. Wheelock, R. Nott, E. Bullard, now missionary in India, T. H. Archibald, T. F. Ogden, John Pearson, Guy C. Lamson, H. H. White, G. L. Powell and C. T. Reekie.

WHITING

The Whiting Baptist church was constituted of members of the church in Orwell, and accordingly traces its origin under God to those two well-known servants of God, Ephraim Sawyer and Henry Chamberlain, who carried their Bibles with them to their work as constantly as they did their axes, read and chopped alternately, and spent time in meditation and prayer as far as practicable. Often an hour or two before sunset they met the people, during the summer and autumn seasons, for religious services, and out of these came the churches. The Whiting church was set off and recognized February 25, 1799, with ten members: Ezra Allen, Josiah Stone, Ashael Fields, Elisha Fields, Thomas McNeil, Elijah Kirkham, Jr., Joanna Wiswell, Sarah Stone, Rachel Beach, Sarah Ketcham. The first settled pastor was David Rathbun, whose pastorate began April 26, 1799. October 4, 1799, the church voted to bear Elder Rathbun's extra expense for liquor for himself and family, and to have it averaged on the members of the church. What other provision was made for the supply of his needs and comfort we do not know. This record is well worth preserving as a help in noting the progress in moral reform, specially in the temperance movement.

In the first sixty years of its history the church had the following named pastors: David Rathbun, Samuel Churchill, John

Stearns, I. W. Sawyer, Isaac Wescott, W. G. Johnson, Volney Clark, Barna Allen and Stephen Wright; nine in number.

Up to 1858, the greatest number of members in the church at any one time was in 1840, when it numbered one hundred and twenty-five. The greatest number added by baptism, in any one year, was twenty-six, in 1836. There had been eleven revivals, averaging one in every five years. There had been added to the church up to that time by baptism, two hundred and twenty-four; by letter eighty-four; exclusions had been twenty-eight; dropped, three; died, forty-eight. The total membership was forty-eight. J. Q. A. Ware was pastor from 1859 to 1864, R. L. Smith from 1866 to 1878, the membership averaging about sixty during this period. During the last two decades of the nineteenth century, W. H. Mawhew, Jos. Freeman, G. C. Shirk and R. L. Verry served short pastorates, and L. Kenney one of seven years. J. W. Ilsley followed with a two years' pastorate; H. H. White, three. T. A. Howard became pastor in 1903. The State Convention has generously assisted in maintaining the church. In 1911, the Baptist church federated with the Congregational church, with T. A. Howard as pastor, the services being held six months in one meeting-house, and six months in the other. The membership reported in 1912 was twenty-eight.

WALTHAM

A Baptist church was organized in Waltham at a schoolhouse in the west district May 7, 1802, and recognized by a council, March 10, 1803; ordained Jesse Smith its first pastor, June 30, 1803, and dismissed him to another church the following December. Elder Samuel Rogers followed, 1804, and remained till March, 1806. Elder John Howard then commenced a pastorate of eleven years, which proved to the church years of blessing. June 27, 1827, Elias Hurlbut, a licentiate of the church, was ordained pastor and labored six years with good success. Elder J. K. Wright was pastor from January, 1831, to January, 1839, much to the prosperity and satisfaction of the church. Elder Increase Jones followed him with a four years' pastorate, at the close of

which he went out with a number of the members to join the Adventists. Ira Bently was ordained pastor, August 12, 1843, but continued only a short time. S. P. Warren, a licentiate, was ordained March 23, 1848, and he too made but a brief stay. E. W. Allen began leadership in 1858.

The Advent excitement greatly reduced the ranks of the church, and, in 1860, there were but four men and fifteen women members.

The name of the church was changed by vote of the church, September 17, 1817, to The New Haven and Weybridge church. The church became extinct in 1876.

RUPERT

Elder Warren, of Salem, labored here one-fourth of the time from 1794 to 1797, and other ministers occasionally. A church of thirty-three members was organized in 1803, and Alvin Wales was ordained pastor. A very extensive and powerful revival attended his ministry, and a large number were added to the church. In 1804, the membership was one hundred and two. Elder Wales left in 1809. Rev. Werden P. Reynolds became pastor in 1813. Twenty-one were baptized in 1815, and fifty-three in 1817, and ten received by letter. In 1818, fifteen new members were received and the total membership became one hundred and seventy-two. Declension followed. Some of the members became Campbellites. In 1830, when Elder Wait became pastor, the church was reduced to about thirty members. But the Spirit was again poured out. In the spring of 1831, Daniel Mattison, a young man of dissolute habits and skeptical opinions, given to profanity and intemperance, astonished the church by telling a christian experience and requesting baptism. Mr. Mattison convinced the most incredulous of his sincerity and of the genuineness of his conversion. He manifested much zeal in religion and was quite useful. This case, as might be expected, created quite a sensation. Not long after, the church commenced a protracted meeting which was greatly blessed. The power of God was manifest in the conversion of many. Among those who were baptized as the fruit of this

revival were Milo Frary, Horace F. Davis and Daniel Mattison, all of whom entered the ministry. Daniel Mattison died at Meredith Village, N. H., after a brief but eminently useful ministry. About this time Elder E. S. Soulard united with this church. He had formerly been a Methodist preacher. Elder Linus J. Reynolds was licensed by this church in 1825. Elder Wait continued in the pastorate four years, and was followed by Elder G. W. Freeman. In 1841, the church numbered eighty-four. The year previous it had taken down its old meeting-house and erected a new one, on the same site. Up to 1818, the church had been connected with the Vermont Association. For some reason its name does not appear again in the minutes of that Association. In 1848, it united with the Shaftsbury Association, and under its name in the digest of letters is this quaint report: "The church in Rupert report themselves to the Shaftsbury Association this year, for the first time. Having learned the necessities of this body, and having respect to its age as well as its feebleness, they have kindly come to cast in their lot with us. They record, with devout thanksgiving, the merciful dealings of Divine Providence with them during their history as a church. They call to mind great deliverances, and their hopes are enkindled when they think of all God has done for them. Their congregation on the Sabbath is full. Instead of a Sabbath school they have an exercise in Bible study on Sabbath evening, which most of the congregation join. They say 'our sympathies are with the various objects of benevolence sustained by the denominations.'"

The next year (1849), Elder A. Harvey had resigned, and Rev. N. Combs was preaching for them. The Association met with them that year. In 1850, they were without a pastor and, owing to the sparseness of the population, they were having difficulty in sustaining the Sunday school. They assembled regularly to read the Scriptures, and to exhort and pray. In 1850, they were still destitute of a pastor, and sent only a verbal report to the Association; the membership was seventy-eight. This was the last report given to the Association. The church doubtless became extinct not long afterwards.

BRIDPORT

On March 8, 1804, four brethren and four sisters, who had lately been baptized, entered into covenant to maintain the forms and obligations of a distinct church, and were duly recognized as the Baptist church in Bridport. The revival of which this was one of the fruits, was due to the preaching of Elders Samuel Rogers, Henry Chamberlain, Abel Woods and other ministers, who visited and labored with this people. At the first meeting of the church twenty-two Baptists, resident in the vicinity, united with them by letter, and Cabell Smith was chosen clerk. A meeting-house was soon erected of which the Congregationalists owned one-third and the Baptists two-thirds. Elder Chamberlain was chosen pastor in 1806, and continued to serve till 1812, when Elder Elisha Starkweather took up the work and served four years. At this time a parsonage and farm was purchased, which the minister was to own if he occupied it, and applied in payment all of his salary for a certain time. Embarrassed by this property, the prospects of the church for a time declined and it had but occasional preaching by Elder Chamberlain. In 1815, a Baptist Female Society was organized with thirty-three members. In 1820, the church united with the Methodists in erecting a meeting-house at the village for the accommodation of members of the church in Addison and Cornwall living near, who would bear most of the expense and bring large accessions of strength. About this time, Elder Ravlin and Elder Ephraim Sawyer supplied alternately.

In 1821, there was a general awakening, and forty were added to the church. Jonathan Merriam was next pastor, ordained January 29, 1825. Mr. Merriam's work was distinctively educational. He believed, to use his own terms, "that mental and moral cultivation must go hand in hand if we are to raise up an intelligent, consistent and active race of christians." By his efforts a Sunday school and Bible class was organized, the first in the town, and to this work he gave special attention with marked success. In the winter of 1829, under very deep convictions as to his responsibility for souls, Mr. Merriam gave himself to prayer and labor to the

limit of his strength, and had the pleasure of seeing the church quickened and some fifty converted, of whom twenty-eight were baptized. The Masonic excitement, which was intense at that time, limited the extent of this revival. Mr. Merriam, with the consent of the church, traveled extensively in 1831, as the Missionary agent of the American Sunday School Union, but resumed his church work in December, after a somewhat protracted sickness.

A protracted meeting was held in the fall of 1831, and resulted in a general revival. Mr. Merriam baptized sixty converts. In seven years he baptized one hundred and twelve, and had the joy of seeing the church walking in harmony, growing in intelligence and christian philanthropy, and warmly supporting the principle of temperance in the infancy of its mission in the State.

In 1833, he removed, and his place was supplied by Elders Kimball, Fletcher, Green and Harvey successively. Meanwhile an active emigration reduced the church to forty-four members, and proportionably lessened the size of the congregation and of the Sunday school.

In 1837, Elder E. D. Towns was ordained, and labored for a time with some success. About 1849, the prospects of the church appeared so dark that several meetings were held in which the wisdom of disbanding was considered. The final result of these prayerful inquiries was a unanimous resolve, "that we would remain aboard Zion's ship and try to keep her planks together in this place a few years longer, until we were borne over the billows and anchored safely in the port of eternal rest." About this time Elder J. K. Wright visited Bridport, and supplied the church half the time. They united in building a house of worship on the original site in the westerly part of the town. The membership at that time numbered sixty-two. The little church continued its walk some twenty years after its decision to keep together. Elder Wright served them eight years; C. R. Green, four; W. H. Blaisdell, three. Covenant and prayer meetings were sustained, often when there was no preaching. Two places of worship were kept up at times, but following the pastorate of Elder Blaisdell the church ceased sending reports to the Association, and about 1875, became extinct.

CHARLOTTE

This church was organized in a private house in Charlotte, May 6, 1807. It consisted of nineteen members, who were dismissed from the church in Monkton for this purpose. During the same season nineteen more were added by baptism and letter. In October, this church united with the Vermont Association convened in Bridport. Its first deacon was S. Gibbs; clerk, U. Palmer. Of its subsequent history, little is available more than the annals of its pastorates and a few items connected with them. Elder N. Dana was settled in 1808, and served two years. In 1810, Elisha Starkweather was ordained and remained several years. In 1817, John Howard was settled as pastor, when a brighter day began to dawn after seven years of trials, in which her membership diminished nearly one-half. Artemas Arnold officiated from 1821 to 1823. About this time Elder J. A. Dodge commenced labor with the church and continued with them for many years, when not otherwise supplied. In 1825, A. Covil was licensed to preach. In 1826, thirteen were added by baptism; among the number was Amos Clark, who afterward served the church as deacon. In 1828, Brother D. Tucker was chosen deacon. In 1831, Elder E. Mott accepted the pastorate and a revival season followed. In 1834, the church united with the Addison Association. In 1836, M. D. Miller preached half the time, and thirty-six were added to the church. Amos Clark was ordained as deacon, also Milo Fuller, from the church in Keeseville, was received and appointed deacon. M. Flint was pastor from 1837 to 1841.

Charles Fuller was licensed in 1838. Elder J. Tenbroek began a very prosperous pastorate in 1841, continuing till 1845, during which time forty were added by baptism, and others by letter, bringing the membership to seventy-six. J. M. Driver succeeded him, serving till 1850; Lyman Smith, 1850-1854; E. W. Allen, 1856; J. A. Dodge, 1860; G. W. Bixby, 1861; L. Smith, 1862-1865; S. F. Dean, 1867-1868; A. Jones, 1869-1872; H. D. Hodge, 1873-1876; I. Sawyer, 1877-1878; C. A. Votey, 1879-1881; R. Nott, 1884-1886; J. Freeman, 1888-1889; A. H. Murray, 1890-1893; H.



ILSLEY MEMORIAL BAPTIST CHURCH

A gift to the Middlebury Baptist Church from Col. and Mrs.
Silas A. Ilsley, in memory of his father, Rev. Silas Ilsley.

T. Slocum, S. H. Carr, 1898-1905; T. R. Edwards, 1906; Thomas Davison, 1907-1911. Membership in 1912, thirty-seven.

MIDDLEBURY

The pioneer Middlebury church was organized in the court house, December 18, 1809. The churches represented in the council were Cornwall, New Haven, Shoreham and Monkton. The pastors: Henry Green, Lemuel Phelps, Abel Woods and Isaac Sawyer.

Elder Nathaniel Kendrick became their pastor, continuing in that relation from December, 1810, till June, 1817. He enjoyed the confidence and respect of the community in a great degree, and during the seven and a half years of his pastorate over ninety members were added to the church. But difficulties arose which seemed to hinder his usefulness, and he removed from Middlebury, greatly to the loss of the church. Elder Isaac Bucklin succeeded him, but found it impossible to smooth perfectly the path of the brethren and sisters. Elder Henry Green took great interest in the church, and occasionally went from Cornwall to help them in their destitution.

In October, 1826, the church became discouraged, and called a council of sister churches to consider the propriety of disbanding. The council met in the old Episcopal church. Elder Henry Green questioned each member separately, respecting religious feeling, daily walk, prayer and so forth. Of the five ministers composing the council, three favored disbanding the church, and two, Elders Green and Elias Hurlbut, opposed it. Elder Green pithily remarked that he believed that the child was alive, and he was opposed to burying it before it was dead; and he thanked God that there was one brother who thought with him. He said, "I feel that there is life in the church, and we ought to nourish it." Elder Hurlbut carried the case of the church to the Convention; assistance was obtained, and Elder Haff was settled as pastor. The church revived courage, several were added, and a general appearance of prosperity was manifested.

It reported a membership of ninety in 1843, but from that time it declined, till in 1852, it became extinct.

In 1879, thirty Baptists in Middlebury were organized into the present Middlebury church. Rev. Charles Hibbard was secured as pastor. Rev. T. H. Archibald became deeply interested in the enterprise of re-establishing Baptist interests in Middlebury. For many years the State Convention made liberal appropriations for its support. But the Baptist church seemed overshadowed by other churches, and its growth and prosperity retarded by many apparently insuperable difficulties. Serious doubts were sometimes entertained as to whether further expenditure of Convention funds on this field were wise. But whenever the question of abandoning the church was seriously considered there were always some who, like good old Henry Green, saw signs of life in the child and were not willing to bury it before it was dead.

During Mr. Hibbard's pastorate, of about four years, a parsonage was secured and paid for, and a new church edifice erected, and the church started on a hopeful career. In 1884, Rev. A. DeF. Palmer was secured as pastor. Two years later came a revival and ten were added by baptism, three by letter and two by restoration, and the membership became fifty-seven. Mr. Palmer was succeeded, in 1889, by Rev. A. A. Cambridge, who remained three years, and was followed by Rev. T. G. Lyon. During this pastorate, a Young People's Society of Christian Endeavor of thirty-eight members was formed, and a Junior Society of twenty members, greatly increasing interest in the church. Mr. Lyon resigned in September, 1894, and was followed by Rev. D. W. Lyman, in 1896. Mr. Lyman resigned in May, 1897, and Mr. A. B. Potter was ordained pastor in September, 1897. The years 1899 and 1900 were saddened by the death of the senior deacon, and the serious illness of the other deacon, and by the death of Mr. and Mrs. T. H. Archibald, who had for many years been deeply interested in the welfare of the church. Rev. E. O. Taylor was pastor from 1901 till 1905, when Rev. Geo. R. Stair was secured by the special efforts of Superintendent W. A. Davison. The church entered upon a remarkable period of progress. The attendance upon congregations greatly increased; the Sunday evening congregations numbered two hundred. The prayer meetings became deeply spiritual. The Lord put it into the heart of Col. Silas A. Ilsley to befriend

the church. By his generosity the floating debt was cancelled; a thousand dollars given as an endowment; a Brussels carpet obtained; a parsonage given the church, valued at six thousand dollars; new hymnals furnished the church; and the pastor's salary increased from six hundred to one thousand dollars. Eighteen were added to the membership by baptism, and the next year thirteen more by baptism and otherwise, raising the membership to seventy-one. The prospects of the church were so encouraging, and Col. Ilsley's heart so moved, that he built a costly and attractive marble church edifice, on one of the most eligible sites in the place, as a memorial to his father, Rev. Silas Ilsley. All this was done absolutely unsolicited. Mr. Stair's pastorate continued prosperous. In 1907, he was assisted by Evangelist Hafer, and as a result of special effort, thirty-three were received by baptism, the membership becoming one hundred and six. In 1909, twenty-five per cent of the membership were heads of families. Mr. Stair became deeply interested in the Chapman-Alexander evangelistic services of 1809, and resigned to enter evangelistic work. Rev. A. E. Harriman was secured as his successor. Twenty-seven were added to the church that year. In 1910, the State Convention was entertained by the Middlebury church and had the delightful evidence of answers to the prayers of the faithful, and the satisfaction of knowing that the expenditure, through a series of years, of about ten thousand dollars on this field, had not been in vain. It was well that it did not become weary in this well doing.

Mr. Harriman was succeeded, in 1910, by Rev. R. B. Esten.

The Middlebury church reported in 1912, a total membership of one hundred and twenty-three; resident members, eighty-four. Home expenses three thousand, four hundred dollars. Contributions, three hundred and thirty-nine dollars. Sunday school, one hundred and twenty-two members. Church property, sixty-nine thousand dollars.

FERRISBURG

A council met November 13, 1816, at the house of Ashbell Fuller in Ferrisburg, to take into consideration the propriety of

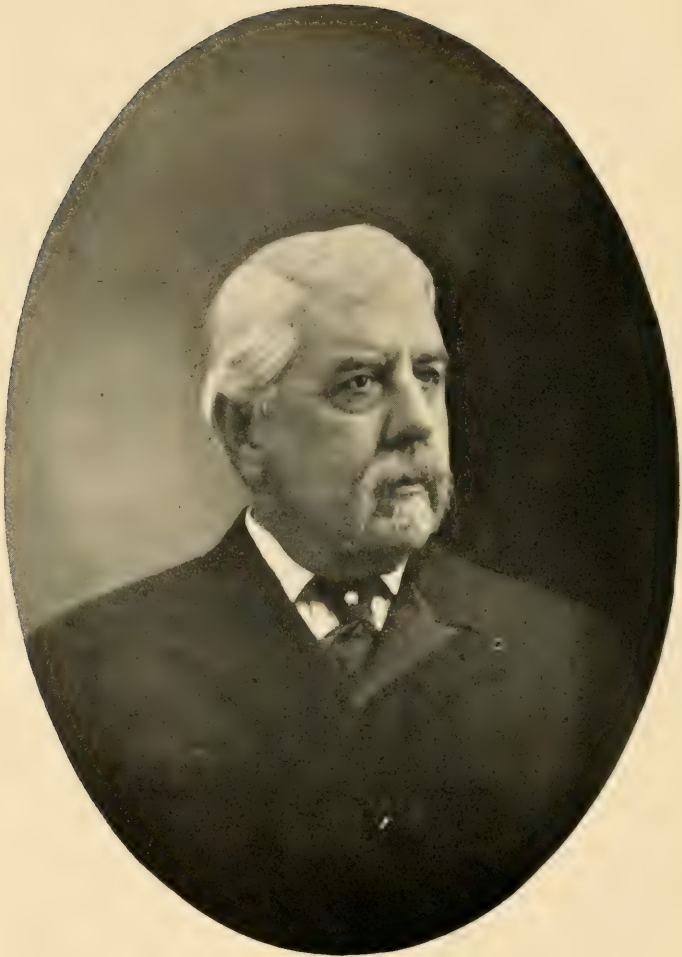
organizing into a Gospel church a small band of believers, consisting of Brother J. P. Hyde, formerly member of the Essex and Jericho church, at whose request the council was called, with several others. On examination it was found that but four of the applicants for a council were members of other churches, the others were recent converts, the fruit of the occasional labors of Elders Chamberlain, Howard and Butler. The council proceeded to examine these as candidates for baptism. Those presenting themselves were Moses Hinds, William Walker, Ashbell Fuller, Jr., John A. Dodge and Luther Carpenter. Sisters, Betsy Walker, Lucy Fuller, Seraih Fuller, Nelly Luce. These nine gave good evidence of regeneration and the council voted to receive them after baptism. They were accordingly baptized the next day, and with J. P. Hyde, Fred E. Fuller, and sisters Sally Fuller and Eleanor Clinton, were organized and acknowledged as a Baptist church. The church prospered. Before the close of the year, twenty-three converts had been baptized, and additions continued at frequent intervals. In March, 1817, Ephraim Butler was ordained pastor, and a committee was appointed to secure a suitable place of worship near the center of the town. In 1818, many valuable members took letters and removed to other parts, and quite a number became the subject of church censure and discipline.

At a covenant meeting in April, it was voted to give Brother J. P. Hyde and John A. Dodge "liberty to exercise their gifts in speaking for the edification of the church." Elder Butler, at his own request, was dismissed March 20, 1819.

November, 1821, the church ordained John A. Dodge as pastor. He continued in office till 1838. Elder J. H. Wright succeeded him. In June, 1841, the church, having secured an interest in the brick meeting-house at Ferrisburg Center, discontinued worship in the schoolhouse near James Hodge's and to the end of their existence as a church assembled in this place.

In August, 1841, Theodore Lyman was elected the last clerk. Under the occasional labor of Elder Wright, the little band continued to struggle on against fluctuating influences incident to time, until the work of emigration and death had so diminished

their number that, in 1854, their existence as a church ceased. Their aggregate membership during a period of twenty-nine years was one hundred and nineteen, of which the greater part united by baptism.



COL. SILAS A. ILESLEY
Vice President of Convention Board

CHAPTER X

REVIVALS

The early history of the Baptists of Vermont is marked by many "seasons of refreshing from the presence of the Lord," by which christians were encouraged, and souls in large numbers "were added to the Lord." It has been truthfully said of our early ministers, "They went up and down our rivers and streams among the new settlements and small hamlets and had wonderful success. To follow them in their letters is like breathing the balm of the primeval forests through which they used to travel. There is an atmosphere of Apostolic piety and zeal about them. They endured labors and encountered difficulties hardly less than those which Judson and his companions overcame. The evangelization of Vermont is due to a consecration, and a missionary spirit identical in kind and equal in enthusiasm to that which sent Judson to Burma."

In the year 1799, there was a very remarkable manifestation of renewing grace in the south western portion of this State. Of this, Rev. Caleb Blood, of Shaftsbury, gives an account in Backus' Church History of New England.

In the early part of 1798, Mr. Blood was greatly affected by the low state of religion among the people and began to pray earnestly for the outpouring of the Spirit, and the salvation of souls. Soon was manifest an abundant answer to prayer. One was baptized in July, four in August, and seventeen in September. The good work went forward in power, and on February 21, 1799, he had baptized one hundred and fifty since the preceding May. The work was not confined to one church. All the churches in Shaftsbury were refreshed. In about two months after the work began the whole town was greatly revived. The churches in Shaftsbury had not been in the most cordial fellowship, but their

differences were removed. They met together at the communion table in cordial fellowship. Seventy were added to the West church and thirteen to the East church. When one remembers the scanty population of the town at this time, this number of conversions must be regarded as a most remarkable exhibition of saving grace.

In the Massachusetts Baptist missionary magazine of May, 1804, Rev. Sylvanus Haynes gives an account of a remarkable revival in Middletown. During several years there had been a remarkable spread of error and infidelity. Unusual stupidity and contempt of religion prevailed, and even professed christians had become uncommonly dull and inactive. The churches, too, were wading through scenes of sorrowful trials, and everything looked dark and discouraging. In the spring and summer of 1800, a spirit of prayer was awakened. Mr. Haynes speaks of his own intense anxiety and burden for souls, and of his special engagedness in preaching the acceptable year of the Lord.

In the spring, an aged woman in the west part of the town was taken sick, whose remarkable exercises of mind, conversation, and death (which was in August following), deeply and lastingly impressed some of her grandchildren and their discourse had effect on other youth. By this time some christians began to be aroused, and about the last of October some conferences were attended. In November, the conferences were frequent and began to be crowded. In December, the work continued to spread. Some opposed and blasphemed and ridiculed the work. On Thanksgiving evening, December 5, a great uproar was made in the town, and many were baptized in a way of solemn mockery; but christians prayed, and the Lord wrought in such a manner that in a short time the work spread into almost every part of the town, and seemed to bear down all opposition before it. Gaming tables and ball chambers were greatly deserted; while conferences, lectures, and Lord's Day meetings were thronged. In the conferences all ages and sexes, down to little children, used greatest freedom in expressing their views and feelings. Although the work was so powerful, yet it was remarkable for its regularity. There was no confusion in the meetings, and scarcely the least degree of

disorder in the whole work. The greater part of those who spoke in conferences, talked as candidly as though they were under oath, and people had to be perfectly still to hear them. About the last of November, 1800, they began to come forward for baptism and church membership. The severity of weather was no impediment to the ordinance. The church, which numbered fifty-two members when the work began, numbered one hundred and fifty-six before a year had passed. Forty-one of these were young, unmarried persons. About twenty-eight were under the age of twenty, and three under ten.

When the pastor saw so many of the youth coming forward to the church, his anxiety and fear lest they should turn again to folly almost bereft him of the comfort he might otherwise have had, but they persevered better than his fears, and none did better than the little children.

The work beginning in Middletown spread far and wide. It soon reached Poultney, where was a branch of the Middletown church of fifteen members. Brother Haynes was often called to baptize there. The branch was set off as an independent church; ordained Clark Kendrick as pastor, and within two years about sixty persons had been baptized. Dorset and Benson caught the flame. At Hartford, about a hundred persons were baptized, and as many in Queensbury, Bennington, Rupert, Hebron, Wallingford and Clarendon, were also revived.

The years from 1804 to 1807 were years of refreshing in many places. The work of Stephen Choate appears to have been specially blessed. Wilmington was visited, and a church of forty-two members organized. At Winhall, a number were baptized and united with the church in Jamaica. At Windham, where there had been only a few members of the Jamaica, almost every home was visited with grace, and a church was organized in 1807, with forty-three members. The work in Windham was specially among the youth, the first trophy being a young woman who had been a leader in vanity. The work was powerful in Stratton and Wardsboro. Many children were hopefully converted. Of twenty-three, who were baptized, eleven were under sixteen years of age, and one about nine. These children held conferences by themselves with regularity and solemnity.

In regard to the work among the children, the following account, given by Sylvanus Haynes, gives us a glimpse of its nature. The incident occurred in connection with the remarkable revival in Middletown, in 1800. He writes in the missionary magazine Vol. I, pages 52 and 53, as follows:

During the work narrated above, I attended a crowded conference, at which a little girl, about nine years old, desired liberty to speak, which was granted her. She rose and stood upon a seat, and in a solemn and candid manner and with decent language, declared the exercises of her mind. She spoke of having discovered herself to be one of the greatest sinners, and lamented having lived in rebellion against God so long. She expressed that she had felt herself condemned by the law of God, that the law of God, which condemned her, was a good law; and that her condemnation was just. She then proceeded to give a rational account of her entire reliance upon Christ for salvation; and that now God's nature and perfections appeared glorious to her soul; and that she loved him above all other beings in existence. She also proceeded to tell us what great delight she took in praising God, singing his praises, attending worship, conferring with saints, etc., and then closed by observing that she took more comfort in one hour in devotional exercises, than ever she had before in all her life while pursuing the ways of sin.

Knowing that she had labored under peculiar disadvantages, with regard to obtaining religious instruction, I was surprised at her conversation, and was determined to know whether she understood what she expressed. I then turned to her and asked as follows: H—, said I, you tell us about being so great a sinner. What have you done that is so bad? After a short pause she replied: I do not know that my outward conduct has been worse than many others, but my heart is so wicked. Then I observed again: You tell about God's law being so good and just, but do you know the nature of that law? That law is so severe that it will curse and condemn a person forever for only committing one sin, unless he repents of it and applies to Christ for pardon. Now, said I, in a serious tone, would it not be better to have that law altered a little and not have it so severe. She answered: No, Sir, not at all;

it is none too strict. I observed again: But you tell us that you love God; and this God can thunder when he pleases, and dash worlds to atoms in a moment, and are you not afraid of him. I used, said she, to be afraid of him but now I love him. I inquired again: But do you know the nature of this God? He is so holy that he does not allow people to commit one sin, and if they sin but once, he will send them to hell, if they do not repent and apply to Christ. Now, said I, would it not be really better if God were altered a little so as not to be quite so strict. No, Sir, said she, he is just right, he is none too strict. But there must be, I said, some alteration somewhere, or else such sinners as we are can never enjoy the favor of God. She replied: I need all the altering. Then I asked her what she loved God for. She answered: because he is so holy and so just. I queried again: but you tell about going to heaven and what do you want to go there for? She answered: to praise God. But, said I, what do you want to praise him for? She said, because he is so holy and so just. Well, said I, what if you should go to heaven, and God should tell you that you might forever enjoy those pearly walls, and golden streets, and have the company of saints and angels, and join and sing with them to all eternity, but I must go away to another heaven, a great many millions of miles away. Now, said I, would not heaven be just as good without God as with him? She paused a moment, and then replied: it would be no heaven at all. Not long after this she joined the church and has continued in good standing ever since.

SYLVANUS HAYNES,

Middletown, October 10, 1803.

In 1817, Rev. Mr. Huntington reported a revival in Braintree, as the results of which he had baptized sixty-seven between August 1, 1817, and February 2, 1818. The same year there were baptized in Brandon, forty-one, and in Wilmington, one hundred and forty were hopefully converted. In May, 1816, there came a remarkable season of refreshing to the churches in Shaftsbury. The work extended into the neighboring town of Greensborough, and forty-three were baptized. In 1817, the church in Mount Holly was visited and between fifty and sixty were baptized, and the church

there, although in a mountainous and purely agricultural town. was for some years the largest Baptist church in the State, numbering at one time more than four hundred members.

In 1817, at Colerain, sixty-four were added to the church by baptism in three months, and in Bernardstown about seventy were baptized. Rev. Clark Kendrick, writing from Poultney under date of November, 1817, says: "About this time there was an occurrence, perhaps, worth noticing. In the centre of the town, where nothing of the work had discovered itself, one evening toward twilight, a number of girls, from about eleven to fourteen years of age, were very merrily at play on the broad steps of the Baptist meeting-house, and of a sudden, without any visible cause, they were struck with solemn awe, and retired with sighs and sobs to a house, where they spent the evening in reading the Bible and other good books. Some of these eventually obtained hope and were baptized. This circumstance led me to hope that the Holy Spirit was mercifully hovering over us.

"In October, there were signs of deepening interest, and before the year was over, I baptized in this town, one hundred and one, about sixty of whom were baptized during the cold wintry months. I have not yet learned that it proved prejudicial to the health of any one of them." (*Massachusetts Baptist Missionary Magazine*, Vol. 1, N. S. p. 305.)

Cyrenius Fuller writes of preaching in Townshend in 1817, when four children under ten years of age, two of them under seven, related the dealings of God with their souls. He says: "It is usual for these children, with others of their age, to spend their intermissions at school as a prayer meeting. This has been their daily custom for some time. They appear as faithful as any christians I ever saw."

This work became general and reached people of all ages, and in a few months thirty were baptized in Townshend.

We find an account of a revival in Fairfax, in 1816, in the missionary magazine for July, 1817. For some time the church had languished, being torn by internal dissensions, largely of a political nature. Brethren were alienated. A council was called, and much prayer was offered, not only in Fairfax, but also in the

churches that were invited to the council, for divine guidance and blessing. As a result of that council, divisions were healed, and animosities buried. Almost immediately a revival commenced. The first appearance of it was in a school of small children taught by a pious young lady, who, sensible of the responsibility that rested upon her, was anxious and diligent for the eternal as well as the temporal welfare of her pupils. One of the little girls had told a lie a year before, and it had been a burden upon her conscience ever since. At last she confessed it to her teacher, who lovingly directed her to look to Jesus, who alone could forgive sin. So this little one was led to Christ, and from that time the interest spread among the pupils. Sometimes the studies had to be suspended, so many were weeping. Two men passing on horseback, hearing the unusual sounds from the schoolhouse, rode up to an open window, and inquired the cause. The teacher explained the matter and they went away under conviction for themselves.

Brethren of the church were sent for to assist the young inquirers. Numbers who came to see the school were impressed and soon the interest became general. Between seventy and eighty were added to the church by baptism.

In Rockingham, in 1816 and 1817, there was a revival and ninety-one were baptized by Rev. Joseph Elliott.

In Brandon, about the same time, there were manifestations of the Spirit's power, forty-one were baptized there.

Thus it will be seen that the time from 1798 to 1823 was a season of great refreshing, and of large additions to the young and feeble churches in Vermont.

The work in the years 1798 to 1824 was a remarkable display of God's sovereign grace. It was the origin of many of the churches which still exist, in the State, and saved a number of others from becoming extinct. It was distinguished by the great number of children and youth, who were brought to Christ. It is sometimes supposed that the conversion of children has been little expected or witnessed until within recent years. This is not true of the Baptist churches of Vermont. Many of those who were converted in those early days were children, and proved to be among the most stable and useful members of the bodies that received them into membership.

The record of the Baptist ministers in Vermont reveals the fact that a large number among them were converted under twenty years of age.

Another thing most notable in these revivals is the depth of conviction of sin and ruin, which characterized the subjects of this work, their deep sense of the holiness and the justice of God, the justness of their condemnation and their entire reliance upon the atoning work of Christ, giving himself a ransom for their sins, for acceptance with God, and the Spirit of God as the author of their resurrection to newness of life. It was with them no simple resolution to turn about or to lead a new life, or to serve God, but it was an earnest, eager crying that God would quicken them, dead in trespasses and in sins, and make them new creatures in Christ Jesus. Such experience could only come from the clear preaching of the enmity of man to God, the eternal ruin of the persistent sinner, and the Cross of Christ as the only hope of lost men.

For about five years, from 1824, there was no general and widespread revival of religion among the churches, but the years 1830 and 1831 were seasons of much increase to many churches, for in these two years two thousand, seven hundred and twenty-six were added by baptism. We have no detailed account of the condition of the churches in these years. The church in Middletown received seventy-five members in 1830-1831; the church in Ira, nearly one hundred; the church in Pittsford, sixty-four; the church in Brandon, a large number; the church in Rutland village, which, in 1833, ten years after its organization with fifteen members, had come to number nearly two hundred; the church in Chester, in the years 1832 to 1842, received one hundred, and ten to its membership.

In the years 1831-1832, five hundred and fifty-nine were baptized in the Fairfield Association.

The year 1843 was also a year of large ingathering, twelve hundred and fifty-five being received by baptism, and thirty-one hundred and ninety-two in the time between 1841 and 1850.

Concerning the genuineness of these conversions, Dr. T. H. Archibald remarks:

"We think Rev. Mr. Hibbard, in his historical address in 1875, is mistaken when he says that these additions were largely spurious conversions. He appeals for proof of this to the fact that the decrease in total membership, in 1844, was eight hundred and fourteen. But it should be borne in mind that this decrease was almost exclusively owing to doctrinal divisions, particularly in regard to the second coming of Christ; and while the divisions and contentions of that period were deplorable, they did not involve an impeachment of the christian character of those who withdrew or were excluded from the churches. In the excitement which prevailed, and the inflamed dissensions which existed, many improper views were doubtless entertained, and many harsh sayings concerning churches and ministers were written, but still, we believe that the great body of those who left the churches were real but mistaken disciples of Christ."

The year 1866, and a few years succeeding it, were seasons of spiritual refreshing to many of the churches in Vermont. In that year, a meeting under the leadership of A. B. Earle, was held in Burlington to which the churches in the State were invited, and which was largely attended. The influence of the Holy Spirit was largely manifested. Many hearts which had long been cold were warmed by divine grace and many went home to pray that God would revive them, that his people might be glad and rejoice in him. In the year 1867, many churches were quickened and many brought to the knowledge of the truth. Mr. Earle held a meeting for the Addison County Association at Bristol, and one at Brandon, and one in Chester. All these were largely fruitful in good results. Perhaps nowhere were the results more manifest and encouraging than in Addison County. The digest of letters for 1865 sounds like a wail from the tombs. One church represents itself as "In the valley of the shadow of death with nothing but thick darkness around them, without pastor or preaching, no prayer meetings, no Sunday school and discouraged." Another says, "As a church, we still exist and think there is a little life, a slight pulsation is perceptible." At the next session, there were some rays of hope. In 1867, they assembled, crying, "What hath God wrought." Two or three churches, which had long been without pastors, had se-

cured able ones. Some had repaired their houses of worship and received a few by baptism. The work developed in power at the meeting in Bristol. The presence of the Holy Spirit was markedly manifest. Christians consecrated themselves afresh to Christ. Hearty confessions were made and stumbling blocks were removed. Soon men began to ask, what must I do to be saved? Mr. Earle remained but three days, but the meetings continued for a month, Rev. W. L. Palmer, of Cornwall, remaining to assist the pastor. As a result, about one hundred were converted in Bristol, and the work spread over the entire county. At Cornwall, the pastor of the Bristol church aided the pastor there in the month of January, 1868, with blessed results, doubling the number of the members of the church and much more than doubling the pecuniary ability. Nor was the work confined to the Baptist churches of the county. From Bristol the work spread to the Congregational church in New Haven, as the result of which the pastor received more than eighty members one communion season. From Cornwall it extended to Shoreham, and resulted in large accessions to the Congregational church there. A revival sprung up somewhat independently of the others in Whiting, under the labors of Rev. Lyman Smith, with additions in considerable numbers to the church there.

At the meeting of the Association in 1868, the voice of thanksgiving for a great deliverance was heard from places which had for a long time been like the mountains of Gilboa, on which there was neither dew, nor rain, nor fields of offering. The effect of the work thus begun continued through successive years, and it is no exaggeration to say it saved the churches of that Association from extinction.

Soon after, the church in Addison was revived under the labors of Evangelist Rev. Edwin Burnham, and a considerable number were added there. Panton, too, was visited and strengthened and the churches in Vergennes and Middlebury were the fruit of the work begun in 1867.

There is one respect in which the work differs from the earlier ones to which reference has been made. Those were almost uniformly attained through the co-operation of the pastors and members of the churches, where they occurred, working together,

without much of any help from without their own bounds. These last have been largely the result of the labors of men who have devoted their lives to the service as Evangelists. While we thank God for the salvation of souls through any agency, which He appoints and uses, it becomes an important question for us to ponder whether we have not, in these latter days, come to depend too much on extraordinary services, and ceased to expect and pray for the saving health to accompany the ordinary means of grace.

Let it not be supposed that the seasons to which we have referred are the only displays of mercy which we have witnessed. There has been no year in our history when God has not manifested His power to save. Our earnest prayer would be that He would continue to multiply our seed sown, and cause it to bud and spring forth until the whole land is covered with its shadow.

CHAPTER XI

ECCLESIASTICAL LEGISLATION

While the Baptists of Vermont have never been subjected at any time in their history to the severe religious persecutions, which their brethren, in some of the other states, have been called to endure, yet, at an early day they were, in some instances, subjected to fine and imprisonment for refusing to pay the "church rates" assessed by the several towns for the maintenance of religious worship. An example of this may well be noticed. Elisha Ransom, under date of March, 23, 1795, writes of a member of Elder Drew's church, at Hartford, Vt., who was sent to jail for refusing to pay the State church rates, yet was obliged to pay thereon. He contested the case with the authorities, at a cost of more than fifty pounds, but in each trial the decision was against him. Ransom says that five petitions, with more than two hundred signatures, were sent to the Assembly asking for redress. Then he adds, "I went up to speak for them; and after my averment that the certificate law was contrary to the rights of man, of conscience, the first, third and fourth and seventh articles of our Constitution and to itself, for it took away our rights, and then offered to sell them back to us for a certificate, some stretched their mouths, and though no man contradicted me in one argument, yet would they shut their eyes, and say they could not see it so. I had a great many friends in the House, but not a majority."

Probably there are not many examples of this kind of dealing, and it may be that this is the only instance in Vermont history.

There was a provision in the early legislation of the State by which a certain section of land in each town was to become the property of the first settled minister in town. Under this act, a few Baptist ministers in the State became landed proprietors. In 1818, an act was passed of which the following is a copy:

“That the selectmen of the several towns in this State be and are hereby authorized to take care of and lease out all the lands in their respective towns granted to the use of the ministry, for the social worship of God, and still remaining to such use; and the avails of such lands shall hereafter be applied to the use of the religious society, or societies, that may be in such towns, to be expended in the support of religious worship in such towns. And if there shall be more than one such society in any town, then said avails of such lands shall be divided between them in proportion to the number of which said society consists, in said town respectively, and if there be no such society in any such town the same shall be applied to the use of said town to hire preaching in said town for the time being.” Under this law there are some Baptist societies which still receive a small income from the avails of these lands.

The legislation of Vermont in regard to ecclesiastical matters, is as follows: The General Assembly of the State of Vermont in its October session of 1783, passed an act entitled, “An act to enable Towns and Parishes to erect proper Houses of Worship, and support Ministers of the Gospel,” which provided among other things, that a meeting of the freeholders of any town or parish might be called, and two-thirds of the legal voters at such meeting may appoint a place or places for the public worship of God, and fix a place or places for building a house or houses for public worship, and vote a tax or taxes to defray the expense of such building or buildings, and also hire or agree with a minister, or ministers, such settlement or settlements as to them shall seem to be equitable, to be assessed on the polls and rateable estates of persons living on estates lying within the limits of such town or parish. With a provision that every person, being of adult age, shall be considered as agreeing with the major part of the inhabitants of such town or parish, until he shall bring a certificate, signed by some minister of the Gospel, deacon or elder, or the moderator in the church or congregation to which he or she shall pretend to belong, being of a different persuasion, which certificate shall declare the party to be of their persuasion, and until such certificate shall be shown to the clerk of such town or parish, (who shall record the

same), such party shall be subject to pay all such charges with the major part, as by law shall be assessed on his or their polls or rateable estate. (See Slade's State Papers, page 472.)

The above act seems to have been repealed March, 1787, (See Hough and Spooner's edition, Vermont Laws, page 180) and in substance re-enacted October 18, 1887. (See Haswell's edition, Vermont Statutes, pages 201, 202.) The same, with a slight variation, was re-enacted October 26, 1797. (See Fay's edition of the Statutes, pages 474-479.) By an act of November 3, 1801, the foregoing provisions were altered so that if any person would make a written declaration as follows: "I do not agree in religious opinions with the majority of the inhabitants of this town," J. B., and deliver it to the town clerk, he should be exempt the same as he was under the former laws by the certificate therein provided for.

By an act passed October 24, 1807, all the provisions of the law requiring any person to pay taxes for building meeting-houses or for the support of the Gospel by tax, without his express agreement, were repealed, and such has been the law ever since. (See Tolman's edition of Vermont Statutes, Vol. 2, pages 178-180.)

This synopsis of the laws of the State in regard to religious matters was furnished to the Rev. S. F. Brown, by Hon. Wm. Pingrey, and was published in his History of the Church in Caven-dish, in the minutes of 1874, page 72.

It will be seen that these provisions did not select any given denomination as the object of support by public taxation. The major part of the taxpayers of any town might choose any denomination as the recipient of their favor. As a matter of fact, different towns gave their support to different organizations, and in some cases, partly to one and partly to another, and there are instances where Baptist churches shared in the avails of these provisions. Then the conditions of exemption from bearing any part in the matter were so easy of attainment that it seems over-scrupulous that any, as in the case before mentioned, by Mr. Ransom, should refuse to comply with them.

CHAPTER XII

BEGINNINGS EAST OF THE GREEN MOUNTAINS

1780-1800

THE BIRTH OF BAPTIST CHURCHES EAST OF THE MOUNTAINS

While the Spirit of God was active in the valleys west of the mountains, and ministers of apostolic zeal were winning converts and organizing churches and associations, a work of equal interest was in progress east of the mountains. Guilford vied with Shaftsbury, organizing four Baptist churches, three of them in successive years, and another a few years later. The relation between the inhabitants of Guilford and Brattleboro was much like that between the people of Shaftsbury and Bennington. The settlers of Brattleboro were emigrants from Massachusetts, and they readily adopted the measures of their native state in the support of religion, so that Brattleboro became uninviting to Baptists. The towns of Guilford and Dummerston, one lying to the south and the other to the north, were resorted to by them, where they could enjoy greater religious freedom.

The town of Guilford was chartered April 2, 1754, and was first settled, in 1761, by Micha Rice and family. During the last quarter of the eighteenth century, it was the most populous and influential town in the State. The first church organized there was a Congregational one, which settled its first pastor in 1775. His name was Royal Girley, who received the right of land reserved and located for that purpose.

The first Baptist preacher who held meetings regularly in *Guilford* was doubtless Rev. Mr. Whipple, of Brattleboro. He resided "over West River," coming there from Groton, Conn. He held some meetings in his own house, but his labors were mostly in Guilford and Halifax.

The first Baptist church was constituted in 1780. Richard Williams was pastor. This church was located in the southeast part of the town. Ten years after its formation it numbered one hundred members. Jeremy Packer was its second pastor. He was ordained by this church and continued pastor for nineteen years, when he removed to Hinsdale, N. H. The church, after failing to report itself to the Association for several years, was dropped in 1826, and became extinct. *The second church* was constituted in 1781. Whitman Jacobs was pastor in 1796. Among the members of this church was Benjamin Carpenter, who served the State as Lieutenant-Governor from 1779 to 1781. *The third church* covenanted together in 1782. Perley Hicks was pastor, and preached half the time in dwelling houses and barns. In eleven years the church numbered over one hundred members. *The fourth church* was formed in 1797. Benjamin Bucklin was ordained pastor in 1802, and preached to them about twenty years, when that church dissolved.

At a council called by the second and third churches to meet in Joseph Slaughter's barn, about the first of April, 1800, called for the purpose of considering the expediency of uniting these two churches, it was voted expedient, and the two churches united under the name of the "*United Church of Guilford.*"

Rev. Simeon Snow, from Upton, Mass., was at the council and the church invited him to preach to them awhile, which he consented to do, and afterward became their pastor, continuing three years. This Union church still lives. A further account of its history will be given in another chapter.

The Free Baptist cyclopedia mentions the existence of a Free Baptist church in Guilford, which became part of the Dover Quarterly Meeting, in 1822 and, in 1831, had fifteen members. In 1842, this church is reported as lost to the Free Baptists. The time of the origin of this church being about that of the extinction of the Fourth church, it seems quite probable that this fourth church was found by David Marks, about the time that the Dover church and a few others in this locality went over to the Free Baptist denomination, and extended its life for twenty years in that fellowship.

The same year that the Baptists were rallying and organizing in Guilford, Rev. Thomas Baldwin, then of Canaan, N. H., was holding a "wonderful meeting" in the west part of the town of *Woodstock*. Elder Jedidiah Hibbard was preaching about the same time. In July, 1780, it is thought the first Baptist church was organized in the North Parish, with Elder Elisha Ransom as its first pastor. Three years later this church, uniting with three others, formed an Association to which it gave its name, *The Woodstock Association*. Prominent among the members of this first church were Stephen Delano, Ichabod Churchill, Benjamin Burtch, James Washburn, all of whom had been members of the Congregational church in North Parish, and became Baptists in 1782. A few years later, Joseph Churchill also became convinced of the correctness of Baptist teachings, and joined their number. In the spring of 1785, a religious interest was awakened in the south part of the town and several young people were converted. Some of the members of the First church, uniting with the converts, formed the *Second Baptist church*, about 1785. It numbered among its members Abraham Kendall, Daniel, Ralph and Jabes Cottle, Stephen Smith, father of Elias Smith, and many others. Joel Butler was ordained its pastor, January 5, 1785, and ministered to this church two years. This church soon united with the First Church, and the united body grew in numbers and influence.

West Dummerston was another center of pioneer Baptist influence. About the year 1780, the families of Jesse, John and Louis Manly came to this place from Royalton, and were probably the first Baptists settled in town. Soon after the family of Ezekiel Wilson came, and that of John Turner, who came from Richmond, Maine, where he had been baptized. For a short time David Johnson was preaching here. The early records of the church are lost, but it is believed that *the church was constituted during the year 1782*, consisting of from six to ten members from the families mentioned. Isaiah Stone was their first pastor, and probably was ordained here. His pastorate continued till 1789. The years immediately following were years of blessing, under the ministry of Moses and Isaac Kenney, and upward of seventy-five were baptized. Beriah Willis and Samuel Wakefield were or-

dained. Rufus Williams, of Fitzwilliam, was ordained pastor in 1793. Elder Josiah Goddard became pastor sometime in 1799, and during that great revival period, within two years one hundred converts were baptized into the membership of this early church, and the foundations of the present West Dummerston church were firmly laid.

One of the pioneer ministers in this region was Elder Wm. Ewens. He made an earnest effort to establish a Baptist church in *Halifax*, and was the first minister of any denomination to preach to that people. There was an attempt made to settle him as the minister of the town. They raised the frame of a meeting-house for him and partly boarded it. There was no ceremony at the laying of the foundation, but when the frame was up, Elder Ewens stood in the place where the door was to be and offered a prayer of consecration. The structure was never finished. It stood in the woods near the center of the town. A few meetings were held within the frame, but the town failed to settle Mr. Ewens for some reason, and the frame rotted down. For a number of months or years the disappointed elder held meetings in log houses and schoolhouses, and a number were converted and baptized. Elder Warren renewed the attempt to found a Baptist church in *Halifax*, and succeeded in forming a small church in the north part of the town. A number of the members lived in *Marlboro* and *Wilmington*, and after a short time this church was dissolved, probably on account of the founding of churches more conveniently near some of the members. A Mr. Goodall, Congregational minister, came about the time that Elder Ewens left, and was settled and took up the ministerial lot. The Baptist remnant, however, were not wholly discouraged. Elder Littlefield, from *Colerain*, assisted and encouraged them until 1793. This year gave birth to the church, which still survives. A council was called by a number of brethren, Daniel Safford, Benjamin Wilcox, Joseph Worden, William Thomas, David Allen and others, and these were organized into a church. They settled Elder Abner Bemis, from *Westminster, Mass.*, who was their pastor thirteen years, until his death. He is described in Scripture terms as a good man and full of the Holy Ghost, and many people were

added to the Lord through his labors of love. There was a gradual increase during his ministry, and a great ingathering near its close.

Before his death a large meeting-house was erected near the center of the town, costing twelve hundred dollars. The first deacons were David Allen and Samuel Wood. Elder Bemis' death was due to a cancer on his lip, from which he had suffered with great patience and fortitude. He was invited to council with his brethren, when they were weighing the important question of his successor. They met at his residence to consider the matter prayerfully. With one or two exceptions, they were unanimous in accepting his choice of Elder Mansfield Bruce, a young brother, whom he had recently baptized. Just then Brother Bruce unexpectedly entered the room. Father Bemis warmly grasped his hand and said "My son in the gospel, I leave you in charge of my sheep and my lambs; take good care of them." Already this young man had proved himself a workman that needeth not to be ashamed. This prayerful and evidently wise choice was defeated by the two dissenting members, who immediately wrote to Elisha Hall to visit them on trial. He received this as a unanimous call from the church, replying, "I have a peculiar regard for the church and am willing to cast in my lot with them, to live and die with them." He came, and to keep peace, the majority consented for a season. In a short time he scattered the flock. The church, however, survived this and other severe trials, and still lives and fills a place in the sisterhood of Baptist churches in Vermont.

That there was a Baptist church in *Westminster West*, about 1782, seems probable, from the fact that in 1784 over fifty inhabitants of the town entered their names in the clerk's office, under a certificate that they worshipped with the Baptists. Among these names were those of Deacon Benjamin Smith and Deacon Nathaniel Robinson. Elder Oliver Gurnsey, who lived in the parish, and Elder Wellman, who lived in Brookline, were Baptist ministers, whose names appear often in the early history of the parish. It is said of them that they were uneducated men who scorned the need of preparation for preaching; who opened their mouths for the Lord to fill, and pitied the preacher that depended upon his manuscript.

Baptists organized in *Brookline*, probably, in 1785. The first date on record is September 4, 1798, when a covenant was copied from an earlier one dated 1785, which was undoubtedly the time when the church was organized. We have no knowledge of what transpired for the first thirteen years. The records are meager and imperfect. This church belonged to the Leyden Association, till the time of the Windham Association, and never failed to make its annual report.

December 3, 1785, *the first Baptist Church in Windsor* was organized, and the following January, Roswell Smith was received with his gift from the church in Woodstock, and the next April, Mr. Smith was "called to the constant improvement of his gift, He being present, consented to it."

A providential event, of no small interest, was the coming of Aaron Leland to *Chester*, in 1786. He was destined to become the acknowledged leader and apostle of the churches in the Woodstock Association, with the upbuilding of which he had much to do. The story of his coming is of special interest. In the winter of 1786, David Johnson, of Chester, Vt., was visiting friends in Holliston, Mass., and while there heard of young Leland, and from his friends received a very happy impression of him, and learned that he might possibly be inclined to go to Vermont. With this hope, Mr. Johnson returned home and talked with his friends about it, with this result, that fifteen citizens of Chester, none of them Baptists, signed a petition urgently inviting Mr. Leland to settle as their pastor. Influenced by this petition, and by a very friendly letter of Mr. Johnson accompanying it, Mr. Leland set out on the long journey and in due time reached Chester.

Upon reaching the place the young minister was disappointed. The country was not so well settled, nor the people so interesting as he had expected. He was troubled. The path of duty was not clear. He looked to the throne for guidance.

There is a tradition that the crisis came in the night. He was planning to return in the morning; but being unable to sleep, he arose, and went out of doors, and under an apple tree kneeled and prayed. And, while he prayed, the one who cheered the Apostle Paul at Corinth, seemed to speak to him in the same

terms, "I have much people in this city." These words were so deeply impressed upon his mind that he decided upon Chester as his field of work. He returned to his home in Holliston, for a few months, and then came back to Chester to begin his life work.

Two years later, August 10, 1789, he had the satisfaction of seeing a little church of ten members recognized by an ecclesiastical council called for that purpose. At the end of five years the church numbered fifty members. Five years later it reported one hundred and forty-two members. In 1799, a precious revival began, and in four years one hundred and eighty-six were added to the church by baptism.

The labors of this apostolic preacher at this time were arduous in the extreme. He scoured the country for miles around, seeking converts, and encouraging christians, and organizing them into churches. Through a forest path he reached Jamaica, twenty miles away, and worked with that people and organized a church there. The records of the town of Rockingham show that he was the recognized shepherd of the Baptists of that town. At Cavendish, Andover, Grafton and Springfield, he visited and gathered converts into the Chester church. At Londonderry he preached in a saw mill. Members from these distant places were received as branches of the Chester church, and were encouraged with the assurance that, as soon as they had reached the membership of twelve, they might, if they wished, be organized as independent churches. This is a matter of record concerning the Cavendish church, and of natural inference concerning the rest. The time came when this assurance was fulfilled. On the 31st of August, just fourteen years after the organization of the Chester church, an ecclesiastical council was convened and, with the happiest of feelings, four churches were set off from the Chester church to begin their independent life. These were the Baptist churches of *Cavendish, North Springfield, Andover and Grafton*. The membership of the parent church was suddenly reduced from two hundred and fifty-three to seventy-nine. A rare record this, four churches set off in one day from a mother church.

This family of churches have lived in happiest relationship for more than a century, and in fellowship with the churches of the Woodstock Association.

November 12, 1787, a church was formed in *Putney*, under the ministry of David Johnson, (doubtless the same man, who was instrumental in bringing Elder Leland to Chester).

In 1790, a church was gathered in *Jamaica* by Elder Aaron Leland; Calvin Howard, the first convert to Baptist principles in *Jamaica*, was chosen deacon. Though without a regular preacher, and dependent upon transient supplies, this church prospered, and in October of this year, it sent out a colony, when the church in *West Wardsboro* was organized. Elder Leland was instrumental in gathering this church also. In 1796, a branch of this church was established in *West Townshend*, which became an independent body in 1810 and was extinct in 1845.

A few converts had been gathered in *Wardsboro* as early as 1792. Then came Aaron Leland, and preached and baptized six more, and in October of that year (1792), these were organized into a Baptist church, by the advice of a council of five, in which Leland was the only minister.

On the twenty-fourth of October, 1794, twenty-two members of the Dummerston church were dismissed that they might form a church in Marlboro, to be called the *Marlboro and Newfane church*. Fifteen of these were men and seven women. On the twenty-ninth of the same month they were recognized by a council, and John Phillips was chosen clerk, a position which he held for more than forty years. This is all that can be gathered of the history of this church for the first six years, the records being lost.



REV. AARON LELAND

Lieutenant Governor of Vermont, 1822—1824

Founder and pastor of Chester Baptist Church 1786—1832

Born, 1761—Died, 1832



CHAPTER XIII

THE WINDHAM COUNTY ASSOCIATION

The Windham County Association was originally organized under the name of the Leyden Association, taking its name from the place where it was formed, in 1793. Although organized in Massachusetts, and composed partly of churches in that State, it was recognized as a Vermont Association, the majority of its churches being in Vermont.

In 1796, it numbered fourteen churches and eight hundred and seventy-seven members, with ten ordained ministers. The Vermont churches were the First, Second and Fourth Guilford churches, Dummerston, Somerset, Putney, Halifax, Marlboro and Newfane.

For a period of forty-two years the Association, under its original name, worked along practically the same lines as its sister Associations. Its first organized mission work was that of providing, through its settled pastors, for the supply of pastorless churches, at least a few Sundays in each year.

As early as 1806, it recognized the claims of foreign missions, and appointed a committee to receive and transmit to the Massachusetts Baptist Missionary Society such sums as should be contributed for missions, and from that time, annually, contributions were made for this object.

The session in 1809, closed under the depressing and alarming prospect of the want of bread in this part of the country, and the last Thursday in December was commended to the churches as a day of fasting and prayer. The Vermont Association took like action for the same reason. The records of the next session make no reference to this threatened distress. On the margin of a copy of the minutes for 1810, is penned this note, "Most of the ministers of this Association are in good circumstances for living, some of them are wealthy. All the churches in this Association which are in Vermont are in Windham County."

The session of 1811 was rendered exceptionally impressive by the Association assuming, by request, the function of a council, and ordaining to the "Evangelic Ministry," Nathaniel Rice.

The constitution of their missionary society was published that year. The membership of the society was limited to persons contributing to its treasury at least one dollar.

The object of the society was declared to be, to furnish occasional preaching, and to promote the knowledge of evangelic truth in the new settlements within the United States, or farther, if circumstances should require.

The only record of any mission at a distance is that of 1824, when Brother J. Parsons was employed as missionary for ten weeks in Pennsylvania.

The letter of Luther Rice, in 1814, roused the members of this Association, as it did the other Associations, to a more active interest in foreign missions, and a standing secretary of the Association was appointed to hold correspondence with the corresponding secretary of the Baptist Board of Foreign Missions.

In 1818, Elder Going was present, and was specially helpful in organizing an education society of twenty-four members. Later, 1830, the organization of a Vermont Branch of the Northern Baptist Education Society was cordially recommended.

A number of beneficiaries received the assistance of this associational educational society, among them Jeremiah Hall, J. M. Graves, Wm. Metcalf, Bela Wilcox and M. McCullar.

Exceptional recommendations of the Association were these, (1823): Voted that instead of Rev. we insert in our minutes Eld., as the appellation for ministers. (1833) Resolved that we recommend the discontinuance of the practice of wearing mourning apparel.

This Association voiced its sentiments on the subject of temperance somewhat conservatively, and its successive resolutions indicate steady growth of conviction, expressing itself in stronger and stronger declaration.

Its first resolution was in 1827, "*Resolved*, that we abstain from the use of spirituous liquor on ordinary occasions, and withhold it from visiting parties, and from our workmen." In 1828, "*Re-*

solved, that we recommend to our churches to abstain from the use of spirituous liquors, except as prescribed by physicians as a medicine." 1829, "The Committee of Temperance, considering the vast and awful ravages which the use of ardent spirits is making upon the morals of society, the peace of families, and individual happiness—Would report, as christians, it is our duty to exert all our influence to stem the desolating flood. Whatever we may think of the lawfulness of a moderate use of this kind of stimulant; yet, indulgence in christians has a baleful influence on society. Hence christian benevolence requires entire abstinence. *Resolved*, therefore, that we will totally abstain from the use of ardent spirits, and use our influence to induce others to do so, too." From this strong position the Association never retreated, but frequently reiterated its strong protest against the iniquitous traffic and destructive indulgence.

In 1824, the Association numbered twenty-eight churches, six of which being located in Massachusetts, east of the Connecticut River, were dismissed to form the Wendell Association. In 1830, all the remaining churches belonging to Massachusetts were dismissed to form the Franklin County Association, leaving twelve churches belonging to Vermont, which, in 1835, assumed the name of the Windham County Association. Rev. Mansfield Bruce was moderator, and Amherst Lamb, the year when the new name was given.

The churches then associated with the membership of each were as follows: Putney, fifty-six; Halifax, one hundred and fifty-four; Marlboro and Newfane, one hundred and fifty; Dummerston, one hundred and sixteen; Guilford, one hundred and thirteen; Brookline, eighty-nine; Wilmington, ninety-five; Wardsboro, forty-four; Whitingham, seventy-five; Dover, thirty-six; Stratton, forty-one; Readsboro, thirty-seven. Total membership, one thousand and six.

The ordained ministers were: Samuel Fish, Putney; P. Howe, Marlboro and Newfane; J. Packer, Dummerston; A. B. Eggleston, Benjamin Buckstin, Guilford; Mansfield Bruce, Wilmington; Amherst Lamb, Whitingham; James Carpenter, Readsboro.

The Windham Association has been a harmonious and stable body of churches, subject to comparatively few changes, and sel-

dom disturbed by serious difficulties. Two only of the original churches have become extinct, the Somerset and the Readsboro. The extinction of the Readsboro church was not permanent, and it has been reorganized and is living a prosperous and influential life, while the remnants of the old Somerset church were gathered into the Dover church.

But few churches have been added to the original number. Jamaica, in 1838; Brattleboro, in 1840; Townshend, in 1856; West Brattleboro, in 1874; and Heartwellville, in 1907. In 1910, there were in the Association seventeen churches, fifteen pastors, one thousand and thirty-nine resident members, one thousand, three hundred and eighty-six total membership, and the benevolent contributions reported that year were \$2848.00.

This body at its first session, under the name of The Windham Association, became an auxiliary of the Baptist General Tract Society, for the circulation of its literature; every subscriber being entitled to one-half his subscription in tracts, at a cost of one cent for fifteen pages of tracts. Rev. Amherst Lamb was appointed agent and depositary for this work.

At this first session, interest was shown in Sunday school work, a feature which has been conspicuous in this Association ever since. Ziba Howard and Amherst Lamb were chosen to present in every church (by exchange or otherwise) the subject of the Sunday school, and to excite a deeper interest in this institution. In 1847, an Associational Sunday School Convention was proposed and soon was made a permanent organization, holding its meetings annually in June, and attended with real interest. June 1, 1910, this Convention held its fifty-seventh annual meeting in Readsboro.

As a domestic missionary society, this Association had looked carefully after the interests of its weaker churches. It was specially helpful to the church in Dover, for a long time. For nine years this church was supplied one-third of the time by the pastors of the Association. But for this assistance, and the help of the State Convention for a short time, this church would doubtless have become extinct.

Quarterly meetings were sustained for many years, and were specially helpful to the weaker churches. Special evangelistic

meetings were arranged at intervals, two or more of the pastors assisting the local pastor. In 1878, at the suggestion of Colonel J. J. Estey, a band of laymen was organized to assist churches in series of meetings, and he was appointed general manager of the band.

Another marked feature of this Association has been its sympathetic interest in the widows and orphans of deceased ministers, within its bounds. For more than fifty years, during the first session of each anniversary, a collection was taken and by vote specially designated to some such needy family. The widow of Cyprian P. Frenyear was thus kindly remembered for several years after her husband's death.

The various objects of moral reform received the attention of the Association. Slavery was denounced in unsparing terms; temperance advocated unceasingly; individual churches appear to have paid special attention to these subjects. The Halifax church had, in 1837, a temperance society, numbering two hundred and eighty-eight members, and an anti-slavery society, numbering one hundred and sixty-two members. The use of tobacco as well as of intoxicants was condemned by repeated resolutions.

In promoting the benevolence of the churches, the Association made earnest effort. The representatives of the missionary societies were cordially welcomed to the anniversaries and given opportunity to present their cause. In 1871, a resolution was passed, "That for the purpose of economy and efficiency in our benevolent operations, an Associational Agent be appointed to raise money for any or all of the benevolent objects that come before the churches." Under this resolution the following appointments were made: To raise money for Ministerial Education, C. P. Frenyear, Jamaica; for Foreign Missions, M. Carpenter, South Windham; for State Convention, A. W. Goodnow, Wilmington; for Home Missions, L. J. Mattison, Brattleboro; and for Bible and Publication Society, S. S. White, Williamsville. In 1872, the Association authorized Mr. A. Stoddard to prepare cards and printed envelopes for benevolent purposes, and distribute them to the churches willing to use them, on payment of cost, and assumed the payment for the balance of the same. The benevolent contributions of this Asso-

ciation from 1835 to 1873 inclusive, so far as reported, amounted to \$15,811.95.

From 1874 to 1910 inclusive, the benevolent offerings were:

Ministerial education received the prayerful interest of the Association. A noteworthy instance is the record in 1869 of a resolution to pray the Lord to send forth laborers, and the grateful record the following year of the fact that two more of their young men had entered upon a course of study for the ministry, and to these the Association pledged not only their prayers, but their pecuniary assistance, if it should be needed. A committee was appointed to secure, if possible, a collection from each church in the Association for this purpose, and to distribute the same to these brethren. "*Resolved*, to continue in prayer for more laborers."

Leland and Gray Academy and Vermont Academy, both within the bounds of the Association, were often commended to the patronage and help of the churches.

The importance of preserving the histories of the churches has been fully recognized by this body. By invitation of the Association, the churches have prepared historical sketches, which have been read at the anniversaries, and printed in the minutes. The Wardsboro sketch was printed in the minutes of 1864; Halifax, 1865; Guilford, in 1866; Brattleboro, in 1868; Whitingham, in 1870; Brookline, in 1871; Pondville, formerly known as the Marlboro and Newfane, in 1872; Dover, in 1873; Annals of the Leyden Association, in 1874; Wilmington, in 1875.

Cyprian P. Frenyear, pastor of the church in South Windham and later of Townshend, 1868-1876, was an ardent collector and publisher of the facts of Vermont Baptist history and to his tireless industry in this line we are greatly indebted.

No feature of the history of this Association is more exceptional or more interesting than the number of long pastorates its churches have enjoyed.

James Mann was pastor of the Somerset church from 1812 till its union with the Dover church in 1829, and for two years after was pastor of the united body, a *pastorate of nineteen years*.

Jonathan Huntley served the Baptists of Dummerston *thirty-two years*, from 1802 till his death in 1834. It was during his pastor-

ate, in 1817, that eighty-seven converts were baptized into the membership of the Dummerston church. When seventy-two members of the first church in Dummerston withdrew and formed the second church, he was chosen pastor, and in 1827, was permitted to baptize twenty-one converts. As one of the results of this revival, the two Dummerston churches were united, and Mr. Huntley continued to serve them, and in 1830, three years from the time of the union, he had again the joy of leading a revived people and of baptizing thirty-seven converts. He died with the harness on, having wrought a good work on the people whom he so long served.

Samuel Fish was pastor at Halifax for *fifty years*. He was born in Halifax on October 13, 1788; was converted at the age of twenty; preached occasionally in Halifax, Guilford and Leyden, and more frequently in Colerain, till 1820, when he was invited to preach as supply in his native town, where he was ordained pastor in 1822. In the years immediately following his settlement there were one hundred and twelve added to the church by baptism. He continued to preach in Halifax till 1867, when he removed to Guilford, where he remained but two years, when he returned to Halifax as pastor, and continued to preach for three years, completing fifty years of service there. In his autobiography, written when he was about ninety years of age, he says: "The whole that I baptized into both churches, east and west, was two hundred; I preached, I dare say, four hundred funeral sermons. As I preached three times one-half the Sabbaths, I think for nearly sixty years, I might have delivered eight thousand sermons." His last sermon in his pulpit was from the text: "I pray God that your whole body, soul and spirit, may be preserved blameless unto the coming of the Lord Jesus Christ."

Mr. Fish was twice married and was the father of fifteen children, eleven of whom lived to maturity, and these, with one exception, were baptized by their father. One of his sons was the late Rev. Henry Clay Fish, long pastor at Newark, New Jersey.

One who knew him says: "Almost reverential was the regard for him which was inspired by beholding him in his later days." He died on the 25th of January, 1883, at the age of ninety-four years.

James Carpenter was pastor of the Readsboro church *twenty years*, 1823–1843.

The Dover church was served by *Origen Smith* as pastor from July 6, 1852, until the close of 1872, making a pastorate of *twenty and one-half years*. During this pastorate a meeting-house was built and four revivals enjoyed. In one of these there were baptisms on ten successive Sundays. Ninety-two were added to the church; sixty-three by baptism. During seven consecutive years, Pastor Smith was absent but one Sunday. He gave to this church the best years of his life, the wisdom, zeal and piety of manhood, the ripe experience of age.

Phineas Howe was ordained pastor of the Pondville church (formerly known as the Marlboro and Newfane church) October 28, 1824, and with the exception of three years (1832–1835), he was pastor till 1842, making a pastorate of *fifteen years*, during which one hundred and seventy-five were added by baptism. The Pondville church numbered one hundred and ninety-five members in 1841. Mr. Howe was born in Fitzwilliam, N. H., in 1792, experienced religion at the age of twenty-eight, and in the spring of 1824, began his pastorate at Marlboro and Newfane. His active ministry covered about a *quarter of a century*, during which time he baptized three hundred and eight converts. He was faithful in all the duties of his calling, and left a very fragrant memory among his people. Happy the church that can have such a pastor so long.

The Wilmington church was led by *Mansfield Bruce* as pastor for nearly *twenty-four years*. He was born in Grafton, Mass., April 11, 1781; was converted at the age of twenty-three; united with the Congregational church in Newton; united with the Marlboro church in 1806; was ordained evangelist in 1809; soon after became pastor of the Marlboro church. He died February 5, 1843, at the age of sixty-two. His pastorate in Wilmington was a very successful one. He was an humble, devoted christian; a sound and earnest preacher. He married one hundred and one couples, baptized four hundred and three persons, and traveled between sixty and seventy thousand miles.

In 1875, at the time when the historical sketch of the Wilmington church was written, *A. W. Goodnow* was completing a pastorate

of *fifteen years*. Up to that time, with a history of sixty-nine years, the Wilmington church had had but nine pastors.

Linus Austin served the Whitingham church over *nine years*, and then *Amherst Lamb*, in two pastorates gave *twenty-one years*, the better part of his active ministry to this church. He was a sound preacher and highly respected in the community, having been several times returned to the State Legislature as representative of his town. Mr. Lamb died May 29, 1870, at the advanced age of seventy-nine years.

Horace Fletcher, who died in Townshend, November, 1871, had served that church for twenty-seven years. It has been said of him that his natural and acquired accomplishments entitled him to the reputation of being a "true gentleman of the old school." He was a man of rare mental and moral endowments, and might well be regarded as a model man and minister. Mr. Fletcher was born in Cavendish, in October, 1796; graduated at Dartmouth College in 1817, with highest honors; read law and practiced that profession fifteen years, then turned to the study of theology, and was ordained pastor of the Townshend church in January, 1844, and gave to that church the remnant of his cultured life.

Mark Carpenter is another name worthy of special mention, whose work in this Association was so long as to leave a permanent impression upon it. He was pastor of the Brattleboro church nearly six years; West Dummerston, in two periods, about five years; South Windham, seven years, and Townshend during his declining days. Mr. Carpenter's history is one that may well encourage any young man who has not enjoyed early privileges. He was born in Guilford, September 23, 1802. Before he became of age he had but three months of schooling. On attaining his majority he set about acquiring an education. He was converted at the age of twenty-four, and soon after licensed to preach by the Baptist church in Northampton, Mass. Spent five years in academy and college at Amherst, taking his last year and graduating at Union College, Schenectady, N. Y., in 1830, and after three years' course in Newton, began his ministry at Milford, N. H.

He was active in all the enterprises, both of the churches he served and in the Association with which he was identified so long.

The minutes of 1848 give the following list of pastors and ordained ministers, who have labored with the Windham Association since 1782 to that year:

Isaiah Stone	James Parsons	Ziba Howard
Moses Kenney	Asa Hibbard	Nathan Ames
Isaac Kenney	Bela Wilcox	Milo Frary
Rufus Freeman	Levi Dunham	Leland Huntley
Josiah Goddard	David Cutler	Denzel M. Crane
Abner Bemis	Amos Beckwith	Emerson Andrews
Maturin Ballou	Stephen Choate	Joseph Freeman
Simeon Combs	Joseph Elliot	Moses Field
Simeon Snow	Eli Ball	Nathan 'l Cudworth
Lewis Allyn	Abial Fisher	Edmund H. Smith
Jonathan Wilson	George Witherel	Manoah D. Miller
Nathaniel Bolls	Asahel Wells	E. M. Burnham
Isaac Wellman	Asahel Wood	Caleb Smith
Paul Himes	Nathaniel McCulloch	Samuel Fish
Jonathan Huntley	James Carpenter	Amherst Lamb
John Spaulding	Alden B. Eggelston	Foster Hartwell
Joseph Gambrel	Nehemiah Fisher	Samuel Kingsbury
Linus Austin	Sem Pierce	Joseph C. Foster
Mansfield Bruce	Obed Sperry	J. H. Crowley
Daniel H. Grant	Phineas Gowe	Norman Clark
Aaron Burbank	P. B. Fisk	George B. Bliss
Obed Warren		

CHAPTER XIV

LATER ACCOUNT OF THE CHURCHES IN THE WINDHAM ASSOCIATION

GUILFORD

The four pioneer churches of Guilford were comparatively short-lived, but as leaders among those who sought to take possession of the land for Christ, they hold an honorable position in the history of Vermont Baptists. Jeremiah Packer, during his pastorate of nineteen years, received one hundred persons into the *First church*. Among the number he baptized was Samuel Fish, who became a devoted and successful minister of the Gospel. Matthew Bennett was licensed by this church.

The names of some of the members of this early church can be gathered from the list of the delegates to the Leyden Association, to which this church seldom failed to report itself.

These are some of them: Matthew Bennett, John Burrows, Jeremiah Packer, John Noyes, Jabes Franklin, Solomon Williams, Levi Goodenough, Aaron Wilder, Deacon Simeon Barnes, Benjamin Franklin, David Gaines, Paul Green, Isaac Noyes, Samuel Fish, Deacon Solomon Smith, John Everett, Joseph Weatherhead, Isaac Brown, Uriah Thayer, Deacon William Holmes, Jr., Philip Barnes, Cyrus Carpenter.

The Second church attained a membership of ninety-seven in its short history of nineteen years. Whitman Jacobs, pastor, was originally from Thompson, Conn., where he was pastor twenty years. A part of his church, removing to Royalston, Mass., he went with them and was installed pastor of the new church in December, 1770. He was dismissed from there in 1786, and soon after came to Guilford. Simeon Snow succeeded him in 1798. His pastorate was short, as in 1800, this church united with the Third

church to form a new one. Some of the members of this church were Edward Barney, John B. Carpenter, Berriah Willis, Benjamin Carpenter, Paul Chase and Benjamin Bucklin.

The Third church, organized in 1782, and united with the Second in 1800, gave to the Baptist ministry Rev. Joseph Carpenter, who became a successful pastor in Ira.

The Fourth church, organized in 1797, and extinct in 1821, was never large, its largest membership being fifty-two, but it licensed two of its members who were afterward ordained. These were Joseph Packer, and Samuel Fish, Jr. Mr. Fish gave the following estimate of his pastor: "My old pastor, Elder Benjamin Bucklin, was somewhat peculiar. He was a blacksmith and a farmer. He had a good share of common sense and judgment, as well as a good measure of the Spirit of Jesus. He was quite illiterate but acquired a good property. When asked once by a man of considerable note how he preached, he replied, 'I try to persuade the people to do better.' " When the church disbanded he became a member of the United church, and was its pastor in 1821. He died in Guilford, May 3, 1838, at the advanced age of eighty-four years.

Some of the members of this church were Edward Barney, Joseph Gallop, Noah Shepardson, Isaac Goodspeed, Enos Martin, John Green, Edward Green, Thomas Barber, Joseph Cary, Joel Bolster and Alpheus Clark.

The United church of Guilford, eldest of our churches east of the mountains, had a meeting June 19, 1800, and chose Deacon Bucklin, moderator, and Cyrus Carpenter, clerk. Chose Deacon Bucklin, Jacob Stoddard, Samuel Nichols and Paul Chase to serve as deacons. Took into consideration some things relative to singing, and voted to sing the old way, viz., by lining. The next year they voted to sing without lining. Lewis Allen succeeded Elder Snow as pastor and was ordained in 1806, continuing pastor till 1816, when he was followed by Jonathan Wilson, who served until 1821. During Elder Wilson's ministry a powerful revival was enjoyed and about fifty were added to the church, two of whom became ministers, namely, Amherst Lamb and Ira Stoddard. Ira Stoddard removed to the State of New York where he was ordained and preached to a Baptist church in Eden in 1830, and afterward

removed to Jamestown, Amherst Lamb was ordained by this church as an evangelist on November 28, 1821, became its pastor, and served six years. Asa Hibbard was pastor in 1827. Beginning in April, 1828, Mansfield Bruce and Benjamin Bucklin preached alternately for several years, and their united ministry was blessed; the church grew in numbers and strength. In 1830, it numbered one hundred and twenty-seven members. A succession of short pastorates followed:

Joseph Gambell, 1832; Daniel Grant, 1833; Mansfield Bruce again, 1834; Alden B. Eggleston, 1835, two years; A. Burbank, 1837, one year; James Parsons, 1838; Milo Frary, 1840, two years; E. H. Smith, 1842, six years; Geo. B. Bills, 1848; S. S. Kingsley, 1849, three years; H. Archibald, 1852, three years; John Hunt, 1855; Joseph Mitchell, 1856, two years; J. P. Huntington, 1859, two years; George Carpenter, 1861, two and a half years; Jonas Bennett, 1863.

During the first sixty-six years of its life, this church had twenty-one pastors, three of whom were ordained by itself, besides one of its number, Nathan G. Collins, who was ordained an evangelist, August 27, 1840. In 1818, the church erected a meeting-house at a cost of \$1200.00. In 1844, it secured a parsonage.

During the thirty years from 1860 to 1890, the church maintained a membership of between sixty and seventy members, occasionally attaining a higher figure. The policy or necessity of brief pastorates was broken in 1873, when Origen Smith began a term of about six years, followed by C. S. Sherman for a term of more than ten years. Since 1895, short pastorates have been again the rule. G. F. Beecher, 1895-1896; L. H. Morse, 1899-1902; J. E. Irving, 1903; James Jones, 1904-1906; Thomas Sparks, 1907; N. F. Powell, 1909; E. Hatfield, 1910. During this period the membership dropped below thirty, but recent ingatherings have raised it to sixty in 1911.

HALIFAX

Following the close of Elder Hall's pastorate, the church was supplied by Asa Jacobs, beloved of all and very successful. In 1814,

Paul Himes, a zealous and devoted minister, became pastor, and served seven years. He left the church and society badly divided. In 1821, Elder Samuel Fish took charge and brought the church into harmony. A work of grace soon began in which more than fifty put on Christ by baptism. In 1842, there came another refreshing and continued nearly two years. Father Fish's pastorate continued thirty years, during which time he had the entire confidence of the people. Up to 1853, few country churches have been equally blest. Then came an unfortunate controversy in relation to the location of a new house of worship. This resulted in the division of the church and the building of two meeting-houses. After the division, the church proper located its meeting-house in the west part of the town, and was known as the *West Halifax church*, while the other branch was called the *Halifax Center church*. William N. Fay was called to the pastorate of the West church. He was succeeded in 1853, by G. O. Atkinson and S. A. Blake in 1862. Samuel Fish was pastor of the Center church with brief interruption until 1873, when Horace Fowler began supplying both churches. This plan continued for the most of the time till 1885, when a union of the two churches was accomplished, and though meetings continued to be held in both meeting-houses, there was no division, both bodies co-operating as one. While separated, the branches were of about equal strength, the membership of each beginning at about sixty members and waning to about twenty.

Since the union was accomplished the church has prospered under the ministry of A. W. Goodnow, 1887-1892; A. A. Smith, 1893-1897; S. J. Smith, 1898-1901; J. E. Berry, 1902-1905; W. J. Vile, 1905-1907; W. M. Hitchcock, 1908. The membership last reported was thirty-six.

BROOKLINE

For several years after its organization the Brookline church had no settled pastor. From time to time some brother was invited to improve his gifts and conduct public services. June 2, 1802, Amos Beckwith was ordained pastor, and Lemuel Blandin and John Blandin, deacons. The church having no house of worship, these

ordaining services were held in Josiah Taft's new barn; the record says: "with decency, order and great solemnity." Mr. Beckwith's pastorate was short, not exceeding a year and a half. Isaac Wellman was the next pastor to be ordained, November 3, 1908. His pastorate was twelve years; his salary ranged from forty to seventy-five dollars. His other source of income was a farm of eighty acres, which he owned and cultivated. Two revivals occurred under his administration, one in 1810, when forty were added by baptism, and the other in 1817, of about the same extent. About 1822 there was, in Windham County, quite an extensive reaction against the extreme Calvinistic doctrines in favor of the sentiments of the Free Baptists, and Isaac Wellman renounced restricted communion, and was welcomed by the Free Baptists. A council was called and denominational and church fellowship withdrawn from Mr. Wellman. This action was due solely to the church's devotion to its principles, for they loved their pastor very much. Two years later Mr. Wellman returned, renounced open communion, confessed his error, and was fully restored by the church.

David Cutler was ordained pastor, August 25, 1827, and his pastorate was a harvest of souls. At last, however, a grievous trial grew out of the sale of a horse by Jesse Gray to Elder Cutler, that threatened the destruction of the church, but by the aid of a council, harmony was restored. In 1827, the churches of East and North Townshend were formed, and about seventy members of the Brookline church were dismissed by letter for this purpose, reducing its membership nearly one-half. Denzel Crane was ordained in January, 1837, and on the same day the new meeting-house was dedicated. A tragic incident occurred during the erection of this meeting-house. At the raising of the belfry, the wall being brick, the west bent of the belfry was raised and stayed, and as the men commenced to lift the second bent, the supporters of the work gave way, and precipitated forty men a distance of nearly twenty feet below, among the fallen timbers and boards. The jar of the falling timbers loosened the stay of the bent that was raised, and that started downward, too, but seemingly by the hand of Providence, it was stopped by a projecting brick. Had this fallen upon the heads of the men below, many would have been killed. As it was, six men were seriously injured.

In the spring of 1841, Samuel Kingsbury, Jr., of Windham, was called to the pastorate. A revival followed and thirty-one were baptized. Mr. Kingsbury continued pastor till the spring of 1849. In the autumn of the same year, this devoted servant of God, his wife and three children, all died within two weeks. In Mr. Kingsbury's pastorate, the church attained its highest membership, one hundred and ten.

During the next decade, Rufus Smith and C. B. Smith were the only pastors. C. B. Smith, then principal of Leland and Gray academy, was ordained February, 1855, and during his service nineteen were added and the Sunday school was specially prosperous. In the next decade, J. P. Huntington and Sem Pierce had very brief terms of service, and C. Farrar one of about seven years. Twenty-two were received to membership under his ministry, and the house of worship greatly improved, largely through the efficiency of Mrs. Elizabeth Farrar. Up to 1871, about five hundred different members had belonged to this church. Meanwhile, there had been constant drain upon it by deaths and removals, the number dismissed by letter largely exceeding those received in that manner. Sometimes for years together the church was pastorless, but still maintained its discipline and observed the ordinances, and though called to pass through severe trials, maintained its steadfastness. The roll of pastors since 1871, when the historical sketch was published in the minutes, is as follows: W. A. A. Millerd, J. D. Donovan, C. D. Fuller, C. Farrar, I. D. Burwell, H. V. Baker, Alvin Parker, O. J. Taylor, I. M. Compton, Geo. H. Nickerson, W. Brewster, G. H. Chambers, W. C. Sunbury, C. E. Child, H. S. Metcalf, H. S. McHale. Resident membership in 1912, nineteen.

DUMMERSTON

Sometime in 1801, Elder Goddard took his leave and for a short time the flock was without an undershepherd. Jonathan Huntley was ordained in 1802. A meeting-house was erected the next year at a cost of \$1200. Asahel Wells was ordained October 5, 1815, and the great revival of 1816 followed, when eighty-seven were baptized. The church attained the number of two hundred mem-

bers. Then dissension arose over the reception of a member who had been excluded, causing a division in the body. A council led to mutual confession and settlement of the trouble. Then Elder Huntley asked for his dismissal, which was soon granted him. At the same time seventy-two members asked for and obtained letters of dismission and were organized into a church called the *Second Baptist Church in Dummerston*. They placed Elder Jonathan Huntley over them as pastor, and enjoyed his labors during the existence of the church. Nothing notable occurred with them till 1827, when a revival in Putney commenced in a remarkable way and spread through the whole region, and twenty-one were added to this church, bringing its membership to ninety-eight. The First church were without a pastor for a time, till July, 1819, they obtained the services of Levi Dunham for two years, then had preaching only part of the time, till the revival already mentioned, under the influence of which the *two churches reunited*, forming a church of one hundred and forty-four members with Elder Huntley, pastor; Deacons Jesse Manley, Luke Taylor and Oliver Carpenter to stand as deacons, and Joel Chandler as clerk.

A revival in 1830, turned an ebbing tide and added thirty-seven to the membership. In 1834, Elder Jonathan Huntley died, May 27, after laboring in this field thirty-two years.

The church revised its roll this year, and the number was found to be one hundred and fourteen. Ziba Howard was ordained November 25, 1835, and his services enjoyed till 1839. Edmund H. Smith followed him.

For twenty years following, the church suffered decline. Most of the time it was pastorless, and failed to send letters to the Association. In 1859, the church rallied and built a meeting-house at a cost of \$1700. Pastors were then secured, not for long terms, but sufficient to supply preaching at least part of the time. H. B. Streeter, in 1860; J. M. Mace, 1862; Mark Carpenter, 1865. The tide of prosperity seemed to be rising; twenty-seven were added by baptism and letter. J. G. Bennett served two years. 1868-1869. In 1870, while without a pastor, twenty-one were added and the membership was seventy-four. Short pastorates or seasons of supplies followed for two decades: S. S. White, M. L. Fox, F. E. Car-

penter, D. W. Palmer, A. N. Woodruff, M. Carpenter, C. J. Wilson, C. R. Powers, A. D. Spaulding, E. F. Mitchell, E. P. Merrifield, S. Bickford, I. M. Compton, L. H. Kimball, T. H. Langley, J. A. Swart, Miles G. Tupper, C. E. Clark. The recent supplies have been from churches, by the encouragement and help of the State Convention, which assumed the care of this church. Membership in 1912, thirteen.

PONDVILLE (FORMERLY MARLBORO AND NEWFANE)

Nehemiah Fisher, who was deacon in 1802, was licensed to preach in 1809, and proved a most valuable helper of the church, for many years supplying the pulpit acceptably in the interim between pastorates. In 1806, twenty-one converts were baptized, one of whom was Mansfield Bruce, who was promptly appointed deacon, and three years later was ordained pastor of the church, serving faithfully till 1818, and welcoming to the church, by baptism, eighty-five happy converts. Paul Himes was next pastor, serving but two years and baptizing forty-three persons. October 24, 1824, Phineas Howe began his remarkable pastorate, marked by recurring revivals and the baptism of about one hundred and seventy-five persons. Among these was one man ninety-seven years of age who had waited sixty-seven years to become fit for the ordinance. With the exception of three years, 1832-1835, when D. H. Grant and other licentiates supplied, Elder Howe served till 1842. About 1840, a new meeting-house was built and the location changed to Pondville. This change caused dissatisfaction in part and some of the members for a time held a separate meeting. Caleb Smith supplied in 1843; Foster Hartwell was pastor, 1844-1848; C. L. Baker, supplied in 1849; A. W. Stearns, pastor, 1850-1853; J. P. Huntington, 1853-1856; I. C. Carpenter, 1856-1862; C. D. Fuller, 1862-1864; J. M. Wilmarth 1864-1867; S. S. White 1868-1871. From 1802 to 1871 four hundred were received to this church by baptism; eight were licensed to preach, and eight deacons appointed.

Since 1871, the list of pastors is as follows: J. A. Rich, 1872-1873; A. J. Walker, 1874-1875; W. Beavins, 1876-1878; L. F. Shepardson, 1879-1881; W. Crocker, 1881-1884; G. N. Green, 1885;

E. F. Mitchell, 1886-1889; E. H. Hatfield, 1890-1893; I. F. Coops, 1894-1895; F. S. Bickford, 1896-1901; J. H. Langley, 1902; J. A. Swart, 1905; M. S. Tupper, 1906; E. C. Clark, 1907-1911. The membership was one hundred and twenty in 1886; eighty-four in 1896, and sixty-five in 1912.

DOVER

John Thompson, Isaac Laselle and Ebenezer Sears, were probably the first Baptists in Dover, coming there about 1786. Elder Aaron Leland, of Chester, soon heard of them and came to preach for them occasionally. Elder Combs came also, now and then, and about 1789, baptized Jane Sears, Mary Staples and Priscilla Thompson, the first to be baptized in this place. In 1798, there was quite a general awakening under the preaching of James Davis, a Congregational minister. By 1814, there were a sufficient number of Baptists to warrant the organization of a church and this was accomplished on October 4 of that year.

The constituent members were Ebenezer Sears, Lemuel Osgood, Silas Babbitt, Thomas McDaniels, Jonathan Thompson, Oliver Carpenter, Abida Doan, Simeon Jones, Calvin Orcutt, Jonathan Woods, Isaac Laselle, Jane Sears, Priscilla Thompson, Deborah Burr, Betsy Gould, Susan Dean, Jane Gould, Hulda Gould, Lydia McDaniels, Tirza McDaniels, Patty Carpenter, Lydia Orcutt.

According to an historical sketch, prepared in 1841, by Ahira Gould and Isaac Laselle, the church up to that time had no leader whom they regarded as a settled pastor, but had many ministers who preached a third of the time or perhaps only a few Sundays. George Robinson is the first minister mentioned. Others who supplied were Calvin Orcutt, a licentiate, under whose preaching the membership of the church was nearly doubled; Calvin Pratt, a licentiate; Sem Pierce, James Mann, D. H. Grant, Mansfield Bruce, G. B. Fisk, Samuel Kingsbury, A. W. Goodnow.

For nineteen years, the church was supplied one-third of the time by pastors in the Association. Origen Smith preached his first sermon to this people July 6, 1852, and continued to be the

pastor till the close of the year, 1872, twenty and one-half years. Four revivals made this pastorate memorable. In one of these there were baptisms ten successive Sundays, and ninety-two were added; sixty-three by baptism. At the close of Elder Smith's ministry, the church numbered seventy-five.

For a time there was a decline in the growth of the church, and fifteen years later the membership had been reduced to forty-nine; then came renewed growth and in six years the report was fifty-four, and one year later it was seventy-four. Since that time the membership has diminished till in 1912, it was fifty-three.

In 1829, fourteen members were added from the west part of the town, as a branch church, having all the privileges of a church save the power to exclude members. It is believed that these members were the remnant of the Somerset church, sometimes called the *Dover and Somerset church*, which was formed in 1791, united with the Shaftsbury Association in 1792, and changed its relation to the Leyden in 1794. Their first and only pastor was James Mann, who settled with them about 1812. He was still their pastor when they united with the Dover church. After the union he became pastor of the two parts for two years. In 1832, a committee of investigation was sent to the branch church, upon whose report it was voted "to disapprove Elder J. Mann's conduct as unwholesome, and dropt him and them as a branch." This is the last we hear of the Somerset Baptist church.

This disapprobation is explained by the fact that James Mann, in 1821, became dissatisfied with Calvinism and close communion, and the church voted in May of that year that salvation was provided for all men, and the Lord's Supper was instituted for all christians. David Marks, visiting them about that time, found their sentiments in harmony with those of the Free Baptists, and led the Dover branch to join that denomination and to give its name to a small quarterly meeting.

JAMAICA

The town was settled in 1775; chartered in 1780; organized in 1781. In January, 1789, Calvin Howard became the first convert to Baptist principles and was baptized at the mouth of the Turkey

Mountain brook in November, by Elder Aaron Leland, of Chester, who at this time led the first meeting held in town. Often after this he returned to hold meetings and baptize converts. In 1790, a Baptist church was gathered, the first in the town, by Aaron Leland. It was large from the beginning, and Calvin Howard was chosen its first deacon. Though without a regular preacher, and dependent upon transient supplies, yet it seems to have prospered as it sent out a colony as early as October of this year, when the *West Wardsboro church* was organized.

Elder Leland was instrumental in gathering this church also, and while he was moderator of the council that recognized it, one John Dye, a prominent member of the Jamaica church, was clerk. In 1793, the Jamaica church united with the Wardsboro church, securing the services of Elder Simeon Coombs, who divided his time between these churches for the next ten years, with his residence in Wardsboro. After contributing members to help form the Wardsboro church, in 1792, there remained twenty-six members in this church. In 1796, a branch of this church was established at *West Townshend*. This branch became an independent body in 1810 and was extinct in 1845. In 1797, the membership was forty-six, having gained twenty in two years, which indicates unusual prosperity in so sparse a settlement. The year closing October 1, 1801, seems to have been a very prosperous one, as they reported to the Association that year that there had been no diminutions by death or removals, but an addition of forty-nine. Such large accession in a year's time indicates a large revival, and possibly large increase of settlers. In 1803, Elder Coombs became possessed of one-half the ministerial land, his portion being one of the most valuable in town, consisting of one hundred and four acres. The meeting-house, parsonage, cemetery and common, occupy a part of it, and these portions were given church and town when Elder Coombs retired from the pastorate of the church. June 27, 1803, by vote of the town in town meeting assembled, Calvin Howard and others associated with him, were constituted a legal Baptist society. September 21, of the same year, the Wardsboro church gave Elder Coombs and his wife a letter of dismission to the Jamaica church, to which he afterwards gave his undivided time. 1804, the total membership

of the church was ninety-three. In 1805, Elder Coombs closed a prosperous pastorate of twelve years, and returned to Massachusetts.

Elder Coombs sprung from the Third Baptist church in Middleboro, Mass., and removed to Montague in the same state in 1791, where he was ordained pastor of the church in November of that year. From Montague he removed to Wardsboro, Vt., residing there ten years. He came to this town to reside in 1803 and remained two years. The remainder of his life, fifteen years, he spent in Massachusetts. In his early life he had been a soldier under General Sullivan and was in at least one hard-fought battle in Rhode Island. During the last years of his life he spent from four to six months annually in the employ of the Massachusetts Baptist Missionary Society, when he would take long preaching tours in destitute regions.

The later history of this church cannot be given in detail. Elder Coombs was succeeded in the pastorate by Elders Choate, Shumway, Baker, P. B. Fisk, Graves, Bruler, Robinson, Chamberlain, T. Blood, Nathan Arms, Leland Huntley. In 1842, the membership was one hundred and thirty-seven, when N. Cudworth became pastor. A revival blessed his labors, and in 1843, there were baptisms on eleven successive Sundays. The pastor was assisted by Nelson Jones and M. D. Miller. Seventy-five were added to the church; seventy-one by baptism. Mr. Cudworth remained till 1844, and was followed, in 1847, by Norman Clark, I. H. Wood, A. H. Stearns. In 1857, under the ministry of R. Meyers, assisted by Evangelist Peacock, sixty-two were added to the church; fifty-three by baptism. Mr. Meyers' pastorate continued till 1864. J. H. Wood, S. S. White and C. P. Frenyear succeeded him. Mr. Frenyear's work was fruitful of results in conversion, and additions, in 1870, of thirty-eight and others at intervals, till 1875, when his health somewhat failing, he removed to Townshend. J. H. Parmelee, Rufus Smith, D. F. Safford, W. S. Walker, E. B. Earle, James Nobbs, S. H. Taylor, J. F. Blacklock, E. H. and McEwen, F. Dressler, D. S. Mulhern, F. C. Brewster, bring the list of pastors to date, 1912. Membership, fifty-one.



DEACON JACOB ESTEY

Organ manufacturer, Brattleboro

A benefactor of many Vermont Baptist Churches

Born, 1814—Died, 1890

BRATTLEBORO

In the year 1840, at the beginning of that disastrous decade when many of our churches were becoming extinct, a new and promising church came into being in the growing village of Brattleboro. The rise of this church was rapid. During the winter and spring special meetings were conducted by Rev. Emerson Andrews. These were blessed to the community, and many were converted. Twenty-three Baptists united in covenant relation April 2, 1840. Before the church was publicly recognized, May 6, the number of members had increased to sixty-six, and when it was received into the Windham Association on the 16th of the following September, it reported eighty-three members. Within a year the church erected a meeting-house at a cost of \$2700, the burden of which fell heavily on three or four members of the building committee.

Rev. Joseph Freeman was chosen first pastor, but resigned after four months, and was followed by Rev. Moses Field, whose frail health compelled him to resign after two years' service.

The financial resources of the church at the beginning were small. The first year they raised \$200, and received from the sister churches of Windham and Woodstock Associations about \$150. The State Convention, recognizing the promise and courage of this new church, made small appropriations annually for nine years, the whole amount being about \$350. Meanwhile, the church had been manifesting praiseworthy liberality in the support of missions, contributing, during the time of their dependence, from \$600 to \$700 for various objects of benevolence. In 1847, a parsonage was erected at a cost of about \$1200.

Rev. J. C. Foster was pastor from 1843 till 1856, and under his wise administration the church overcame many obstacles incident to that trying period of its history. Rev. P. S. Adams was the next pastor. During the first year of his short pastorate twenty were received by baptism, and the church attained a membership of one hundred and fifty-nine. Mark Carpenter followed with a pastorate of six years. Rev. A. Sherwin began work as pastor in 1865, when the church enjoyed another revival season, and planned for larger things by the purchase of a new building lot at a cost of \$16,000.

The period from 1869 to 1876 was one of remarkable growth and prosperity. Large annual accessions by baptism were made, especially in the year 1872, when special meetings were conducted by Rev. A. B. Earle, and later by Rev. J. Tilson and Rev. C. J. Swan, and upward of one hundred were received by baptism and letter. Rev. J. H. Matteson was pastor during this period, and at the time of his resignation, the church numbered four hundred and seventy-six members. The Methodist chapel in *West Brattleboro* was bought in 1872, and a church constituted there in 1874.

Rev. H. Burchard began a promising ministry in 1876, which was sadly terminated by his death in 1880. During this pastorate a branch was organized in *Putney* in 1874, which became an independent church in 1883.

The church has continued to enjoy uninterrupted prosperity under the able pastorates of Rev. J. B. Gow, 1880-1883; F. E. Tower, 1883-1887; F. J. Barry, 1887-1895; L. D. Temple, 1895-1903; G. B. Lawson, 1903-1909; and J. R. Gow.

Several features have marked the history of this church which account in part for its prosperity. Its interest in missions and benevolent enterprises has been marked from the first, and its contributions have been exceptionally large. At intervals it has availed itself of the best evangelistic help and made aggressive efforts for the conversion of the people, and these efforts have been signally blessed. In 1892, following special meetings conducted by Dr. W. A. Davison, seventy-two were received by baptism and twenty-one by letter. In 1908, State Evangelist N. T. Hafer, assisted, and twenty-five were received by baptism and ten by letter.

The church has made much of the Sunday school, and in remodelling its house of worship, provided for the school a most convenient assembly room and class rooms. Mr. L. W. Hawley, who has held the office of Sunday school superintendent for more than twenty-five years, has proved an able leader in this important branch of church work.

In the membership of the church have been men of marked business ability, who have counted it a privilege to advance the interest of their own local church, and to promote the cause of Christ throughout the State and in mission lands. Among these,

appreciative mention may be made of Deacon Jacob Estey, and his son, Julius J. Estey, Gov. L. K. Fuller and Dr. H. D. Holton.

PUTNEY

The first Baptists in Putney were Daniel Jewett, Abiel Fisher, and Timothy Radway, who resided in town a few years before the establishment of a church. The first minister to preach here was David Johnson. The Baptist church was organized November 12, 1787. The original members were Daniel Jewett, Samuel Bennett, Timothy Radway, Maturin Ballou, Abiel Fisher, Lucretia Potter, Lydia Baldwin, Margaret Bennett and Elizabeth Winslow. Their first minister was Maturin Ballou. First deacons, Abiel Fisher and Amos Beckwith. First clerk, Daniel Jewett. A house of worship was erected in 1790. In 1793, Asa Hibbard was ordained pastor. Other early ministers were Amos Beckwith, Jonathan Huntley, Josiah Goddard, Abiel Fisher, Lewis Allen, George Witherell, Jonathan Wilson, Asahel Wells, Asahel Wood, Nathaniel McCulloch, Isaac Wellman, Forrest Moore, Phineas Howe, Joseph Gambell, Denzel M. Crane, Ziba Howard. Their stay with the church varied from one to seven years. The church has been called to part with three ministers by death, viz., Maturin Ballou, Rev. Asahel Wood, 1825; and Ziba Howard aged eighty-seven, in 1841. Seven ministers have been licensed by this church: Amos Beckwith, Abiel Fisher, Lewis Allen, Forrest Moore, Amariah Joy, Nathaniel Cudworth.

A new meeting-house was erected in connection with other denominations in 1836. The first revival season was under the preaching of Maturin Ballou, when some forty converts were baptized; the second, under Josiah Goddard in 1811, adding forty-five; third, under Joseph Elliott and Mansfield Bruce, in 1817, added twenty-one; fourth, soon after the death of Asahel Wood, 1825, added thirteen. In 1827, nineteen were added under Isaac Wellman. The church numbered ninety-seven in 1827. Soon after 1840 the church began to decline in consequence of the great loss of members by death and emigration, and in 1860 it became extinct.

In 1877, twenty Baptists, resident in Putney, united with the Baptist church in Brattleboro, and three years later they were organized as a branch church with eighteen members, and were carefully fostered by the Brattleboro people. In 1880, as an independent church, they called and ordained Rev. N. D. Parsons as pastor. For several years their services were held in the Town Hall. June 19, 1884, they were publicly recognized as a Baptist church. In 1885, a new meeting-house was completed in the erection of which they were substantially aided by contributions from Deacons, Jacob Estey, Julius Estey, L. K. Fuller and others. N. D. Parsons continued with them till 1887 and was succeeded in 1889 by H. M. Douglas, who served five years. In 1892, a debt of \$2,200, which had been a great barrier to their progress, was removed, the Estey Organ Company contributing liberally to this end. E. F. Mitchell was next pastor, 1891-1899; D. J. Pierce served one year, 1901; E. R. Perkins, 1902-1904; A. S. Buzzell, 1905; H. E. Buffum, 1906-1908; J. E. Berry, 1909.

The church numbered seventy-five members in 1912.

WHITINGHAM

The first Baptists, resident in Whitingham, were Mr. Day and wife, Caleb Rider and wife, Joseph Cloden and wife. The first reformation was in 1793, under the preaching of an aged and very pious man by the name of Williams, of the Seventh Day Baptist order, who soon died. Most of those converted under his ministry soon after became Methodists. In 1795, David Lamb came to the town by request of the inhabitants and was ordained, but did not gather a church and soon died. He was a Baptist. In 1796, David Eames, Josiah Brown, Walter Eames and Esther Eames, came with letters of recommendation from the Baptist church in Temple, N. H. These being zealously devoted to their principles, invited Baptist ministers to preach and the result was a reformation in 1801. Jonas Brown was then baptized and ordained deacon. A number of others were baptized. In 1807, Elder George Witherell led in christian efforts and a remarkable outpouring of the Spirit followed. The Baptist church was organized September 18, 1808.

The original members were Josiah Brown, William Franklin, Joseph Olden, Walter Eames, Jonas Brown, James Carpenter, Joseph Brown, Joel B. Eames. Sisters: Milicent Brown, Sarah Franklin, Lean Olden, Susannah Howe, Lucy Tarbell, Katherine Eames, Lois Brown, Esther Eames, Dorcas Sabin, Olive Eames, Esther Eames, 2nd. October 17, 1809, John Spaulding was ordained pastor and preached two years. After this, for a time, they were supplied by James Carpenter, a licentiate; Elder Purinton, Elder Bruce, Elder Haynes and some others. Linus Austin became pastor in 1817, on a salary of one hundred dollars. He was ordained January 8, 1817, and continued pastor eight years. It was during his pastorate that Brother David Eames sickened and died. He was a man of remarkable piety and a force in the church. While suffering from the disease from which he died he went from house to house visiting all the members, and the result was a quickening of the church and the conversion of many. During this time Russel Brown, George W. Bacon, William G. Brown, Sophia Brown and Francis Beemis, all went to Bennington to school and were there converted, and returned and were baptized. Russel Brown went to college and died in his sophomore year. He was a young man of great piety and talent. Aldes Brown was one of the converts at this time and afterward became deacon. Nathan Brown was also a member at this time, who afterward became missionary to Burma, Assam and Japan. In 1824, the church numbered sixty-one members, twenty-eight brothers and thirty-three sisters. Amherst Lamb closed his first pastorate here in 1836, and Tristram Aldrich served a year, followed by A. B. Eggleston, who, after a pastorate of a year and a half, joined the reformed Methodists. Sometime about 1840, he returned to the Baptists and was ordained in Plainfield, Mass. Foster Hartwell was next pastor for six years, when Amherst Lamb began a second pastorate of twelve years. The church continued to be the leading one in town. October, 1857, Erastus Briggs came from Hinsdale, and was ordained the following January, and labored faithfully till his death. He was a sincere and beloved pastor. He was succeeded September, 1861, by Thomas Wrinkle from the Baptist church in Colebrook, Conn. He enlisted in the army January 5th, 1864, served a year and a half, returned, and was dis-

missed to the church in Bernardston, Mass. T. B. Briggs was next pastor, 1865-1868; S. P. Everett ordained, 1870; E. D. Hall, ordained, 1873; J. S. Bennett, 1875-1876; L. Tandy, 1878-1878; Origen Smith was pastor from June, 1879, till his death in December, 1884; G. Colesworthy took up the work, 1886-1889; R. G. Alger, 1893-1894; E. H. Buffum, 1895-1898; E. C. Rood, 1899; R. A. Nichols, 1901-1903; E. O. Croft, 1904; I. H. Beeman, 1905-1907; J. P. Dorst, 1908-1909; Philip Contois, 1910; Frederic Emerson, 1912.

The Whitingham church had a membership of forty-three in 1912. For many years it has been aided by the State Convention, without which it would, no doubt, have been unable to maintain its work. It has never been a large church, its highest number having been eighty-eight members in 1843. It has been giving valuable workers to other fields, and maintaining the means of grace in a needy field.

WILMINGTON

During the last decade of the eighteenth century some of the residents in Wilmington had united with the Baptist church in Halifax, then under the ministry of Obed Warren. Soon after—Mr. Warren removing from Halifax—these members were granted letters of dismission and united with the Somerset church, as a branch. These members usually worshipped with the Pedo-Baptist churches in Wilmington. Occasionally they enjoyed the ministry of some minister of their own sentiments. In the spring of 1806, an extensive revival prevailed in the town, under the ministry of Alvin Toby, pastor of the Congregational church. September 1, 1806, a council was called and the Baptists in Wilmington set off as an independent church, with thirty members. Linus Austin, a subject of the revival mentioned, was licensed to preach June 24, 1807, and preached as stated supply three years. He was also the first church clerk. Preaching was then supported by a tax on the members. Two seasons the church enjoyed the services of Joseph Elliott of Hinsdale, N. H. Rev. Elijah Montague of North Leverett, Mass., Rev. Stephen Choate of Wardsboro, and Rev.

Josiah Mattison of Shaftsbury, acted as fathers to this young church. Eli Ball, ordained September 25, 1811, was pastor two years. Rev. Linus Austin ministered again to the church in 1814 and 1815.

A powerful work of grace was enjoyed during the autumn and winter of 1816 and 1817, and sixty-two were added by baptism. This has ever since been called the great revival. It was distinguished, not only by the number of converts, but by the power by which persons were arrested and brought to Christ. A sister in the church (Mrs. Waste) lost early in the autumn a lovely daughter. The afflicted mother for a while was inconsolable. She finally, after prayer, became reconciled and began to work and pray for others. An awakening was soon manifest. The church was quickened and the whole community awakened. Thirteen were hopefully converted in one evening. Rev. Mr. Brooks, an evangelist, labored with the church in this work. Rev. Messrs. Fuller, Robinson, and Bruce, also shared in the work. Rev. Mansfield Bruce, who became pastor in 1819, baptized most of the converts.

Rev. O. Smith gave the following account of Mr. Bruce: He was born in Grafton, Mass., April 11, 1781. At the age of twenty-three he was converted and united with the Congregational church in Newton West Parish. He united with the Baptist church in Marlboro and Newfane in 1806. Soon after he was chosen deacon, which office he filled till 1809, when he was ordained an evangelist. He soon, however, became pastor of the church. September 24, 1805, he was married to Miss Grace Goddard, who survived him till February 11, 1875, which was her ninety-first birthday. He was pastor of the Wilmington church nearly twenty-four years. He died February 5, 1843, in the sixty-second year of his age. He was highly esteemed in the community. He married one hundred and one couples, baptized four hundred and three persons, and traveled between sixty and seventy thousand miles. Following his death Rev. M. D. Smith was pastor till 1849; A. Case, 1849-1850; Mason Ball, 1851-1853; William Tillinghast, 1854-1856; Caleb Smith, 1857-1859.

During the first sixty-nine years of its history this church had nine pastors. At least five of its members have become ministers,

viz., Linus Austin, for some time pastor in Whitingham, and was also Missionary Agent in New York; Nathan Collins, who labored as an evangelist in the West, and was chaplain in the army during the War of the Rebellion; Cyrus Smith, an evangelist, and also Professor in the Baptist Union Institution, Murfreesboro, Tenn.; Origen Smith, successful in the work of Christ; and Harvey Parmelee, for a time in the service of the Convention.

The first church edifice was erected in 1817. The present edifice was built in 1839, and thoroughly remodelled in 1852.

Rev. A. W. Goodnow was pastor fifteen years, beginning in 1860. The church attained a membership of one hundred and sixteen, the largest in its history. Rev. H. Fowler followed, 1876-1879; Rev. L. Kinney, 1880-1881; Rev. A. W. Goodnow was again pastor, 1882-1886; D. N. Phelps, 1887-1888; Wm. Spencer, 1890; J. D. Skinner, 1892; A. A. Smith, 1893-1896; E. C. Rood, 1897-1899; M. R. Foshay, 1900-1902; J. A. Mitchell, 1903; E. C. Stover, 1906-1907; E. M. Bartlett, 1907-1908; Adolph Aubert, 1909.

The membership of the church (1912) was eighty-eight.

READSBORO

A Baptist church was formed in Readsboro as early as 1812. In 1822, by the accession of twenty members, its membership became thirty-nine, and at that time it was received into the Leyden Association. James Carpenter was pastor. Until 1845, the name of the church appears in the minutes as still under the pastoral care of James Carpenter, and without indications of progress. From that time it has been regarded as extinct.

In 1878, Mr. H. N. F. Marshall, a business man from Boston, held a series of meetings here which resulted in the conversion of a considerable number. The recent converts holding Baptist sentiments united with the Baptist church in Stamford, Vt., as a temporary arrangement. March 26, 1879, a Baptist church was formed in Readsboro, and E. A. Read was secured as pastor. Meetings were held in out districts. Two years later Mr. Read resigned and S. G. Abbott was immediately secured as pastor, but on account of sickness in his family, was obliged to leave the following July.



A. B. CLARK, Readsboro
Member of Convention Board

The church having no meeting-house of its own, held meetings for a time with the Wesleyan Methodists, paying a stipulated part of the salary and yet maintaining its own organization and fidelity to Baptist principles. In 1883, the Town Hall was obtained as a place of worship. G. Colesworthy was pastor from 1884 to 1889. That year the Town Hall burned, but the church saved most of its furniture. Though under adversity they were encouraged by State Missionary McGeorge, and a Committee from the Association, and held Sunday school and preaching services. In 1891, Rev. William Spencer became pastor and steps were taken toward building a meeting-house, friends in Brattleboro and North Adams assisting. The new meeting-house was dedicated free of debt in 1892. The cost was \$4,750. Rev. R. S. Alger became pastor in 1893, continuing till 1898. F. T. Kenyon, 1899-1900; G. W. F. Hill, 1901-1903; W. E. Baker, 1905-1907. State Evangelist Hafer assisted pastor Baker in 1907, and eleven were baptized that year. A. J. Bowser was ordained pastor in 1908, seven were received to membership, and the following year twenty were baptized and six received by letter. Thomas Packard was pastor in 1910 and C. E. Gould in 1911. Membership of the church at that time, seventy-one.

The Readsboro church has been assisted by the State Convention since 1892, receiving in that time amounts aggregating \$1967.33.

HEARTWELLVILLE

In 1906, Rev. C. S. Daniels and State Evangelist Hafer held special meetings in Heartswell and awakened an interest. Twelve were baptized and with twelve others, united in church fellowship under Mr. Daniels as pastor. The State Convention generously aided the new enterprise. Their meeting place was improved and the outlook was hopeful. The nearest church to this one is five miles away. Mr. Daniels, after a pastorate of five years, resigned. In his report in 1911, Dr. Davison recommended the union of this church with the Readsboro church in the support of a pastor on both fields. Rev. C. E. Gould, of Readsboro, supplied during most of the year, 1912,

TOWNSHEND

The first Baptist church in Townshend was formed on the 20th day of September, 1810, and existed till near the close of 1840. The meeting-house was built in 1817. The acting pastors of the church and society are as follows: Samuel Kingsbury, from ordination in 1808-1817; Benjamin I. Lane, fall of 1817-1819; ——— Lathrop, January, 1820,—June, 1821; George Robinson, December, 1821-December, 1824; Joseph M. Graves, January, 1825-January, 1829; Simeon Chamberlain, March, 1831-March, 1834; Hiram A. Graves, spring and summer of 1835; Nathan Ames, 1836; Charles Farrar, spring of 1837-spring of 1838.

SECOND CHURCH IN TOWNSHEND

On the 15th of June, 1827, twenty-four or more Baptists met for organization in the dwelling house of Edward White. The ensuing 4th of July, a council met and the church was organized with thirteen brethren and eighteen sisters. Rev. J. M. Graves, the Baptist preacher at West Townshend, preached one-third of the time for brief periods. In 1834, the Legislature passed an act of incorporation for the Leland Classical and English school. The northern half of the academy building served as a place of worship. The first teacher, Erastus Willard, frequently preached there. R. M. Ely was pastor from 1832 to 1838. Rev. W. D. Upham was next ordained and served four years, until his death. His pastorate was marked by a continuous revival. Rev. Horace Fletcher then began, in 1844, a pastorate that lasted twenty-eight years, a period of steady healthy growth. The church attained a membership, in 1869, of two hundred and forty. In 1866, forty-seven were added, and in 1869, twenty.

Mr. Fletcher had graduated from Dartmouth college at the age of twenty-one, at the head of his class. Five years he then spent in teaching and in the study of the law, was admitted to the bar, and had spent fifteen years in its practice. Rev. Horace Fletcher grew in intellectual and spiritual strength, as well as in influence and reputation, even into old age. The honorary title of Doctor of

Divinity was conferred on him by Hamilton Theological Seminary, a title justly earned. After an uninterrupted pastorate of nearly twenty-eight years, he died November, 1871. Rev. R. M. Prentice became pastor May 1, 1872, and Rev. Cyprian Frenyear succeeded him in 1875, and after brief service, died May 10, 1876. Mr. Frenyear served as the State historian of the denomination, devoting much time and energy to the collection and publication of historical and biographical matter. It was his desire to publish a history of Vermont Baptists. His valuable collection of material was purchased by the Vermont Baptist Historical Society.

Rev. T. M. Butler was settled in 1876, dismissed October 29, 1882; R. S. Mitchell served from June 30, 1883, till July 9, 1887; D. W. Athern, October 1, 1888, to 1891; C. D. R. Meacham, 1892 to 1898; L. B. Curtis, 1899 to 1900; E. A. Royal, 1902 to 1904; W. W. Gushee, 1907; Joseph McKean, 1908.

Membership in 1912, sixty-three.

SOUTH WINDHAM

The story of the origin of the South Windham church is fully given in a letter from Rev. Stephen Choate to the editor of the Massachusetts Baptist Missionary Magazine, under date of Wardsboro, April 7, 1807. In the course of the previous year there had been some revival in Winhall. It spread in a part of Jamaica and Windham in a glorious manner. Almost every house in the neighborhood, where the reformation spread, shared in it. Strong and hostile opposers were won to Christ. The work was principally in Windham, where there was no Baptist church and only a few members of the Jamaica church. On the 5th of April, Mr. Choate preached to a large assembly. After the sermon ten recent converts related their experience and were fellowshiped. Although the meeting began early it was late when the people repaired to the water, about half a mile distant, in the edge of the woods, a beautiful and convenient place both for the baptism and for the spectators. Here with great solemnity the ten were buried with Christ in baptism. After the ordinance Brother Baker, a candidate for the ministry who was present, gave a word of exhortation and the peo-

ple returned to their homes. A meeting was appointed for the evening and "at early candle light" the people collected. Mr. Baker preached, and considerable time was spent in conference and prayer, and four persons related their experience, and plans were laid for a baptism in the morning. Sunday morning, September 6th, four were baptized.

On the 10th of October, Mr. Choate and Elder Henry Chamberlain were at Windham and the examination of candidates was continued, one of whom had been a violent opposer. Eight gave accounts of their experience and by that time it was so near evening that there was not time to wait for others who wished to go forward. Again the woodland baptistery was visited and four received the ordinance. In the evening three more candidates were examined, and in the morning seven put on Christ in baptism. On the 12th of January following, 1807, Mr. Choate assisted in the organization of these brethren into a church of forty-three members, most of whom had been converted in that revival season. Under such delightful circumstances the South Windham church had its origin. On the occasion of its centenary Pastor Leonard Aldrich gave a sketch of the history, from which the following items are taken:

The church increased in membership somewhat rapidly and in 1812, five years from its beginning, it numbered eighty-five members. This number continued to increase until 1842, when one hundred and ninety-four names were enrolled. That was the zenith of the church's numerical strength. Then a gradual decline began which has continued to the present. The losses have been due more to death than emigration, as is evident from the fact that during the century the dismissals by letter have been but five more than the accessions by letter, one hundred and eighty-five and one hundred and seventy-five of each, respectively. Deaths outnumbered the baptisms. Losses, however, by revision of the roll and dropping members, changes this proportion.

For nineteen years the church met wherever it could find a shelter. Tradition has it that the first meeting-house was erected by Colonel Cobb because of its beneficial influence on business. The vestibule, cupola and bell were added in 1853, the vestry was built in 1895, and the church renovated.

The church has been served by twenty pastors. The first was Deacon Thomas Baker, a shoemaker by trade, who followed his craft for support while in the ministry, the salary being but one hundred and four dollars, one-fourth in cash, and the rest in grain and labor; Samuel Kingsbury was the next pastor, from 1819-1838, nineteen years. Accessions during this pastorate were not numerous. Milo Tracy, the next minister, reaped the fruit of his sowing, baptizing eighty-eight. The other ministers and supplies have been: M. D. Miller, W. Fisher, C. L. Baker, Charles Green, W. L. Picknell, Charles Farrer, C. P. Rugg, E. P. Merrifield; Milo Tracy, second pastorate; Mark Carpenter, Ephraim Hapgood, C. L. Frost, H. V. Baker, B. F. Tuck, C. A. Votey, Charles VanSchaick, A. Hathaway, Charles Buckingham, Charles W. Dealtry, William Thorne, F. H. Conant, Sidney Aldrich, J. W. Vile. Charles Green was pastor ten years; Mark Carpenter seven years.

Fourteen young men have been licensed by this church to preach the gospel. Among these are Charles Fairman, J. Furman, Olan Baker, and a son of Pastor Milo Tracy.

The church has been in vital connection with the Association, and by its delegates and its contributions taken part in the State work and in missionary efforts. Membership in 1912, twenty-nine.

WARDSBORO

Permanent settlements in Wardsboro began in June, 1780, when John Jones, Ithamer Allen, and others came from Milford and Sturbridge, Mass. Others joined them soon and the town was organized March 14, 1786. They were without preaching for several years. They were accounted famous according as they had lifted up axes upon the thick trees. In 1792, Elder Stone came and preached occasionally and baptized four converts. Then Aaron Leland came over from Chester, and preached and baptized six more, and in October of the same year, 1792, these were organized into a Baptist church, by the advice of a council of five, in which Aaron Leland was the only minister. He was appointed moderator.

The ten thus united were Lemuel Brailey and Keziah Brailey, his wife, Samuel Davis and Rachel Davis, his wife; Nathaniel

Gould and Abigail Gould, his wife; James Wallace, Timothy Wakefield, Enoch Fisk and Asa Day. Samuel Wheeler was appointed Clerk. He was received upon his promise that he would soon procure a letter of recommendation from another church, which he never did, much to the trial of the church, until a council was called which decided that he was not a legal member. Frequent additions were made to the church until 1795, when they built a meeting-house, which, however, was not completed fully till 1805. In 1795, also, they settled Simeon Combs, who served first as an evangelist, then two years as installed minister and again as evangelist, till 1803. Elder Combs became pastor on the condition (1), that the church could support him; (2), that the church would support him; (3), would ordain deacons; (4), would allow his occasional absence to preach in destitute places; (5), give him four weeks to visit his friends.

For several years the Baptists in Jamaica partly supported Elder Combs, who divided his time between the two churches, but as from 1803, he gave his whole time to Jamaica, the Baptists of Sutton aided those in Wardsboro.

In August, 1794, the church voted the preacher a salary of forty-five pounds, but in October added money to move his family, and later they appointed a committee to fix the prices at which all, who were delinquent in paying the money, should pay their subscriptions in provisions. At one time they voted their minister a beef, and at another to give him fifty pounds of flax and twenty pounds of wool.

August 4, 1800, Paul Davis, who had been church clerk for several years, was licensed to preach, and this year was marked by a great revival. Illustrative of the care the church exercised in action which might effect the interests of other churches is a letter written by Elder Combs when Paul Davis began to preach.

“Wardsboro, Dec. 16, 1797.

This may certify to all our Baptist churches, and friends of other denominations, that our beloved brother, Paul Davis, is a regular member of the Baptist church in Wardsboro, and is a man of sober life and conversation, and hath exercised his gift in public

in a doctrinal line to considerable satisfaction, but we have heard him but a few times and are not fully determined what his gift is; but we hope and think, (and not without evidence) that he will, by improvement and experience together with the prayers and encouragement of the church, make a good minister of the gospel of Christ."

Stephen Choate, who had been clerk for two years, was a young and promising brother and the church voted "that it was their minds that he had a public gift that ought to be improved." In October, 1805, a council from four other churches ordained him. He proved an active, laborious, successful minister, and under his ministry many were added to the church, which attained at that time, a high degree of efficiency. But in the meridian of life and in the midst of his usefulness, he died, in 1811. The church was without settled ministry for several years.

From the organization of the church until October, 1814, the church was scattered about in three townships. At that time the members living in Dover were dismissed to form a church there. In 1816 and 1817, large accessions were received through the efforts of Elder Brooks. Sixty were baptized, most of them young people, two of whom became Baptist ministers, L. Glazier, and D. Grant. In 1819, the members living in Stratton were dismissed and organized by themselves, and the Wardsboro church was greatly reduced but not discouraged. Joseph Gambrell, a licentiate from Rockingham, was ordained pastor, and for ten years was both sower and reaper. He organized the first Sunday school in the society. The year, 1834, was marked by a notable event. Finding the location of the meeting-house unfavorable the people resolved to move it, and this was done. The house was taken down, moved about two miles to West Wardsboro, then known as Hammons Mills, rebuilt, a bell put in the tower, and the sanctuary reconsecrated to God's service. The peace and prosperity of the church was greatly promoted by this enterprise. Joshua Vincent was ordained and took up the work in the new location, held protracted meetings and gathered thirty-six members, most of them heads of families. P. B. Fisk was the next pastor, continuing till 1846, with the interruption of one year, 1843, which was filled by Nathan

Ames. His fruitful service was terminated by his death, March 16, 1846. In September, 1853, the church had the pleasure and honor of ordaining Miles J. Knowlton, who afterward became missionary to China, stationed at Ningpo.

J. H. Crowley served as pastor from 1846 till 1853, when grave charges against his christian and ministerial character were preferred, which, being sustained by two councils, he was deposed. H. Archibald, E. P. Merrifield, George Carpenter, and Charles Brooks, served brief pastorates. Mr. Brooks was ordained at a session of the Association in 1861.

The list of pastors since 1865 is as follows: A. B. Eggleston, S. C. Sherman, David W. Palmer, J. Fairman, A. J. Walker, L. E. Pierce, H. M. Hopkinson, L. F. Shepardson, I. H. Parmelee, G. I. Ganun, E. B. Earle, W. N. Stratton, J. D. King, R. A. Nichols, W. S. Boardman, W. H. Bishop. From 1872 to 1885, the membership was maintained above seventy. Since then it has gradually declined. The membership was forty-four in 1912.

DORRILLITES

Illustrative of the counter influences at work in Windham County in the early days is the account of the Dorrillites, given by Zadoc Thompson, in his *History of Vermont*.

In the year, 1798, a sect of fanatics sprang up in the southern part of Windham County, in this State, which gained quite a number of adherents there and in the two towns of Leyden and Bernardston, Mass. The founder was one Dorrill, a refugee from the British army under Burgoine. Dorrill pretended to be possessed of supernatural powers, and confidently asserted that it was not in the power of man to hurt him. He promised his followers that if they had full faith in him they should never die.

They lived upon milk and vegetables, holding that it was a sin to eat that which had cost life. For a similar reason they could wear no clothing procured at the expense of life, putting off their leather shoes and wearing those made of wood or cloth, and their blacksmith procured a pair of cloth bellows in the place of his former leathern ones.

They discarded all revelation except Dorrill's, and governed their conduct by the light of nature. They held weekly meetings, but the worship consisted in eating and drinking, singing, fiddling and dancing, and hearing lectures from Dorrill.

They held most of their property in common, the blacksmith being treasurer.

In a short time the society became quite large, embracing quite a number of very respectable families. People from the neighboring towns went to see the marvelous doings of this new sect. Finally, Captain Ezekiel Foster, a man of good sense, giant frame and commanding appearance, attended these meetings. All went on as usual until Dorrill came to speak of his miraculous powers, but the moment he uttered the words, "no arm can hurt my flesh," Captain Foster, indignant at such blasphemy, with a single blow knocked him nearly senseless, and when Dorrill attempted to rise, he knocked him down a second time, and while he begged for mercy, Foster pounded him until he renounced his doctrines and acknowledged that his sole object in the attempt he had made was to see what fools men were, and to make everybody see that there was nothing so absurd that people would not believe it, provided it was proclaimed with unhesitating boldness.

Dorrill was allowed to get up, only upon promising, upon the penalty of his life, to deceive the people no more. This, of course, was the end of that error, but the lesson is too valuable to be lost.



DR. HENRY D. HOLTON
Member of Convention Board
Secretary of State Board of Health

CHAPTER XV

THE WOODSTOCK ASSOCIATION

In that eventful year 1783, in which the long contest for American independence ended, the Woodstock Association was organized. The Baptist church in Woodstock, gathered under the ministry of Elisha Ransom in 1780, had attained a membership of eighty, and was connected with the Warren Association, to which its pastor was sent as delegate. This church united with three others across the Connecticut, and organized the Association which has since borne honorably the name first given it. The other churches were Canaan, of which Thomas Baldwin was pastor, Croydon, Sutton, Samuel Ambrose, pastor; and Wendel. To these, the same year, the church in Royalton, Vt. was added. This little group of churches was the nucleus around which others soon gathered to form an association covering a wide territory.

Three years after its organization, seven other churches joined it. These were Second Woodstock, Claremont, Temple, Windsor, Westminster, First Westmoreland and Marlow. The total membership was then four hundred and ninety-six. The Marlow church had the largest membership, one hundred and eighteen.

In 1791, the Association numbered twenty-six churches and ten hundred and fourteen members. A list of the churches connected with this Association, in the order of their accession, will show perhaps as well as may be, the development of the body.

The Vermont churches were (1783) Woodstock, Royalton; (1786) Second Woodstock, Windsor, Westminster; (1788) Dummerston, Reading; (1789) Rockingham, Hartford, Chester; (1791) Jamaica, Woodstock and Bridgewater, Guilford West; (1792) Thetford, Norwich; (1793) Cambridge, Plainfield, Sharon, Fairfax; (1794) Wardsboro, Alburg, Caldwell's Manor, Canada; (1798) Chelsea; (1802) Pomfret; (1804) Weathersfield, Grafton, Cavenish, Sutton; (1808) Windham; (1810) Andover, Washington;

(1811) Townshend, Londonderry, Windsor; (1812) Barre, Danville, Fairfield; (1813) Winhall, Mount Holly; (1817) Stockbridge and Reading; (1819) Hartland, Weston; (1821) Springfield; (1825) Ludlow; (1827) Townshend 2nd.

The New Hampshire churches were: Canaan, Croydon, Sutton, Wendel; (1775) Lebanon; (1786) Claremont, Temple, Marlow, Westmoreland; (1788) Stoddard, Dublin; (1789) 2nd Westmoreland, Mason, Hopkinton; (1790) New London; (1791) Alstead, Cornish; (1793) Grafton; (1798) Hanover; (1804) Goshen; (1806) Hanover and Lyme, Peterboro; (1808) Sutton; (1811) Acworth; (1812) Meredith, Boston, Unity; (1825) Lempster.

In 1828, there were twenty-seven churches in the Association, twenty-two ordained ministers, and a membership numbering two thousand, six hundred and eighty-two.

The Vermont ministers were Leland Howard, Aaron Leland, R. M. Ely, J. Freeman, David Sweet, Samuel Kingsbury, Samuel Lawson, Joel Manning, Joseph Elliott, Daniel Packer, Timothy Grow, Samuel Pierce.

In 1829, the New Hampshire churches had withdrawn to unite in associations within their own state, leaving the Vermont churches, eighteen in number; Windsor, Chester, Jamaica, Springfield, Cavendish, Grafton, Windham, 1st Townshend, W. Windsor, Andover, Rockingham and Westminster, Mount Holly, Hartland, Weston, Reading, Ludlow, 2nd Townshend, Londonderry.

Since the division, the Woodstock Association has occupied practically the same ground with few changes.

In 1791, the number of churches was thirty-one, and of members one thousand, five hundred and ninety-eight, showing an increase of five churches and five hundred and eighty-four members in the first six years of its history. In the year, 1800, with thirty churches, the number of members was one thousand, six hundred and seventy-nine, and the additions were two hundred and eighty-two. The year preceding the session of 1800 must have been one of great refreshing to many of the churches, for thirty-six had been added to the church in Windsor, seventy-nine to that in Chester, thirty-eight to that in Plainfield, fifty-two to Grafton, twenty to Lebanon, thirty-three to Chelsea and Tunbridge. This

refreshing also characterized the following year in which two hundred and thirty-two additions are reported. In 1832, the additions to the churches were five hundred and seventy-six by baptism, and the entire membership reached the number two thousand, six hundred and sixty-three. In 1839, the membership had reached the number of two thousand, nine hundred and seventy-one. From that time, from various causes, the membership has declined gradually, with occasional years of increase.

West Windsor, Reading and Hartland have become extinct; Jamaica, Townshend churches, and Windham have withdrawn to unite with the Windham County Association; in compensation for lost members the churches in Felchville, East Wallingford, Perkinsville, Bellows Falls and Windsor have been added. In 1811, the Association consisted of fifteen churches with thirteen pastors, and a membership of fourteen hundred and thirty-eight, of whom nine hundred and fourteen were counted resident.

The Association, in the minutes for 1786, recorded its Sentiments, Plan and Articles of Faith, a copy of which, for their historical value, is here given in their original form.

SENTIMENTS, ETC.

1st. That such a combination of churches is not only prudent, but useful, as has appeared even in America, by the experience of upward of sixty years. Some of the uses of it are union and communion among themselves, maintaining more effectually the order and faith once delivered to the saints, having advice in cases of difficulty, and help in distress, being more able to promote the good of the cause.

2nd. That such an Association is consistent with the independence and power of particular churches, because it pretends to be no other than advisory council, utterly disclaiming superiority, jurisdiction, coercive right and infallibility.

3d. That an Association should consist of men knowing and judicious, particularly in the scriptures. The reasons are obvious. Such men are the fittest to represent communities, who profess

the scriptures to be the only rule of faith and practice in religious matters, who expect that every advice opinion or direction they receive from an Association should be scriptural.

They should be skillful and expert in the laws of their God, as counsellors are in the laws of the land, for that is the ground of the churches application to them.

PLAN

1st. The Association to consist only of messengers chosen and sent by the churches; those messengers to be judicious men as described in the sentiment the third. Their expenses to be borne by the churches which send them.

2nd. With the messengers the churches send letters addressed to the Association: In the letters mention is made of the names of the messengers and their authority to act for their churches.

Also the state of their churches, touching their peace, their increase by baptism and by letter, dismissions and commendatory from other churches, touching their diminution by death, excommunication, and dismission to other churches, and the present number of members. If any questions are to be put to the Association, any advice to ask, or business to propose, these are to be expressed in said letters.

3d. All matters to be determined in this Association by the suffrages of the messengers, except what are determinable by scripture: Such matters are never put to the decision of vote.

All that speak are to address the moderator, who is to take care that none be interrupted while speaking, and that no other indecorum takes place.

4th. Churches are to be received into the Association by petition, setting forth their desire to be admitted, their faith and order, and willingness to be conformable to the rules of associated body. When it is read and the matter ripened for a vote, the moderator states the question. Suffrage being given in favor of the petition, the said moderator declares that such a church is received into the Association in token of which he gives the messengers the right hand of fellowship, and bids them take their seats.

5th. The Association to meet annually, at Woodstock, or elsewhere as the Association shall choose, on the third Wednesday in August, at one o'clock in the afternoon, and continue until business be finished. It is to be opened with divine service after which a moderator and clerk are chosen, letters from the churches are read, names of the messengers are written, that they may be called over at after meetings; then business is attended to, minutes thereof made, a circular letter to the churches is prepared and signed, and a copy of it sent to every church, containing the minutes of the Association, the state of the churches, and when and by whom vacancies are to be supplied, who to preach, the next Association sermon, and whatever else is needful for the churches to know.

6th. A connection to be formed and maintained between this Association and that of the Warren, and that of Shaftsbury by annual letters and messengers from us to them.

7th. The faith and order of this Association is essentially that contained in what follows:

1. A belief in the display of God's divine righteousness in his moral government, when he made and situated man, and gave him such a law as he did.

2. That man is, by sin, totally depraved and destitute of original righteousness, whereby he is wholly averse to every inclination to his duty, insomuch that despair and death are in all his actions, before regeneration; although Christ completed a righteousness by fulfilling the law and satisfying justice for the justification of all that believe.

3. That man's salvation is wholly in and by Christ.

(1) By his complete atonement for us. (2) By his victorious grace, conquering our hearts by the power of his spirit in regeneration and the renewing of the Holy Ghost unto final perseverance. (4) Divine sovereignty is the glorious election of grace on whom he will have mercy, while he leaves the rest to the reward of disobedience, of which none have cause to complain, for every mouth shall be stopped.

(5) Immersion for baptism, and that on profession of faith and repentance. (6) Strict gospel liberty and independency of churches, agreeable to ancient Congregational platform, and recep-

tion into them upon evidences of sound conversion; all which is more largely set forth in a confession put forth by upward of an hundred congregations (in Great Britain) in the year 1689, and adopted by the Association of Philadelphia, in 1742, and by Warren Association, in 1767, etc.

The Association opened correspondence with the other Associations, the Warren, the Shaftsbury, and the New Hampshire, prepared circular letters and correspondence letters, and sent them out, and welcomed the delegates from other bodies.

The reading of letters from the constituent churches was an important part of the sessions, the answering of queries were given carefully.

The first mission work of the Association was within its own bounds. At each annual gathering, arrangements were made for the supply of pastorless churches, as far as possible. Places were designated and dates fixed for all the pastors, and the weaker churches were not allowed to go long without preaching.

These lists of appointments bear witness to the careful thought given to this work, and to the sincere interest of the stronger churches, and the pastors of them, in the welfare of their weaker organizations.

Rev. Thomas Baldwin, afterward pastor of the Second church in Boston, was active in this sort of itineracy, and in reminiscence of this he wrote as follows: "There were few towns within the space of fifty miles around in which I did not occasionally preach. In this warfare I went chiefly at my own charges; (a few churches visited for the Association made small compensation, and individuals, but I do not recollect that during the whole of that period, in all my journeyings, I received a public contribution). . . . The roads are since so improved that it would be difficult to persuade the traveler now-a-days that they had ever been as bad as the early settlers represent."

At the session of the Association in 1788, Thomas Baldwin preached "a suitable sermon," and in the record of that year is this quaint and interesting minute: "Elder Baldwin, as appointed, exhibited his performance on this point; 'Whether the Baptists and the Pedit-baptists can commune together,' which was read

and approved, and requested to be forwarded to the press." The publication of this paper called out a reply, two years after, from Rev. Noah Worcester, of Thornton, N. H., and to this Mr. Baldwin replied in March, 1794, which reply was so heartily approved and prized that it passed into the second edition in about two months. His argument was, that the controversy all turned upon the two questions: Who are the subjects of baptism according to the law of Christ? 2. What is the mode of manner of baptism which He hath instituted? It is a fact of interest that the Woodstock Association had something to do in leading Thomas Baldwin into the field of authorship, in defense of the tenets of the denomination then under assault.

In 1790, the Association was agitated over the information that several new editions of the Bible were likely to be published, and were requested to unite with several other religious bodies in a petition to Congress of the United States that no edition be published, but under the inspection of a committee of their appointing, to see that no alterations or errors take place. Elder Jedediah Hebbard and Deacon Joseph Thompson were appointed a committee in behalf of the Association to petition Congress that the Bible be not printed, but under their inspection.

The meeting of 1791 was marked by action of special interest and importance. It marked the beginning of missionary efforts in destitute places beyond the bounds of the Association. Action was taken as follows: "Whereas, we find a number of our brethren in the ministry, viz., Elders Jedediah Hebbard, Joseph Call, Nehemiah Woodward, and John Hebbard, disposed to journey to the northward to preach the Gospel in a great number of infant settlements up the Connecticut, in upper Coos country; also to journey through the north part of the State of Vermont, even as far as Caldwell's Manor, within the Canada line; being desirous to encourage so laudable design, we recommend them as faithful ministers of Christ, wishing them much of the grace of God, that they may see the fruits of their labors. And as the journey will be very expensive, we recommend to the churches to raise something by contribution to defray the charges of said ministers in their journey." This, says Dr. T. H. Archibald, is the earliest record of

which we have found any trace of missionary effort beyond their own bounds, by any body of Baptists in this country, although there was no special organization, separate from the Association itself, for the promotion of this object. The earliest distinct *society* for this purpose was formed in the Shaftsbury Association in 1802.

The following year, 1792, these brethren made so encouraging a report of their travels and ministry that the Association made this record:

“*Resolved*, that it would be expedient for some of our ministering brethren again to make a tour to that quarter. Whereupon, Elders Jedediah Hebbard and Ebenezer Bailey offered themselves to make a visit this fall up the Connecticut River; and Elders Joseph Call, Isaiah Stone and John Hebbard up the Lake Champlain to Canada,—who by this Association are recommended as able ministers of Jesus Christ, hoping the Lord may make them very useful to the people. And as their journey is expensive, we recommend to our brethren that some contributions, as before, may be made for them.” These brethren carried out their purpose and reported their success to the Association, upon which the general recommendation was recorded that our brethren in the ministry travel as much as can be convenient, as the people are very destitute in those parts.

This volunteer mission work was continued from year to year, with the approval of the Association and its cordial support, till it was thought expedient to organize a society specially devoted to the promotion of this work.

In 1794, the Association adopted rules of decorum, whether to correct errors or to provide for future good order, we can only conjecture. 1. Only one person shall speak at a time, who shall rise from his seat and address the moderator when he is about to make his speech. 2. The person thus speaking shall not be interrupted in his speech by any except the moderator till he has done speaking. 3. He shall strictly adhere to the subject under consideration, and in no wise reflect on the person, or persons, who spoke before, so as to make remarks on his or their slips, failings or imperfections. 4. No person shall speak more than three times

on one subject, and shall not exceed fifteen minutes in either speech without liberty from the Association. 5. The moderator shall not interrupt any member or prohibit him from speaking, except he breaks the rules of this decorum. 6. No member shall have the liberty of laughing during the sitting of the same; nor whispering in the time of a public speech. 7. No person shall abruptly break off or absent himself from the Association without liberty obtained from it. 8. The names of the several members of the Association shall be enrolled by the clerk, and called again as often as the Association requires. 9. The moderator shall be entitled to the same privilege of speech as any member, provided the chair shall be filled by the clerk, or any other member, during the time he is speaking. 10. Every member who shall break any of the above contained rules shall be reproved by the Association as they shall think proper.

In 1804, Elders Seaman and Kendrick and Higbee were appointed a committee to form a plan for a missionary society. September 26, 1806, the society was organized, and carried on the work with system and vigor. The men ready for this kind of service were Samuel Smith, Jeremiah Higbee, Joel Manning, Wm. Elliot, Ariel Kendrick, Elijah Wiley, Stephen Choat, Jabes Cottle, Thomas Baker. These men went upon journeys of two months' duration, usually, though sometimes shorter journeys were made. In 1809, three such journeys were made; in 1810, five; and in 1811, as many more. Their journeys were usually about five or six hundred miles. Elder Manning giving an account of one of his travels said: "I have tried to preach forty-five times, have passed through fifty-eight towns, and have rode five hundred and forty miles." Besides public services they made many family visits and preached what they were pleased to call chimney corner sermons.

Now and then they had the opportunity to baptize converts and were always welcomed by the scattered people, and did a great amount of good. For this arduous and important service they received from the society treasury at the rate of five dollars per week.

Illustrative of the watchfulness of the Associations over each other and of the Associations themselves over their own members,

in 1812, a communication was received from the Vermont Association that they had received impressions that some of the members of the Woodstock Association were heterodox in sentiment and requested information. A committee of inquiry was appointed, and in 1814, Elders Jeremiah Higbee and Joel Manning submitted to the committee a statement of their belief concerning the Sonship of Christ. The Association voted disapproval of the sentiments expressed, but, in view of the pleasant connection between them and these brethren, they resolved to postpone action in hope that the brethren would return to soundness of faith.

The result was as anticipated, and the two brethren made further statements retracting the former ones and were fellowshiped accordingly.

The year, 1814, memorable in the history of American Baptists in general, as the date when the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions was organized, was an eventful one in the history of this Association. At this session Luther Rice was present, and under the inspiring influence of his words and presence, great interest was aroused in the work of foreign missions, and a committee consisting of Kendrick, Going and Manning was appointed, to report on the expediency of forming a society in this vicinity, for the promotion of foreign missions. That committee reported in favor of such an organization, and the society was formed during that session. In 1816, this society had received \$826.51 and had remitted to the treasury, at Boston, \$600. In 1818, they remitted \$300. Says Dr. Archibald, "If now we remember that in that year, 1818, all the receipts from the whole country were only \$8,076.51, that in that year Massachusetts paid only \$676.51 and Connecticut only \$316.51, we shall see that this Association was doing much more than its proportionate share of sustaining the infant enterprise."

The year 1814, was marked by another enterprise on the part of the Association. The record is as follows: "As a request from the first church in Windsor was brought forward to the Association to encourage the formation of a Charitable Education Society for the purpose of improving the minds of pious youth, who are

called to the Gospel ministry, appointed Brn. Leland, Higbee, Lampson, Bradley, Elliott, Kendrick, Going, Dea. Manning, Abner Forbes, Hon. Judge Fletcher, of Cavendish, to meet at Windsor, of the first of January next, 1815, at two o'clock p. m., to form a constitution for an Education Society, and print a circular for the churches. Also the churches are requested to contribute in the course of the year for this laudable purpose and forward the same by their messengers to the next Association." The reports of this society show that it was very cordially and generously sustained during its existence. In the report for 1822 is an item of interest. Donation by Wm. Cheney for B. Stow. This beneficiary was doubtless Baron Stowe, who was at that time a student in Columbian College, D. C. The Treasurer's reports indicate that the women of the churches were specially interested in this work, socks, cotton shirts, fulled cloth, appearing with items of cash from Female Mite Societies, and individual sisters.

Both the Missionary Society and the Education Society continued their work till 1826, when by vote they were both dissolved, and transferred their work to the Vermont and New Hampshire Baptist State Conventions, then just formed.

This Association took a deep interest in the educational institutions of the State, commending Brandon Academy, Leland and Gray Academy, Black River, New Hampton Institute, and Vermont Academy, to the co-operation, prayers and benefactions of the people.

In 1845, the Association pledged itself to furnish the means for the support of a missionary in the foreign field, under the direction of the Baptist Board of Foreign Missions, with the request that the missionary thus supported should make yearly communications, to this body, and oftener if he may deem it advisable. The cost of this enterprise was apportioned among the churches, in sums ranging from ten to fifteen dollars for each of the smaller churches, and from thirty-five to fifty dollars for each of the larger churches. A committee of one from each church was appointed to carry out this plan. E. Hutchinson, of Windsor, was appointed to do the corresponding with the Board at Boston.

The proposition of the Association was pleasing to the Board, and Rev. Nathan Brown, of the Assam Mission, became the missionary of the Woodstock Association upon the foreign field, and an interesting letter from him each year, during his mission on that field gave special interest to the sessions of the Association. The salary of the missionary was increased in 1847 to \$600, and the assessments upon the churches increased accordingly, the total assessments amounting to \$674.

It is greatly to the honor of the Woodstock Association to have been thus associated with Nathan Brown, translator of the New Testament into the languages of the Assamese and the Japanese.

The name of Aaron Leland will always stand at the head of the list of honored leaders of this Association. Though not the founder of it, he was more truly than any other the father of it. From 1786, till his death in 1832, he gave his influence to the churches of this organization. Twenty-six years he served as moderator. These were in three periods of eight successive years each, and two at intervals. Six sessions he was the preacher of the annual sermon. He was the author of three circular letters, and one corresponding letter. He was appointed first on a committee to draft a constitution for an Education Society. He was President of the Board of the Union Missionary Society of New Hampshire, and Vermont. In 1823, he was appointed delegate to Montpelier to consider the expediency of forming the Vermont Baptist State Convention. His activity in civil affairs was a cause of grief to some of his weaker brethren. As early as 1804 he had been sent for the fourth time to the State Legislature, as Representative of his town, Chester. That year the Association was called upon by delegates from the Plainfield church to answer the query, "Does it agree with the doctrine or example of Christ or his Apostles for ministers of the gospel to be ministers of State or to be in any civil or military office?" The answer given by the Association was that "We conceive that those whom Christ has called into the ministry have enough to do in his kingdom, without being entangled in the affairs of this life, according to 1 Tim. 4:13, to the end, and 2 Tim. 2: 3, 4." This was no doubt covertly aimed at

Mr. Leland. The following year the Vermont Association passed a resolution, openly censuring Mr. Leland for this, and calling upon the Woodstock Association to take some action in regard to the matter.

In 1806, the Association gave serious consideration to this complaint, but finally dismissed it on the ground that the complainants had not produced any evidence that they had taken the previous labors with Elder Leland, that the Gospel requires. Henceforth he was left undisturbed by the Association in the enjoyment of his civil honors, and in the discharge of his arduous duties, as one of the foremost christian citizens in his state.

Elder Daniel Packer was another man of influence in the early days. Ordained pastor of the Mount Holly church in 1811, he continued in that office without interruption thirty-five years, and under his administration, this church increased from its original membership of thirty to become one of the largest, if not the largest church in the State. In 1842, as appears from the record, this church numbered four hundred and sixty-six members, and this too, after forty-two members had been dismissed, in 1830, to form the new church in East Wallingford, and about the same number to form the church in the adjoining town of Plymouth and Shrewsbury in 1833. Mr. Packer was chosen moderator at nine sessions of the Association.

There are other names that will always be associated with this association where the most of their life work was wrought. Jabes Cottle, Job Seamans, Samuel Ambrose, Jeremiah Higbee, Nathaniel Kendrick, C. W. Hodges, Benjamin Briarly, Horace Fletcher, Joel Manning, Elijah Hutchinson, Ira Pearson, Baxter Burrows and Joseph Freeman.

In the town of Reading originated a notable family of ministers: Jonathan Goings, D. D., Ezra Goings, James Goings and Eliab Goings. Jonathan Goings was a graduate of Brown University, and probably the earliest college graduate among the ministers of Vermont. He was ordained in Cavendish in 1811, and was the first pastor of that church. From the church in Windsor, came S. S. Cutting, D. D. In Cavendish originated Addison Parker, J. W. Parker, D. D., and I. H. Parker, D. D., all of whom have attained prominence and rendered valuable service in the ministry.

One of the first queries in this Association was concerning family prayer, "Is it a crime for a brother to neglect constant family prayer?" The reply of the Association was: "It is the opinion of this body that praying in and for and worshipping God with our families is incumbent on us as christians, and neglecting the same daily is contrary to the Holy Scriptures, and practice of the people of God, whose character is therein exhibited, dishonorable to God, contrary to our profession as christians, and a matter of grief to the dear people of God."

The question, "Is it expedient or for the honor of religion to ascribe the title of Reverend to our Elders?" received the brief answer "No."

"Is it necessary that Elders or brethren become Masons?" received the same answer, "No." This was in 1804.

When the question was brought up in 1867, "Ought churches to approve of secret societies and fellowship members, who belong to, and take an active part as members and officers in such societies?" The conservative reply was, "It is well known that a decided difference of judgment exists in this Association itself upon the subject suggested by this inquiry. As the whole value of a recommendation from this body consists in the moral power which arises from something approaching unanimity in its utterance, your committee deem it inexpedient to express any opinion on this point, other than to earnestly entreat the churches carefully to administer the law of Christ, while at the same time they seek for the things that make for peace and things whereby they may edify one another."

In 1795, the question was presented, "Is it a transgression of Gospel rule to admit a person who is a member of no church to sit in council, when said council is called to assist in ordination or other important affair of the church."

The Association united in the reply, "It is the opinion of this Association that although it would be contrary to Gospel rule to admit a man who is not a member of any church to sit in council, to act authoritatively, yet circumstances may exist which would not only render it allowable but expedient to take the advice of serious, judicious men in certain difficulties."

In 1798, discussions upon the doctrines of predestination and perseverance of the saints raised the question, "Whether we can ruleably hold fellowship with any people who deny both."

Answer. "We take it for granted that the churches which compose this Association are agreed in these two great truths. Therefore, we view the doctrine of predestination and the perseverance of saints to be clearly revealed in the word of God, inseparably connected with the doctrine of Christ and the faith which was once delivered to the saints, that the glory of God and the salvation of depraved men are so dependent on these important truths that a regular church of Christ can by no means ruleably commune with those who either in single capacity or church state, deny them."

The following peculiar question calls attention to a singular case, "Is it right to hold fellowship with a brother who has made an attempt to cast out devils and continues to justify his conduct?"

Answer. "It is the opinion of this Association that it is not."

The following question was doubtless aimed at Elder Aaron Leland, and gave the Association an opportunity to give an early endorsement of christian citizenship. The question was raised in 1810: "Is it agreeable to Scripture rule for christian brethren to take active part in making or executing human laws?"

Answer. "It is the opinion of the Association that brethren not engaged in the Gospel ministry, are not prohibited by divine rule from taking active part in either the legislative or executive department; that it would be a real blessing to the community at large, if the members of both were true lovers of righteousness, for when the righteous are in authority, the people rejoice, but when the wicked bear rule the people mourn. Proverbs 19: 2."

Concerning the duty of members contributing proportionately to the support of preaching, the Association ruled, "We recommend to the churches to be very careful to make their assessments equitable, and when so made, if any brother refuses to submit to them we think he ought to be disciplined, and if he persists in his refusal, be excluded."

The answers to queries reveal a commendable judicial spirit in the Association as a body, but also suggest a disposition on the

part of the questioners not so clearly commendable. Concerning the custom of asking questions and the outcome of it, Elder Sabin wrote in his personal recollections: "The questions were some of them amusing, and some of them perplexing, and most of them came from persons whose minds were made up on the questions and they did not so much want instruction themselves, as to express and impose their opinion upon others. They were often designed to drive certain persons or churches to take stand upon some disputed point or topic, and so to definitely make a line of division that was indistinctly drawn before. It seemed to form for a certain class of minds an opportunity to keep the waters so agitated that the sediment could not settle and its transparency seldom appeared, and for many years the practice has wholly disappeared."

CHAPTER XVI

LATER ACCOUNT OF THE CHURCHES IN THE WOODSTOCK ASSOCIATION

WINDSOR

Baptists were among the first settlers of the town of Windsor. As early as March 26, 1779, Roswell Smith and Joseph Thompson were dismissed from the Congregational church, East Parish, "to build with the Baptists." Mrs. Thompson, wife of Joseph, was dismissed April 1, the same year. Joel Butler, who afterward preached in Woodstock, was dismissed November 15, 1780, and his wife, October 4. Captain Steel Smith, the first settler of the town, a member of the Congregational church in Windsor prior to April 4, 1779, was dismissed (date not known), "to the Baptist church." He united at Windsor by letter from the Baptist church in Woodstock, December 30, 1789.

The church relationship these dismissed members of the Congregational church held, was with the Baptist church in Woodstock.

Baptist preaching at that time was occasionally enjoyed in Windsor. Elder Peak, in his autobiography, refers to a Sabbath, August 9, 1785, when Mr. Peckins, of Claremont, preached in the forenoon, and Mr. Joel Butler, of Woodstock, in the afternoon, on which day also the Lord's Supper was observed. The services were held in a private house, as they continued to be for several years.

The first record in the church book is as follows:

"Whereas, a branch of the First Baptist church in Woodstock, living in Windsor, State of Vermont, met by mutual agreement in the house of Deacon J. Thompson, on the third day of December, 1785, to confer respecting building a church in Windsor, having

previous liberty therefore from the Woodstock church, proceeded to unite under the character of the First Baptist church in Windsor, and signed a covenant." Signed by three brethren, Frederic Burnham, John Gill, and Joseph Thompson. Roswell Smith joined January 5, Joseph Drake and Bela Rogers on the 12th of the same month, on which day it was voted, "Brother Smith is received with his gift, as recommended from Woodstock." April 20, Mr. Smith was called to constant improvement. He being present, consented to it."

This church was received into the Woodstock Association at its anniversary in Sutton, N. H., in 1786, and the following year the Association met with the church in Windsor, holding their session in the Congregational church, West Parish.

Various persons preached to this newly formed church during the first years of its existence. Besides Roswell Smith, the names are mentioned of Elder Ransom, E. Ainsworth, and J. Peckins. The arrangements to meet the expense of preaching were very simple. October 12, 1786, a committee was raised to examine Brother Roswell Smith's outward circumstances, who reported, recommending that about five pounds should be raised, and this, as another committee subsequently reported, "by equality." The year following the church raised five pounds in produce, equal to wheat at five shillings, to be stored in the house of Brother J. Thompson, and applied as the church should think best hereafter. This amount was divided, to Elder J. Peckins, for his past labors of love, one pound, four shillings; to Elder Peak, eighteen shillings, for like work, and three pounds for regular pastoral services. Elder Peak, who had previously preached to the church occasionally, was invited October 13, 1787, to become pastor of the church, and subsequently another vote was passed, as follows:

"November 5. Met by sudden notice at the house of Joseph Thompson, chose John Gill, Moderator; voted in addition to the first vote passed October 13, (viz.) to call on Brother John Peak to come with his family and lead in the worship of God with us, as long as we shall think it is for God's glory and our own comfort and edification."

A committee appointed to look up a house for Brother Peak reported that the church could have the house of Mr. Jacob Patrick, known by the name of Dad Hall's House, the use of it to be judged by indifferent men, in case we did not agree to pay down one thousand large nails and four thousand small nails.

Elder Peak moved with his family to Windsor, November, 1787. The church then numbered eleven, of which five were males. During the winter considerable interest prevailed and conversions ensued. Mr. Peak was ordained the first pastor of the church, June 18, 1788. William Grow presided; Eben Bailey offered ordaining prayer; Joseph Cornell gave the charge; Joseph Call the hand of fellowship. On the Sabbath following, the newly ordained pastor baptized several young converts, and during the summer about thirty. The attendance was soon too large for private houses. The meetings were removed from Sabbath to Sabbath to different parts of the town, to give all a share. For a while a hall over the school room in the West Parish was occupied. When Rev. Pelatiah Chapin closed his labors with the Congregational church in the West Parish, an invitation was extended to the Baptists to use the house in that parish, when not otherwise occupied. The three men who earnestly opposed this matter were afterward won over in a remarkable manner. One, who carried a large cane, and who said, "Peak will not get by me into the pulpit," was, a few days afterward, at a funeral, melted to tears under Mr. Peak's sermon, and became a constant friend. Another who said, "He had rather see hell-fire in the pulpit than to see Peak there," had a little daughter scalded to death, about a week after the parish meeting, and in a few months after, his only boy was drowned. Mr. Peak attended both funerals; the father and mother were both brought to Jesus, and were baptized by Mr. Peak. The third, who said with an oath, "He wished the house was in flames," called for Mr. Peak about two weeks after the parish meeting with his wife, who was deeply convicted for sin. The wife was soon after baptized and her husband continued a firm friend of Mr. Peak's. The opposition being removed, the church occupied the meeting-house in West Parish the remainder of Mr. Peak's pastorate in town. "Almost every family in the

parish," says Mr. Peak in his autobiography, "and many in the East Parish attended our meetings, and members were added to the church from Hartland, Weathersfield and Reading. Mr. Peak's pastorate continued in Windsor about five years, and the church was increased from eleven to seventy-five members. Mr. Peak was a tailor by trade, and for lack of adequate support much of his time was diverted from the ministry to support himself and family. Other churches appreciated his gifts, and were willing to let him give himself wholly to the ministry of the Word. He removed to Deerfield, N. H., in June, 1793, and died in Boston, Mass., in 1841, "full of years greatly respected, leaving behind him abundant fruit as the result of a faithful ministry."

Roswell Smith served a successful pastorate from March 18, 1793, till 1800, followed by William Ewing, 1800-1803. Samuel Sweet, 1803-1804. About 1802 a meeting-house was built but never finished inside, about four miles west of Windsor East Parish, and about the same time *a church was constituted in West Parish*. This church existed till 1842. Samuel Lamson was pastor throughout its life. From a membership of between thirty and forty it reached the number fifty-five, and maintained for several years a membership of about fifty. Its decline was somewhat rapid.

Daniel Bigbee was pastor of the East Parish church in 1810, and that year thirty-eight were added. Jabez Cottle served two years, 1811-1813; Joshua Bradley 1814-1816, a period of marked progress. The brick meeting-house still occupied, was built at that time. Leland Howard was ordained sixth pastor October 23, 1816, and served till October, 1822, followed by Romeo Elton, one year, and M. W. Williams, one year. C. S. Hale ordained August 2, 1826, served till November, 1828. Leland Howard began a second pastorate in 1829 and served till August, 1833. This pastorate was a continual revival in which one hundred and nine were added by baptism, and eleven were received by letter, and the membership became one hundred and ninety-eight. Then began the long pastorate of Elijah Hutchinson, 1835-1860. The first year of this pastorate was marked by an extensive ingathering, when eighty-four were baptized. Annual accessions continued



DEACON B. A. PARK, Chester
Member of Convention Board

to be made. In 1843 and 1844, another special interest occurred and the number of members became two hundred and fifty-four, its maximum figure.

Mr. Hutchinson was succeeded by G. S. Abbott, 1861; S. K. Dexter, 1865; S. M. Whiting, 1869; A. H. Ball, 1872; W. M. Mick, 1876; J. M. Hull, 1880; F. W. Preble, 1885; W. C. Carr, 1887; S. D. Moxley, 1890; E. H. Sweet, 1894; E. W. Potter, 1895; F. E. Coburn, 1898; Thomas Cain, 1901; G. W. Clough, 1906; A. B. McLaurin, 1909; J. E. Naylor, 1910; E. S. Doloway, 1911. Sixty-one were received to membership during the three years of Mr. Whiting's pastorate, but a large number were dismissed or dropped from the roll, twenty-eight were added in 1874, twenty-two in 1906. There has been no general revival for many years. Present membership, (1912) fifty-five.

CHESTER

July 4, 1813, William Howard was baptized and received into the church. The next year he was chosen clerk and served in that office till his death, sixty-two years. He was also deacon, faithful in his duties, and greatly beloved. From 1823 to 1825 an unhappy difficulty arose between a small but influential portion of the church and Elder Leland. Leland was painfully affected by the assaults of his opposers. The church, too, were deeply affected. After long labor they excluded eleven disaffected members, and wrote letters of fellowship to their pastor. A council was called which proved one of marked ability. Elder Leland was found to have exhibited a spirit more ambitious for secular honors, and less meek and gentle than was becoming, but all the more serious charges against him were declared unfounded. The excluded persons were reproved as having dishonored Christ, and were exhorted to repent, confess and seek re-admission to the church. The decision of the council quieted the painful controversy but a more effective healing remedy was at hand. In 1830, revival influences began to be felt and eleven were baptized, the church and the excluded members made mutual confessions and were reconciled. The revival became more powerful, and within

fourteen months one hundred and fourteen had been added to the church by baptism and many others by restoration and experience and letter. While the revival spirit still lingered Elder Leland died, having served the church as pastor forty-three years from its organization.

In 1832, a Sunday school was organized and became an influential department of the church work. The same year that Elder Leland died, Jacob S. McCullam, a young man and a licentiate began his ministry and the next year was ordained pastor, continuing three years, during which time a new and commodious meeting-house was erected, and twenty-three were added to the church by baptism. The losses, however, were many and the membership decreased from two hundred and thirty-seven to one hundred and ninety-seven. Ira Pearson was next pastor, 1835-1837, and forty-six were baptized by him, the membership becoming two hundred and three. Rev. R. M. Ely was pastor from 1837 to 1842. In 1844, Rev. Reuben Sawyer became pastor and continued in office nine years. During this, and a part of the preceding pastorate, the church appears to have been brought to the verge of ruin. The demon of discord was rampant. The record of disciplinary actions are painful to read. Very few were baptized and the membership declined to one hundred and seven. In 1834, under a kind providence, Rev. Ira Pearson came as a peacemaker, laboring with marked success. Troubles were in a measure healed. Thirteen were received by baptism in the year he served. The next year Rev. D. Burrows began a three years' pastorate. The church edifice was thoroughly repaired at a cost of \$1,200. Rev. C. G. Gurr was pastor from 1858 to 1867, a peaceful pastorate, though accessions did not equal losses, and the membership became one hundred and four. In 1867, Rev. Charles Hibbard, a returned missionary and skillful worker was called, and the same year, Rev. A. B. Earle, the evangelist, came to assist him in special meetings, in which most of the neighboring pastors assisted, and during that Associational year fifty were baptized into the fellowship of the church. Accessions continued annually, and during Mr. Hibbard's pastorate of seven years, one hundred and seventy-one were received into the church, one

hundred and one by baptism, and seventy-one by letter, experience and restoration. A healthful missionary spirit was stimulated. The next pastorate was one of continued advance. Rev. J. J. Townshend, ably sustained by the people, had the privilege of welcoming sixty-one to membership in the six years of his stay. Rev. R. A. Wilson had a short term of about one year. Ernest L. Scott was pastor, 1884-1886; Rev. H. B. Tilden, 1888-1890; Rev. J. H. Robbins, 1892-1893; Rev. James E. Beach, 1895; Rev. J. M. Ashton, 1897-1898; Rev. Henry Crocker, 1899-1906; R. M. Jones, 1906. During these years the church maintained a normal life, without extensive revivals and without serious reverses. The accessions have just about balanced the losses, which have been considerable. Rev. James M. Beach was specially winning in his manner and work, and in the short time he was here won their affection and esteem. His death, soon after leaving Chester, was an occasion of sincere grief, and his name is always mentioned with peculiar evidence of the hold he gained upon the hearts of the people. In 1900, the church erected a convenient parsonage, and in 1910, thoroughly renovated the church edifice at considerable expense. In benevolent enterprises of the State and denomination it has taken a generous interest. Membership, one hundred and fifty-nine in 1912.

READING

A Baptist church was organized in Reading Center in 1788, and that year was received into the Woodstock Association. The minutes of the Association are the only source of information available concerning this church. In 1790, sixteen members were added. The largest membership reported was in 1806, forty-one members. The Association provided for a few years that this church should have a few Sundays supplied by its strongest pastors. Thus in 1789, Elder Peck was appointed to supply their pulpit the third Sunday in December, Elder Aaron Leland, the first Sunday in August, and Elder Elliot, the first Sunday in December. In 1790, Elder Peak, and Elder Drew were appointed each for one Sunday, and in 1791, Elder Elliot, Elder Aaron Leland, and Elder Hibbard were the supplies.

The names of the members who were sent as delegates to the Association were Asa Wilkins, Joseph Carpenter, Isaac Wilkins, Daniel Edson, Zimri Kendall, Isaac Kendall, Samuel White, Ephraim Hubbell, John Moore, Samuel Lamson, Samuel Buck, Lemuel Pierson, Jr. The church ceased to report to the Association in 1810, and doubtless became extinct about that time.

NORTH SPRINGFIELD

In a warrant for a town meeting in Springfield, issued February 29, 1788, the second article read, "To see what the town will do respecting the Baptist Society." At an adjourned meeting held March 20, 1788, the record reads, "Voted to pass the second article which is to see what the town will do respecting the Baptist Society and consider the article respecting the meeting-house spot and the dimensions of the same." Of the same meeting the fourth item in the record is a vote that the Baptist Covenant and certificate be recorded. The covenant referred to is as follows:

"Springfield, December 20, 1787.

We, the subscribers, do by these presents, covenant and agree to form ourselves into a Society, in order to carry on the public worship of God, and to support the same among ourselves, according to that which we profess, as witness our hands.

William Lockwood,
Abraham Olney,
John Griswold,
Timothy Williams, Jr.,
Benoni Lockwood,
Henry Lockwood,
Thomas Cook,
Abraham Lockwood,
Daniel Field,
Nicholas Williams,
Joseph Lockwood,
Jacob Lockwood, 2d,
Amos Randal,

Daniel Avery,
Joseph Covell, Jr.,
Joshua Lockwood,
James Dumphy,
William Olney,
John Williams,
Abraham Williams,
Joseph L. Taylor,
Abraham Lockwood, 2d,
Nicholas Bragg,
Darius Whitman,
Eber Bly,
Thomas Corlew,

Benjamin Olney."



HON. FRED G. FIELD, North Springfield
Formerly Inspector of State Finance

Immediately after this is the recorded certificate, viz.,

"These may certify, to all to whom these presents may come, and to the Selectmen of the town of Springfield, County of Windsor, and State of Vermont in particular, that William Lockwood, (and the twenty-six others as above) all inhabitants of the town of Springfield, are members of the Baptist Society of Springfield.

Given under my hand at Springfield, this twenty-second day of March, 1788. Signed by order and in behalf of the Society.

THOMAS COOK,

Moderator."

For some time previous to its separate existence the North Springfield Baptist church had existed as a branch of the Baptist church in Chester, which was founded in 1789. In 1799, a powerful revival increased the membership of the Chester church, and its branches, so that a division seemed desirable. Accordingly, on the thirty-first of August, 1803, a council consisting of delegates from the churches of Alstead, N. H., Jamaica, Vermont, and Wallingford, met in Chester and four branch churches were recognized and fellowshipped as independent churches. These were Andover, Cavendish, Grafton and North Springfield. Benedict in his history says: "This was an interesting day and the circumstance is probably unparalleled in the history of our churches." Fifty-nine members constituted the church. The greater number of these were from Baltimore and Weathersfield, and the church was accordingly called the "Baltimore and Weathersfield church." The few among the original fifty-nine members, who resided in North Springfield, were David Boynton, Matthew Pierce, Eber Bly, and James Miller of the brethren, and of sisters, Hannah Lamson, Pais Schofield, Lucy Griswold, Dolly Bly, Charlotte Cook, Ruth Schofield, Mercy Streeter and Lucy Miller.

Beman Boynton was chosen moderator and Seth Houghton permanent clerk. The church promptly joined the Woodstock Association. David Boynton was ordained November 12, 1806. He was the first minister who preached a sermon in the town of Baltimore. Silas Bigelow was chosen deacon in 1807, and held office till his death in 1833. January 2, 1808, Deacon Beman Boynton was ordained pastor of the church.

A large brick meeting-house was erected about 1815. Isaac Bucklin succeeded Elder Boynton in the pastorate, May, 1817, serving, however, only till November of the next year, and was followed by Reuel Lathrop, whose pastorate was also short. Richard M. Ely assumed the pastorate in 1820. A revival occurred the following spring and over seventy were baptized. Five of these converts subsequently became ministers. Louis Ranstead was licensed to preach in 1827, and Charles E. Toothaker in 1829. Mr. Ely resigned in 1830, after a pastorate of ten years in which the membership had increased from forty-two to one hundred and forty. Ezra Fisher was pastor from November, 1830, to November, 1832, a period of remarkable prosperity, in which seventy were baptized, and the membership increased to two hundred and eight. During this term George C. Chandler was licensed. Mr. Fisher and his wife were dismissed that they might become missionaries in the West. Cyrus W. Hodge became pastor in 1833, and during a four years' term baptized eighty-nine, among whom were Foster Henry and J. R. Graves, who afterward became well-known as successful preachers of the Word. N. N. Wood was licensed.

December 30, 1835, a new meeting-house was dedicated. The tide of prosperity had apparently reached its height. During the next two pastorates, that of M. D. Miller, 1837-1839, and Benjamin Briarly, 1839-1841, removals, deaths and a severe trial reversed the fortunes of the church and caused it to lose somewhat its aggressive spirit. Rev. D. M. Crane came then under discouraging prospects, but a remarkably powerful revival commenced in 1843. Many were brought into agony of soul under consciousness of sin and condemnation, out of which they came into corresponding joy. On ten successive Sabbaths the river was visited, and eighty-four were baptized, among whom were more than thirty heads of families, embracing the first citizens of the place in character and influence.

Mr. Crane was followed by Nathaniel Cudworth, whose special work was that of training the new members, who had recently been received in such numbers. In September, 1849, Baxter Burrows was employed to preach one year and again a season of refreshing was enjoyed, and sixty-one were added to the church, thirty-eight

by baptism. Mr. Burrows afterward wrote concerning this season: "The converts were born alive. Their voices were heard in praise and prayer and testimony. They went right into the work of leading their associates to Jesus. Two of the converts entered the ministry."

Rev. J. W. Picknell became pastor in 1858, and continued till 1867 when his earthly ministry was completed. The year 1863, was one of fearful mortality, seven of the church and fifteen of the Sunday school fell under that dread disease, diphtheria. Pastor and people suffered severely. The next year, however, was one of ingathering in which the strength of the pastor was severely taxed. The State Convention was entertained by the church in 1867, but the exercises were interrupted and suspended for the saddened church to bury their beloved pastor. Mr. Picknell was an eminently pious, industrious and faithful pastor. He was born in Fairfax, Vt., 1823, studied at New Hampton Institution, was ordained in Hinesburgh. In 1855, he removed to Windham, and in 1858, to North Springfield, and finished his course, September 28, 1867. Cyprian P. Frenyear took up the work in November of the same year, and was followed a year later by D. M. Crane. During the five and a half years of this pastorate more than sixty persons, many of them aged, were buried.

Robert G. Johnson, the historian of the church, from whose admirable account this sketch has been culled, was settled in 1875, and continued pastor till 1883. Since then the following have held the office, J. H. Robbins, 1884; W. W. Coombs, 1887-1888; W. P. Bartlett, 1889-1891; A. Chipman, 1892-1897; W. G. Corey, 1899-1901; S. H. Archibald, 1902-1903; P. D. Root, 1904.

By an ingathering in 1876, the membership which had been slowly declining in numbers for some years was raised from one hundred and twenty-two to one hundred and forty-two and for ten years was maintained above one hundred and forty, when again decline began, which was checked by an ingathering under Mr. Chipman, and the number reached one hundred and fifty-eight. S. H. Archibald, during his short stay, was permitted to welcome upward of thirty to the church, but a careful revision of the roll of members and the dropping of twenty-four names from it made the

report of members appear less. His sudden death was a heavy affliction to the church which was heartily co-operating with Mr. Archibald in upbuilding the cause of Christ in the place. The ministry of P. D. Root, one of healthy development along scriptural lines, led naturally to the remarkable interest in 1911, when special meetings were held with the aid of State Evangelist Hafer, and fifty-one were received to membership, thirty-nine of them by baptism.

This church being a purely rural one, has received comparatively few members by letter. Its losses by death and removal have been heavy. Forty members went out from this church to form the church in *Perkinsville*, and another company to form the church in *Felchville*, and in addition to this it should be recorded that the *Baptist church in Union, Wisconsin*, was founded mainly by members of this church who emigrated there.

The constituent members of the North Springfield church were,

Boynton, Beman,	Houghton, Seth,
Boynton, David,	Houghton, Sally,
Boynton, Ephraim,	Jones, Hannah,
Boynton, John,	Larabee, William,
Boynton, Jewett, Sr.,	Larabee, Lamson,
Boynton, Betsey,	Larabee, Hannah,
Boynton, Betsey,	Lawrence, Hannah,
Boynton, Hannah	Martin, Ebenezer,
Boynton, Pamela,	Miller, James,
Boynton, Phoebe,	Martin, Mary,
Boynton, Ruth,	Miller, Lucy,
Boynton, Sarah,	Parker, Isaac,
Bigelow, Silas,	Piper, Noah,
Bly, Eber,	Pierce, Matthew,
Bradish, Daniel,	Piper, Sally,
Bigelow, Elizabeth,	Piper, Sarah,
Bly, Dolly,	Piper, Lucretia,
Bradish, Phoebe,	Piper, Prudence,
Bryant, Elizabeth,	Russell, Ebenezer,
Burnham, Polly,	Sherman, David,

Culver, Justus,	Schofield, Pais,
Cheney, Priscilla,	Schofield, Ruth,
Chandler, Hannah,	Sears, Elizabeth,
Cook, Charlotte,	Streeter, Mercy,
Crane, Sarah,	Temple, Frederick,
Eddy, Amy,	Upham, Phoebe,
Graves, Hannah,	Whitney, Ruth,
Graves, Betsey,	Young, Clotilda,
Grout, Abigail,	Young, Lucy,
Griswold, Lucy,	Wood, William.

GRAFTON

The Grafton church, one of the four set off by the Chester church, August 31, 1803, began its course with thirty-one members: William McCuller, Daniel Baker, Jonathan Wooley, Amos Dennison, Joseph Cumit, Samuel Smat, Enoch Heald, Abiel Wilder, Cornelius Baker, Joseph Rhoades, William Harris, Daniel Wilde, Roger Smith, Charles Ripley and Abijah Beald.

Mrs. Chloe McCuller, Lucinda Wooley, Betsey Baker, Olive Richmond, Ruth Harris, Abigail Rhoades, Polly Dennison, Martha Harris, Abigail Bead, Polly Gibson, Polly Smith, Lucy Wetherby, Abigail Heald, Saran Dennison.

Almost immediately after its organization the church had its trials which continued at intervals for some twenty-five years. It had to encounter the errors of some of its wealthiest and most influential members. Disciplinary action was sanctified to the good of some of the members who were subjected to it, who repented and were restored, and ever after became loyal and devoted members, honored with official position. The first meeting-house was erected in 1812, though not completed for several years. Rough boards answered for seats till 1818, when pews were put in. In 1832, the house was turned half round, a cupola put on, the square pews taken out and the interior otherwise modernized. A new meeting-house was built and dedicated December 20, 1859.

A parsonage was obtained in 1838, which was exchanged for another in 1844. A Saturday evening prayer meeting was estab-

lished in 1830, which continued till 1851. These were years of almost continuous revival and more than seventy were received by baptism. Mr. McCuller, a licentiate, supplied for a time.

Elijah Shumway was ordained first pastor, February 3, 1810.

Pastors: John Spaulding, 1811-1814; Joseph Elliot, 1816-1817, and Mr. Lathrop supplied; John R. Dodge ordained pastor, June 27, 1821-1823; John Sanders, 1823-1825; David Sweet, 1825-1831; Edward Mitchell and S. A. Estee supplied, 1831-1833; Erastus Willard, ordained October 30, 1833; dismissed to become missionary to France. Samuel Eastman, 1835-1837; D. M. Crane, 1838-1842; Myron Merriam ordained 1842, July 1846; J. M. Wilmarth, September 1846-October, 1848; Baxter Burrows, 1849; J. W. Driver, 1850-1853; C. B. Smith, Principal of Leland & Gray, supply; Russell Wheeler, 1854-1858; Mr. Farrar and Baxter Burrows, supplies; J. Peacock, evangelist, two months, special meetings, twenty converted and baptized; S. Adams, January 1859-February 1, 1863; Horace Burchard, Principal of Leland & Gray, March 1-August 1, 1863. A. M. Swaim, October, 1863-February 29, 1868; L. B. Hibbard, 1868-1871; L. Hayden, September, 1872-1876; Julius Leavitt, ordained June 27, 1876-1877. A. N. Woodruff, 1877-1880; George Ober, 1884-1887; B. S. Morse and D. C. Townshend, August 14, 1887-June, 1889; C. V. French, October 22, 1893, ordained December 20-December 20, 1895; J. R. Haskins, May 17, 1896-1899; D. M. Jones, 1901; J. A. Swart, 1901-1904; C. R. Upton, 1905-1906; C. W. Dealtry, 1908; A. D. Graffam, 1909-1910; J. M. Compton, 1911.

The results of the evangelistic efforts of the church may be indicated by the following tables of statistics, classed by decades:

	Bap.	Let.	Dis.	Exc.
1803-1813	27	1	3	3
1813-1823	34	4	11	5
1823-1833	125	22	35	6
1833-1843	146	50	60	26
1843-1853	27	27	46	18
1853-1863	173	44	83	26

1863—1873	45	46	64	10
1873—1883	20	26	31	14
1883—1893	26	18	11	
1893—1903	18	18	9	
1903—1911	40	43	51	20

The total number of baptisms, 680; accessions by letter, 281; total by both baptism and letter, 962; dismissions, 404; exclusions, 128; total losses by dismissions and exclusions, 532. The revival periods have been the decades, 1832-1833; 1833-1843; 1853-1863. In the year, 1854, there were indications of special interest, and Elder E. Andrews was called to assist. A series of meetings began about the twentieth of November and continued until about the first of February, and forty were baptized, six received by letter, and five by restoration, fifteen were dismissed and the membership reached its highest mark, two hundred and seventy-five. The total membership in 1911, seventy-eight.

In 1843, several members became affected by the Millerite principles, some of whom after exclusion went to Houghtonville and there organized a church of that sect which had short life.

This church has sent out from its ranks some notable workers: Erastus Willard, ordained October 30, 1833, later missionary to France; J. A. Leavitt ordained here and later President of Ewing College, Ill. Martin Rugg, converted and baptized into the fellowship of this church, October 4, 1873, and later pastor of one of the largest churches in the state of Illinois, in Urbana; honored with degree of D. D. by Ewing College; Elbridge W. White baptized and licensed at the same time with Mr. Rugg, Chaplain during the War of the Rebellion and since then an evangelist, who has led thousands to Christ, honored like his comrade with D. D. Arthur White, baptized here and later a successful pastor in Michigan; David Palmer, licensed and ordained here, pastor of several churches in this State. Clara A. Converse, who in her childhood attended the town schools and this Sunday school, converted and baptized and finally devoted her life to the foreign mission work in Yokohama, Japan, and Miss Nellie Streeter, who went from this church and has given her life to the home mission work among the colored people of Chattanooga.

ANDOVER

The Andover church, which had for some time been a branch of the Chester church, began its independent life August 31, 1803. At the next session of the Woodstock Association it reported a membership of twenty-five. Joel Manning was its first pastor, continuing in that relation about thirty years. The church maintained under his ministry a membership of between fifty and sixty, without any season of general revival. The most publicly notable incident in Mr. Manning's ministry appears to have been the attention given by the Woodstock Association to his theological views, concerning the relation between Christ and the Father. In 1812, a committee consisting of Aaron Leland, Ariel Kendrick and Jonathan Going was appointed to inquire if any of the brethren had become heterodox in their sentiments, and the following year they reported that they had attended to their duty, and presented a statement from Elder Jeremiah Higbee and Elder Joel Manning. The statement signed by both elders is as follows:

"OUR BELIEF CONCERNING THE SON OF GOD

"1. We believe that the Son of God did from the beginning possess a personal existence, in distinction from God, which existence he derived from God, as that of a son from his father.

"2. We believe that, that intimate and mysterious relation does exist, between God and Father and His Son, which rendered it proper for the Son to say, 'I am in the Father and the Father in Me,' or 'I and the Father are one,' distinct personality, but united in essence.

"3. We believe that the Son of God became so united to that human body which God prepared for Him as to become the soul of the same; or so as to constitute one complete agent, or conscious being possessing divine and human natures in personal union.

"4. That the Son of God as a divine human being was made under the law for us, died for our sins, rose for our justification, is seated at his Father's right hand, has received of the Father all

power in heaven and on earth, is worshipped as the Son of God by angels and saints in heaven, and by His people on earth; that He will reign until His enemies are all subdued; then the Son will resign up the kingdom to His Father and will be subject to Him who put all things under Him, and God will be all in all. The foregoing articles we believe because we find them clearly and abundantly confirmed by the inspired writings of the holy scriptures, which are the only rule by which we can judge of what is truth in that case."

The Association voted, "That we do disapprove of their sentiments. Although we cannot fellowship the above sentiments of our brethren; yet in view of our agreeable connections with them heretofore and in hope of their return to soundness in the faith, resolve to postpone the matter until our next association."

The next year Elder Higbee made the following retraction: "I have reviewed of late, with great seriousness, the ideas which I have exhibited concerning the Son of God, and I now feel it my duty and privilege to state that, so far as my communications have implied or seemed to imply that the Son of God is inferior to His Father in His divine nature, I feel to disapprove of and retract the same as erroneous and not to be justified. I beg leave also to state, that I view the doctrine of God manifest in the flesh as a great mystery; and to be a matter of faith, and not of speculation. And I shall endeavor in future to regulate my conduct accordingly." This retraction was signed only by Elder Higbee. A committee was appointed to visit the Andover church and inquire of them whether they believe the sentiments exhibited by their pastor, Elder Manning, respecting the Son of God. This committee was continued a second year and finally, in 1817, Mr. Manning sent the following: "Upon a review of the sentiments that I have advanced on the sonship of Christ, with my Bible in my hand, I feel it a duty and a privilege to say, that the sonship of Christ as a derived being is incorrect; and my present sentiment is that He is God and a created being in union."

This incident is illustrative not only of the keen theological discussions of that day, but also of the watchcare of the Association over its constituent churches and ministers.

The close of Mr. Manning's pastorate was a year of blessing, when twenty-seven were welcomed to the church. He was succeeded by E. Hurlbut, 1833-1837, during whose administration sixty-two were added to the church and the membership passed by the one hundred mark. R. Meyers followed with a two years' term, when the membership reached its highest numerical mark, one hundred and four. J. Pierce, a licentiate, supplied in 1841; H. Crowley was pastor, 1843-1845; A. A. Constantine, 1845-1847, receiving eighteen to membership; E. H. Small, 1848-1849, twenty-seven additions; A. A. Constantine, a second pastorate, 1850-1855; N. Cudworth, 1856; G. C. Fisher, 1858-1859; L. Culver, 1860-1862; B. Burrows, 1863; J. Freeman, 1865; A. J. Walker, 1867-1873; C. S. Sherman, 1874-1879; T. B. Eastman, 1880-1885; L. Kinney, 1887-1889; H. C. Searles, 1891; G. E. Boynton, 1893-1896; J. R. Conrad, 1898-1901; H. C. Searles, 1901-1902; C. W. Safford, 1904; J. A. Thoms, 1906; W. J. Vile, 1907-1908; W. H. Bishop, 1909-1910; E. B. Russell, 1911.

During the pastorate of Mr. Walker, a new parsonage was purchased, and a new church erected, 1868, in Peaseville, which had become the new center of the town.

For many years this church has been in close relation with the church in Weston and the same pastor has served both churches, driving across the mountain and back, living sometimes in Andover parsonage, and sometimes in Weston. Great changes have taken place in this territory. A colony of Finns now occupies a large section of the town once occupied by families who supported the Baptist church. The membership has been reduced to a total of twenty-two, eleven resident.

OLD TIME MEETINGS AND SUNDAY SCHOOL IN ANDOVER

Narrated by the Mother of Rev. J. Mervin Hull, D. D.

There were two "meetin-housen" in the town where I was born and brought up. One was proper large and had galleries.

NOTE—Dorcas Manning Pettingill, my mother, was born in Andover, Vt., in 1816. Most of this account I have in her own handwriting, but some points are added from notes that I took, and from memory, as in my boyhood I liked nothing better than to hear my mother tell of her girlhood days in Andover.—J. M. HULL.

That was up to "Middle-Town," three miles off from my father's. The other was a little small one, situated on East Hill, and was only one-half mile from my home. It was wooden, with a huge stone at each outside door, to aid in getting into the porch. We always called them "the door rocks." The church was painted yellow with white trimmings. Inside there was no paint except on the entry doors and the pulpit, which was elevated far above the level of the main floor, and was only large enough for one to be in it at a time. The minister had a box which he knelt upon when he offered prayer, and the toes of his boots lay on the window-sill, the pulpit was so narrow.

The pews extended from the door to the pulpit on each side of the house, and they, too, were raised about six inches above the "level of the sea." Each had a seat on three sides and the door that shut us in on the fourth side, so we were boxed up for two long hours, unless we chose to run out a while, which was a common practice. During the long sermon some of the men used to stand up and lean on the pew door to rest. One day when old Uncle Pete Adams was doing this, he fell asleep, and leaned so heavily that the pew door became unlatched, and Uncle Pete fell clattering to the floor, to the astonishment of the congregation and to the great delight of us young folks.*

Six could be accommodated in a pew and there were accommodations for hanging up bonnets, which the older women did; also the men folks hung their hats on the same post, which post accommodated two pews at the same time, as it extended straight up to the top of the house, so Uncle John and Aunt John, Uncle Ben and Aunt Ben hung their hats and bonnets together.

The singers' seat was in the middle of the house, with a bench running through the center of that for the hymn books. The bass sat with their backs to the minister, and the treble faced him. Uncle Moses Dodge took the lead of the singing. When the hymn was given out, he took his pitch-pipe, a sort of wooden whistle which could be extended to sound different notes, and sounded out the note, and the different parts took their notes from that. Uncle Moses beat the time with his right hand, the fingers all spread out.

*Mrs. Alice Morse Earle has this story in one of her books, but my mother told it to me long before it was printed. -J. M. H.

It was a freezing operation to walk half a mile in winter and then sit in a house with not the smell of fire in it, except what the ladies had in their foot-stoves. Some had hot bricks, but neither would keep warm till the first prayer was over. The men would rap their feet together to start circulation in their nearly frozen toes; but the benediction did come at last with its welcome appearance, and then the minister would say, "Intermission one hour," and take his big Bible under his arm and "stiver" for home. The minute he was gone there was a stampede for Capt. Adams' warm kitchen, where we ate our doughnuts and cheese, and the old men had their cider.

The minister through all my girlhood was Elder Joel Manning. He was a comely man—good looking I mean—with brown hair, cut "punkin shell" fashion, and blue eyes. In one sense he was like Zaccheus, small of stature, but he wouldn't climb as high as a gooseberry bush to see the Lord Jesus if he knew He was passing by, lest he should be doing something towards his own salvation, which was contrary to his preaching. His constant theme was, "Saved by grace and not by works, lest any man should boast," and from his interpretation of this text he was opposed to Sunday schools. In the pulpit he read a great deal from the Bible, which had as many as fifty threads hanging out as book-marks, and I always wondered how he knew which thread to pull for his reference. When he talked he stood with the fore-finger of each hand in one of his jacket pockets, and his glasses top of his brow. When he got through he left the house without speaking to any one. He was a good man and greatly respected. He had three professions—a minister, a farmer, and a cooper. He made our tubs and buckets and hooped the parish cider barrels, which were neither few nor far between in his own cellar, as well as in all the neighborhood. But when the temperance reform started, and he became enlightened on that point, he was active in organizing the first temperance society in Andover.

The first Sunday school in Andover. Elder Manning, from his strong views of free grace as opposed to "works," was opposed to the idea of Sunday schools when it was first mentioned in Andover. Moreover he seldom spoke to a child. Yet he loved

children, and it was at his request that I was named "Dorcas Manning," after a daughter of his that died. My first Sunday school was on this wise. There was a maiden lady whose name was Sally Gibson, who taught school on East Hill in a little schoolhouse not far from the church. She secretly invited all the girls in the school that were about my age, nine years old, to learn verses of Scripture during the week, and she would meet us Sabbath noon and hear us recite, and so we did. She was terribly afraid the minister would find it out; so when meeting was out we fled to the schoolhouse. We ran, as I plainly remember, and I can think just how Sally Gibson's shawl fluttered in the wind as we hurried on and on till we were in the schoolhouse and the door shut.

I learned a good lot of verses, when some way, I never knew how, the minister heard of it, and sent for me to come to his house. I trembling obeyed. He said to me, "Darkis"—everybody pronounced my name that way—"Darkis, tell me truthfully what you do in the schoolhouse on Sabbath noons." "Sir," I said, "we repeat verses from the Bible that we have learned during the week." "Can you repeat any of them now?" Then I began and repeated the verses that I had learned, and he looked at me kindly, and said he was glad to hear me, and gave me a fourpence-halfpenny, which was worth six and a quarter cents, and after that there was no further opposition to our little Sunday school.

CAVENDISH

Some of the earliest settlers of this town were Baptists. In 1769, eight years after the date of the town charter, John Coffin became the first resident. In 1771, Noadiah Russell and Thomas Gilbert joined the settlement. One of these, Mr. Russell, was a Baptist. At the council, which met in 1789, to recognize the church in Chester, Salmon Dutton, of Cavendish, is reported as a member. The records of Chester church also contains the following:

May 31, 1794.

"Voted to receive Samuel White, Jesse Spaulding, Asaph Fletcher and John Spaulding, of Cavendish, members of the Baptist church in Chelmsford, Mass., as members of this church."

It was also voted to regard them as a branch of the church, with the privilege of being formed into a separate church, when their numbers were increased to twelve, provided they desired it.

Although no conclusive evidence can be found that a tax was collected by the town for the support of religious worship, yet a tax on several occasions was voted, and on one occasion a Mr. Woods and a Mr. Pierce, the one a Congregationalist and the other a Baptist, were employed by vote of the people. On August 17, 1785, the town voted to appoint a committee "to invite or agree with a Gospel minister." The names of other members of the Cavendish church appear in the following certificate: "To all people to whom these presents may come: Know ye that I, Aaron Leland, minister of the sect or denomination of christians known and designated by the name or appellation of Baptist, do hereby certify that Jesse Spaulding, Asaph Fletcher, Robert Davis Gamaliel Gerold, Obadiah White, Samuel White, Noadiah Russell, Benjamin Lynd, John Russell, Eliphalet Chapman, Stephen Roberts, Frazier Eaton, Levi Manning, John Peck, Reuben Chapman, Perly Fasset, Joseph Wilkins, Joseph Spaulding, and John Spaulding, all of Cavendish, are of the same sect or denomination as the subscriber, and that I, the said Aaron Leland, am minister of the said sect or denomination in the town of Chester, in the county of Windsor, and State of Vermont, and that the above mentioned persons, except three or four belong to the church under the pastoral care of the subscriber. Cavendish, December 20, 1799, Attest, Aaron Leland, Minister."

Rev. John Peck, in his memoirs, speaking of this early religious condition of society says: "An attempt was made about this time to obtain a law of the State, for a general assessment for the support of preachers, similar to what had been attempted in the state of Virginia, which was boldly advocated in a large number of publications in the newspapers, by a reverend clergyman. But these pieces were answered in a very able, candid and forcible manner by a reputable Baptist, Dr. Fletcher, of Cavendish. His powerful appeals to the public in defense of religious liberty put to silence the clergyman; and the object of a general assessment, for the present was given up."

By advice of an ecclesiastical council convened August 31, 1803, by invitation of the church in Chester, those members who could best be accommodated in Cavendish were dismissed from the mother church. Forty-six was the number reported to the Association, although a smaller number was dismissed from the Chester church.

The following July, one Brooks was invited to improve his gifts among them. Elder Gershom Lane and Brother John Russell were requested to supply the church with preaching, each one-half of the time. These brethren both resided in town and had some gifts at exhortation. For about eight years there was no settled pastor. In 1811, Jonathan Going, a licentiate, from the first church, Providence, R. I., visited them, and afterward became pastor. He held meetings far and near in houses, schoolhouses and barns, and wherever people could be gathered. At a point where the towns of Andover, Cavendish, Chester, and Ludlow corner stood a barn which for those days was spacious and very convenient for meetings. Here gatherings often occurred and the Lord poured out his Spirit. It is said that when young converts related their experience with a view of being baptized, instead of waiting for a motion and putting the question to vote, the Elder would send someone to each member of the church to inquire if he or she was satisfied with the candidate's relation of christian experience. Eighty-three were received to the church during the five years of this pastorate. Mr. Going was succeeded by Elisha Starkweather, Ruel Lathrop, and Ariel Kendrick. Up to 1825, the church had been known as the Baptist church of Cavendish and Ludlow. On the 28th of January, 1825, forty-six members, resident in Ludlow, were set off as a distinct church. January 26, 1826, Joseph Freeman became pastor, continuing to serve the church for ten years, deducting one year spent at Newton Theological Institution, and one year at Concord, N. H. He was also pastor in 1842, and again in 1850-1851. In 1834, the church edifice was built. During these periods of service, one hundred and fifty-four were added to the church. In the period from 1837 to 1864, the pastors were E. T. Winter, Moses Field, W. Sperry, D. Richardson, A. Angier, R. M. Ely, S. W.

Miles, Mylon Merriam and Sem. Pierce. During these pastorates one hundred and seven were received to membership. In 1864, S. F. Brown began a pastorate which continued till November, 1875, during which time seventy-two were added to the church. In 1870, by the will of the late Hon. Richard Fletcher, of Boston, the church came into possession of a valuable parsonage, a pastor's library of two hundred volumes, and a fund of \$4,000, the income of \$1,000 to be annually expended in the increase of the library and the income of \$3,000 to be annually expended in repairs on the parsonage or for the support of the pastor.

The following persons have been licensed to preach: Elisha Andrews, Addison Parker, Joseph Parker, Benjamin Pierce, Artemas Arnold, Stephen Pierce, Horace Fletcher, Hervey Parker, Lucius Baker and J. C. Allen.

Since 1875 there have been eight pastorates: L. B. Hibbard, 1877-1879; Foster Henry, 1880-1884; George B. Wheeler, 1887-1892; A. H. Murray, 1894-1896; D. W. Lyman, 1897-1900; F. L. Foster, 1901-1902; George Pomfrey, 1904-1907; W. E. Baker, 1908-1912.

Membership in 1911, seventy-eight.

MOUNT HOLLY

The nucleus of the Mount Holly church consisted of twenty-three members of the church in Wallingford, who were set off as a distinct church, September 6, 1804. Six other persons, who had been recently baptized at Mount Holly, immediately joined these as constituent members of the new church. For about eight years the church had no settled pastor. It held its monthly meetings with regularity and spent considerable labor upon delinquent members. Edmund Bryant was deacon, and Lyman Dickerson and Goodyear Clark were a sort of advisory committee, appointed "to advise with the deacons respecting any matter to be attended to." An addition was built upon Brother Jacob White's house by the church for the accommodation of its meetings. A new era began when Daniel Packer came to work with this church. He was first appointed moderator, May 11, 1811,

and was not ordained till something more than a year later, but meanwhile, under his evangelistic ministry, upward of fifty persons were added to the church by baptism and others by letter. He was ordained June 6, 1812. From that time for many years a success almost unparalleled attended his ministry, few monthly meetings passing without the accession of some new members. The church increased, till from the original number of thirty it became one of the largest if not the largest church of any denomination in the State. In 1842, it reported four hundred and sixty-six members, and this, too, after forty-two members had been dismissed to form the church in East Wallingford, in 1830, and about an equal number to form churches in Plymouth and Shrewsbury in 1833.

Elder Packard was succeeded by Joshua Clement, 1846-1848; R. M. Ely, 1848-1852; S. Gustin, 1853-1855. This was a period of great trial to the church, disciplinary action being almost incessant, and accessions being few.

The tide turned with the beginning of the pastorate of Charles Coon, November, 1855. Within three years thirty-eight were baptized and several received by letter. Rev. T. H. Archibald followed with a pastorate of seven years of instructive and edifying service. S. Pillsbury served from March, 1866, till August 7, 1869; Silas Dean, 1870-1872. In January, 1873, Joshua Clement commenced a second season of labor, continuing eighteen months. He was assisted in a three days' meeting by Rev. A. B. Earle, and their combined efforts resulted in the accession of twenty-one members by baptism.

The list of later pastors is as follows: S. S. White, 1875; W. H. Lawton, 1876-1878; O. J. Taylor, 1878-1880; L. W. King, 1883-1888; Benjamin Harris, 1890-1892; G. W. Clough, 1893-1898; F. J. Franklyn, 1899-1901; C. D. Hazelton, 1902-1903; Thomas Davison, 1905-1906; H. S. McHale, 1907-1908; F. C. Twiss, 1911.

In 1884, the church erected a meeting-house at Mechanicsville, which was dedicated the next year, costing about \$6,000. Since that the church has maintained Sunday school and preaching services in both places, the pastor preaching in one meeting-house in the forenoon and driving to the other for the afternoon ser-

vice. The congregation is thus divided, but better accommodated than before the second edifice was built. The field occupies a farming district of wide area. Membership, one hundred.

SAXTONS RIVER

The first record we have of any effort to establish religious worship in Saxtons River bears date of November 26, 1807. At that time a number of citizens met by verbal request at Isaac Willard's tavern to consider the subject of building a meeting-house. Soon after this the meeting-house was built on the ground offered by Mr. Simeon Aldrich, twenty-seven persons having agreed to buy pews. The house was dedicated on the 23rd of August, 1810, Aaron Leland, of Chester, preaching the sermon. Captain Jonathan Barron was marshal of the day. On the eighteenth of June, 1812, a church was organized, consisting of sixteen members, ten men and six women, and to the church was given the name of "The Baptist Church of Christ in Westminster and Rockingham." The church lived the first thirty-two years of its life under a name that did not give any indication that it was in the village of Saxtons River, namely, "The Baptist Church of Christ in Westminster and Rockingham," Rockingham being the name of the town of which Saxtons River is a village. And further, the council to form the church did not meet at Saxtons River, but in another village in another town, the town of Westminster. The moderator was Rev. Aaron Leland, of Chester, and the clerk, Rev. Joseph Elliott, then of Chesterfield and Hinsdale.

Eight of the original members were received by letter from the church in Westminster, two from Chester, and six by experience. The records of the Council that recognized the Baptist church in *Westminster and Rockingham*, makes it certain that there was once a Baptist church in Westminster. The first deacons were Benjamin Smith, Samuel Mason and Daniel Mason, all men of God, held in good repute. First clerk, John Tuthill. Seventeen members were received into the church before it had a pastor. On the nineteenth of January, 1814, Rev. Joseph Elliott was installed pastor of the church and continued in that relation till February,

1822. During that time there were added by baptism one hundred and nineteen; by letter, twenty-four. The church mourned the loss of this excellent and dearly beloved pastor, and the harmony, which had long existed, was somewhat marred by his leaving. For five years the church was pastorless, though supplied by different ministers, among them Rev. Willard Kimball, and Joseph Freeman, then a young man, and afterward an efficient pastor of the church. Rev. Sereno Taylor also preached a year during this period. After he was hired he began industriously to circulate open communion views, created a division, and withdrew with some of the members and formed an open communion church. For a year or two he remained pastor of this new church and then left town. After his departure the open communion church changed its articles of faith, and became the Congregational church.

On the nineteenth of January, 1827, the church recalled Mr. Elliott and he served another pastorate of five years. From the tenth of June, 1822, till the close of the same month, in 1833, eight young men were licensed to preach the gospel, viz., Bela Wilcox, Joseph Gambol, Benjamin Dean, Jr., Abner Goodell, Erastus Willard, Charles Peabody, Orlando Cunningham and Charles Rolles. Rev. Richard Ely was the second pastor, August 14, 1830, till December, 1835. Additions: seventy-six by baptism, nine by letter. The church at this time worshipped part of the time in the meeting-house, and a part of the time in the old brick school house. Rev. Joseph Freeman's pastorate commenced in 1836, and continued till December 8, 1839. Sixty-six were baptized, and twenty-four received by letter in this pastorate. Rev. William M. Guilford then served two years. A new meeting-house was built in 1840, and a parsonage in 1844. The name of the church was changed on the eleventh of September, 1844, to that of the "First Baptist Church in Saxtons River Village." Rev. Lucien Hayden became pastor in March, 1843, and continued in office till the third of July, 1857, a long and fruitful pastorate, during which seventy-three were received to membership, thirty-nine of them by baptism.

Rev. W. N. Wilbour was ordained pastor January 25, 1858, and served sixteen years, welcoming to the church one hundred by

baptism and thirty-four by letter. During this time the church edifice was repaired at a cost of \$6,000, and the parsonage at a cost of \$600.

Rev. Stephen H. Stackpole served as pastor, 1876-1881; W. H. Randall, 1883-1888; J. H. Robbins, 1889-1890; W. R. Baldwin, 1891-1896; F. T. Boughton, 1897-1899; A. E. Foote, 1901-1904; C. H. Brown, 1906-1907; Mr. Brown's work ended suddenly with his death, July 23, 1908. He was an able leader and faithful minister and his death was a keen affliction to the church. Edward S. Mason has been pastor since 1909. This church has been ably served, and has held a position of peculiar importance since the founding of Vermont Academy in the village. And it may well be recorded that since the Academy was started more than one hundred and sixty teachers and students have been members of the church, not a few of them having joined by baptism. While there have been additions in all the later pastorates, there have been heavy losses, so that the church is weaker now, numerically, than it was in earlier years.

In 1895, it enrolled one hundred and sixty-four members. Present membership, ninety-four.

LONDONDERRY

The Baptist church in Londonderry had its origin in the town of Peru, where on the twenty-seventh of October, 1809, by advice of a council, the following persons were constituted a Baptist church: Asahel Graves, Lucy Graves, William Cooledge, Anna Cooledge, Rufus Butler, Isabel Butler, Cyrus Staples, Orpah Staples. Within fourteen months from the organization of the church, thirty-one were received by baptism. Lord's Day, November 11, 1810, Elder Gershom Lane was received by letter from the Baptist church in Newport (probably New Hampshire). February 20, 1811, this church in *Peru*, with thirteen members of the church in *Windham*, by advice of a council, became the First Baptist church in Londonderry. Elder Lane was engaged to preach three-fourths of the time for fifty-two dollars a year, the sum to be paid in produce or wearing apparel. Levi Baldwin was chosen clerk, and Jesse Baldwin and Abiel Richardson, deacons.

November 28, 1815, the *Baptist church in Weston* was constituted, to which Elder Lane and five other members were dismissed. September 23, 1817, Seth Ewer was received by letter from the church in Windsor, and shortly afterward was licensed to preach. March 28, 1818, he was called to ordination as pastor upon a salary of one hundred dollars. In 1819, David Sweet became pastor, and after serving a little more than three years, the church voted to draw up a subscription paper to secure his services for eight years from date. They were not successful, however, in retaining him so long, as he was dismissed by letter two years later.

About 1825, there arose a sentiment as to where the meetings should be held, and January 27, a council was called to advise regarding the matter, but the members of the church were not all willing to abide by the advice of the council, and a proposition was made for the division of the church, but did not become effective.

The following reminiscence of this period was furnished by an aged lady. In the fall of 1827, the church, not having had a communion season for some time, on account of differences of opinion as to the best place for holding meetings, one of the deacons visited another, the father of the sister above mentioned, to see if some plan could not be devised which would harmonize the feelings of the brethren so that they could unite in the observance of the Lord's supper. It was proposed to call a meeting at the Thompsonburg schoolhouse, on the following Sabbath. The deacons were busy with the harvest work, and could not well spend the time to extend the notice. This, however, the daughter, not a professing christian, volunteered to do. The brethren came together as invited, the meeting was opened as usual, a brother rose and made confession, then another and another, until the place became a Bochim, and all hearts seemed to be brought into unison. The deacon's daughter publicly expressed her interest in religion, and her soul was at once set free in the Gospel. A precious revival followed, and within twelve months from the first baptism thirty-three were baptized into the church. The families of the deacons shared richly in the blessing, two, who were baptized, Bradley S. Thompson, and David A. Richardson, became preachers of the

Gospel, and also in the same period, a pastor, Rev. Sem Pierce, was ordained. In 1836, another revival was enjoyed when thirty-three were received by baptism within a year.

In 1848, difficulties, which had long existed, rent the church into two parties, and a formal separation took place between the northern and the southern brethren. The southern brethren occupied the brick meeting-house, under Sem Pierce, as pastor; the northern brethren met for a time in the schoolhouses at the south village and the Center, and the Congregational meeting-house at the Center. In 1847, they built a small meeting-house at the lower end of the south village, which was dedicated in October. While worshipping in this house they were served by Rev. Luke Sherwin two years. After a separation of nine years, a reunion was effected, and a revival soon followed, which resulted in the baptism of twenty-two within two months. In the midst of harvesting this revival work occurred, without any extra meetings except an inquiry meeting at the pastor's house.

In the dark days of the Civil war this church sent forth her loyal sons to fight for the Union. To quote from a letter to the Association of 1864, "nine church members have been, or now are, on the field of strife, with the exception of one who fell in the defense of his country, and eleven who attend church with us, two of whom have fallen a sacrifice to their country. Our united prayer is that this unprovoked and unholy Rebellion may be suppressed, and liberty and justice in righteousness be established all over our land."

The next thirty years were marked by growth and stability. This was the prosperous period of the church's life, and during this time the largest membership was reached, one hundred and eighty-two in 1871.

Rev. O. P. Fuller died in 1893, the only pastor who has died in office. September 5, 1891, three members were excluded, nineteen dropped and three dismissed, since which time the membership has slowly decreased, until on the day of its centennial the church numbered fifty-two, two less than when the church was constituted.

The total number baptized during the century is four hundred and twenty-four. The present meeting-house was built in 1844, repaired in 1855, again in 1880, and again in 1907, and now the church has a beautiful and comfortable meeting-house and a good parsonage, free from debt.

The church has had nineteen pastors in the following order: Gershom Lane, Seth Ewer, David Sweet, Sem Pierce, Rufus Smith, Jr., Luke Sherwin, Russel Wheeler, I. C. Carpenter, J. P. Huntington, Charles Coon, John S. Goodall, Richard Nott, John S. Goodall, L. W. Wheeler, H. C. Leavitt, O. P. Fuller, N. W. Wood, W. T. Rice, F. E. Coburn and R. H. Tibbals. The church has had twenty deacons and thirteen clerks; the present clerk, Elijah F. Rugg, having served forty-two years. It has licensed eight persons to preach, among whom is John S. Lyon, D. D., of Holyoke, Mass.

LUDLOW

The Baptist church in Ludlow, dates no farther back than 1835, but to give a consecutive history of Baptist interests, in this town, one must go back to an earlier date. The first settlement of Ludlow was commenced in 1784-1785, by a few individuals, one of whom was Simeon Read, whose wife was the first person to be baptized in Ludlow. This was about 1800. Orlando Whitney and wife were, however, the first Baptists in Ludlow. Andrew Pettigrew was the first man to be baptized in town. That was in the year, 1803, by Rev. Henry Green, of Wallingford. As early as 1806, there were thirteen Baptists in town, three of whom were added that year by baptism. Meetings were held in private houses. Elder Aaron Leland or Elder Manning, of Andover, administered the ordinances. When no minister was present, Andrew Pettigrew, who was a very prominent member of the early Baptists and distinguished for his piety, usually appointed and conducted the meetings. He first united with the church in Chester, and subsequently removed his connection to Cavendish.

In 1819, a large brick building was erected, called the Union Meeting-house, which the Baptists occupied nearly half the time.

On the eighteenth of April, 1825, a council, of which Aaron Leland was moderator, and Ariel Kendrick, of Cornish, scribe, met in Ludlow. At that time some of the Baptists in Ludlow were members of the Chester church, and some of the Andover church, but the great majority belonged to the Cavendish church, and were regarded as a branch of that church. With the consent of the parent church, the council recognized a new Baptist church in Ludlow, of forty members. Moses Mayo and Andrew Pettigrew were chosen deacons.

The first Baptist minister, who preached steadily in Ludlow, was Benjamin Pierce, a licentiate member of the Cavendish church. His successors were Jonathan Going, Thomas Starkweather, Reuel Lathrop and Ariel Kendrick. Rev. Joseph Freeman was the first minister to serve the church after its organization. He resided in Proctorsville, and preached alternately to the churches in Cavendish and Ludlow, each church paying one hundred and sixty-five dollars annually, and sharing equally in the cost of keeping his horse. He remained till the autumn of 1827, when he entered upon a course of study at Newton Theological Institution. During the year, 1826, he baptized sixty persons. In 1828, he returned to the work again in this field. Rev. Elias Hurlbut succeeded Mr. Freeman and remained two years, the first minister to reside in town, and first to preach all the time. In 1834, Rev. J. M. Graves became pastor, and preached till the formation of the Second church in 1835, baptizing twenty-one and adding thirteen by letter. Later, Rev. A. Allen, of Stockbridge, Vt., preached part of the time to the First church, and their records continue for a little more than two years, until September, 1837, when it lost its visible connection with the Woodstock Association, and became extinct. During the twelve years of its existence it received about two hundred and twenty-five to membership, one hundred and forty-three by baptism. Three of their number, Frederick Page, Horace Wilcox, and Atwell Graves, were approved of the church as having personal qualifications for the ministry.

June 30, 1835, by the aid of a council, a Second Baptist church was organized in Ludlow. Rev. J. M. Graves transferred his relation from the First church to the Second, and became its pastor.

Jesse Bailey, having made like transfer, became clerk. Janna Wilcox, Moses Dodge, and Asa Fletcher were elected deacons. On the twenty-first of September, 1838, after the First church ceased to be recognized by the Association, the second Church took the name of the Baptist church in Ludlow, simply.

According to the written and verbal testimony of this church, the principal cause of the division was the subject of temperance. For some time the members of the First church had been about equally divided on this question. Some favored the organization of temperance societies, and some did not. Some justified the use of alcoholic liquors, and others did not, and the discussions were not always consonant with the spirit of christianity. The difficulties assumed large proportions; the power of discipline was, in a large measure, lost, and the work of the church was finally paralyzed. Accordingly, it was thought best by the temperance party, either to dissolve the church, or ask for letters of dismission. In a meeting the twenty-seventh of June, 1835, the vote to dissolve was lost, and Parker Pettigrew, son of Deacon Andrew Pettigrew, moved for letters of dismission without recommendation. This was carried, and the clerk was instructed to give the same to all who would apply within a week. The same day, June 27, a meeting was held by those who withdrew, and was organized by the choice of Rev. J. M. Graves, moderator, and Dr. A. G. Taylor, clerk. After due consideration they voted to organize another church, and were also in favor of calling a council of delegates for the purpose of deciding upon the propriety of the same. The council assembled with the result as already stated. *Seventy-eight* members seceded and formed a new church, and in the covenant for their adoption they inserted an additional clause, viz., "We engage to use no ardent spirits except for medicinal purposes." Rev. J. M. Graves served as pastor about one year, when he was dismissed at his own request. He was succeeded by Rev. D. H. Ranney, who served one year. Rev. William Upham, preceptor of the Academy, was his successor till May, 1838, when Rev. J. M. Graves became its pastor the second time, remaining till October, 1840. Up to this date, sixty-five had been baptized into the fellowship of the new church, and thirty-eight received by letter, most of whom united

during the pastorate of Mr. Graves. In 1840, a meeting-house was built.

In March, 1841, Rev. Baxter Burrows began a pastorate of seven years, in which he baptized fifty-eight and received thirty-five by letter. In April, 1849, Rev. N. Cudworth became pastor, and served till ill health compelled his resignation, August, 1852. He was a man of excellent spirit, a faithful pastor in whom the flock could place confidence. In May, 1853, Rev. Ira Pierson commenced his ministry among this people, serving nineteen years. He baptized eighty-nine, and welcomed to the church seventy-six by letter, a total of one hundred and sixty-five. The benevolent contributions during this time was \$3718.21, of which the pastor paid nearly one-tenth. The church edifice was repaired and renovated in 1869, at a cost of \$1828. Brother Pierson walked among his people as a man of God, an able preacher, a wise counsellor, a fatherly pastor, a beloved citizen. He, therefore, greatly endeared himself to the church and the people of Ludlow. In his eighty-first year he resigned his charge and removed to Newport, N. H. Long will the "Old Pastor" be remembered by a grateful and loving people.

During the period thus far covered, three members of the church had been approved as having qualifications suitable for the ministry, Samuel Johnson, Albert B. Putnam and Moses Burbank. In June, 1872, Rev. J. P. Farrar commenced a five years' pastorate. Mr. Farrar prepared the historical sketch, printed in the minutes of 1878, from which the foregoing items have been taken. A remarkable awakening occurred in 1875. Gospel meetings were held in February, and many were converted. Union meetings were held every evening for several weeks. Rev. E. A. Whittier and wife assisted ten days in April. One hundred gave evidence of conversion. July 2, 3, and 4, a Gospel celebration was held in a tent, assisted by brethren from Massachusetts. People came to it from far and near, and thus spread the revival influences. Rev. Ira Pierson visited his old field, and assisted the pastor in giving the hand of fellowship to thirty-one new members, twenty-seven of whom had been baptized the same day. During the associational year, forty-six were baptized, seven received by letter and

eight by experience, sixty-one total. The membership reached the number two hundred and twenty-three. Deacon Ora J. Taylor received license to preach the following year, and was ordained in 1878.

Rev. J. A. Johnson was next pastor, 1878-1880, and was followed by Rev. J. B. Child, 1882-1883, and Rev. R. L. Olds, 1884-1889. The second year of this pastorate was marked by another ingathering. Union services were held, conducted by resident pastors, and during that associational year, twenty-six were baptized, seven received by letter, and three by experience. Rev. D. D. Owen began a pastorate of about eight years, in 1891. That year the Society and the "Meeting House Society" were abolished, and the church incorporated. The next year a new church edifice was in process of erection, and a lot purchased for a parsonage. Pastor Owen's work was of high character, and the missionary interest in the church received a special impetus. He was succeeded by Rev. H. E. Thayer, who served from 1899 to 1904, with a cultured, edifying, fruitful ministry. Rev. E. L. Bayliss followed, 1905-1910, under whose ministry the church continued to prosper, attaining a membership of two hundred and twenty-eight. In 1911, Rev. J. H. Thompson took up the work as pastor.

FELCHVILLE

Organized June 24, 1835. Brethren, Silas Brown, Samuel R. Kendall, Thomas Kendall, Oliver F. Shattuck, Samuel Williams, John Kile. Sisters, Roxanna Bowen, Mehitabel Bowen, Betsey Kendall, Susan Shattuck, Louise Adams, Lucinda Poturine, Grace Stearns, Mary Ward, Lucy Williams, Elizabeth Streeter, Lucinda Salisbury, Calista Tarbell, Susannah Densmore, Mariah Streeter, Flavilla Stearns. Rev. David Burrows supplied the church one-half the time during the year, 1836. Charles Farrar was ordained pastor January 15, 1839, and served till 1842. For a number of years the changes in the pastorates were frequent and the terms short. W. M. Guilford, 1843; A. H. Houes, 1844-1845; E. Page, 1848; I. Sherwin, 1850; R. P. Amsden, 1852-1853; C. L. Frost, 1855; J. Freeman, 1857; B. Burrows, 1858-1859; J. Freeman, 1860;

R. G. Johnson, 1862-1865. C. H. Richardson, 1865-1870, Joseph Small, 1871-1872; George H. Parker, October 6, 1872-July 15, 1877; Joseph Small again, 1877 till 1880. Death terminated this pastorate under impressive circumstances. He was taken suddenly ill while preaching the annual sermon at Londonderry, before the Association, and lived only an hour. Rev. Albert Heald was pastor from September 3, 1881, to June 3, 1894. Rev. E. A. Whittier and wife assisted him in a series of meetings in 1882, sixteen days, and twenty were converted. Rev. Henry Clay Searles assisted in 1890, and eleven were converted and baptized August 17, 1890. Mrs. Nancy Amsden, who was over one hundred years of age, attended a meeting of the church and made some pertinent remarks. She died January 17, 1891, aged one hundred and one years, five months and twenty-seven days. Mr. Searles led in another series of meetings in October, 1890, and eight were received by baptism. In 1892, a license was granted to Daniel W. Lyman. F. L. Hopkins was pastor from 1894 to 1898; Thomas Tellier, 1899-1902; P. M. Bauknight, 1902; George Pomfrey, 1904-1907; W. E. Baker, 1908-1912.

April 30, 1842, Mary R. Robinson devised the income of all her property for the support of Baptist preaching in Reading, under the direction of the State Convention. Louise Stearns died January 10, 1893, and her will provided two hundred and fifty dollars, the income of which was to be used for repairs on the parsonage, and the residue of her estate, under trustees duly appointed, for the support of Baptist preaching, so long as a Baptist church existed in Felchville, the State Convention to receive the bequest in case the church became extinct. Removals and deaths have depleted the church till from fifty-nine members in 1899, it has been reduced to nine members in 1912.

PERKINSVILLE

The Perkinsville church is an *offshoot of the church in North Springfield*, and was organized and recognized by a council, called by the mother church, May 27, 1835. Bana Bigelow was appointed deacon, J. M. Aldrich, clerk. David Burrows was first pastor,

dividing his time between this church and the one at Felchville. The State Convention has fostered both churches. Twenty-one united with the church by baptism, and eleven by letter, before the close of Mr. Burrows' pastorate in 1837. Rev. William Guilford removed from Waitsfield to Perkinsville in the fall of 1837, and was pastor till November, 1839. During this time twenty-seven were baptized and nine received by letter. June 24, 1841, Theodore H. Lunt was ordained pastor, and served one year. Seventeen were received by letter, none by baptism. Rev. Mr. Guilford was invited to return, and he remained four years. A part of this time, Mr. Guilford was principal of the Perkinsville Academy. Rev. F. Page and Rev. Luke Sherwin each served two years as pastor. Then C. H. Frost was ordained November 18, 1852, and served till January 27, 1856. Joseph Freeman then supplied for one year, and baptized twenty-two converts, and received five by letter. Charles Frost returned for a second pastorate, February, 1857, to February, 1860, and was followed by Rev. N. Cudworth, who remained eleven years, February, 1860, to August, 1871. Twenty-two were added by baptism and twenty-seven by letter. William Rugg began a pastorate in 1873, which continued until 1881.

This church has had the happy faculty of obtaining and keeping good pastors. Within the last forty years it has had but five pastors, viz: William Rugg, 1873-1881; W. H. Stewart, 1884-1885; H. M. Hopkinson, 1887-1898; O. C. Winestock, 1899-1905; A. J. Hopkins, 1906. The territory from which the church draws its resident members is not thickly populated, and there is a Methodist church in the same field. It has been exceptionally free from occasions for discipline, and has maintained a good degree of harmony. It has been able not only to maintain its numerical strength, but with all the losses has been able to make advance, attaining its maximum number of one hundred and seven during the efficient pastorate of Rev. O. C. Winestock in 1903. Its membership in 1911 was ninety-eight.

BELLOWS FALLS

In 1854, a large council from neighboring churches was called in Bellows Falls, to advise with reference to organizing a Baptist

church in that growing village. That council finding but twelve persons, who were prepared with letters, to unite with the church, adjourned to a future day without taking any further action than to recommend the organization of a church, provided about thirty persons could be found ready to unite with it. The council met according to adjournment, and a church of thirty-four members was recognized April 4. Rev. Ahira Jones, agent of the State Convention, supplied them with preaching from that time till June. Rev. N. B. Jones became first pastor, February, 1855, and resigned after about a year's service. Having no meeting-house, services were held for a time in the hall connected with the Island House. S. F. Brown, then a student at New Hampton Institution, began supplying the church in May, and was ordained pastor the following September. Mr. Brown patiently labored under the difficulties attending a new enterprise, until March, 1863. Under his leadership a meeting-house was erected and completed in 1862, and the prospects of the church greatly improved. For the next two years the church was unable to secure a pastor, and was dependent upon supplies. Rev. N. Pierce was employed in 1866, but shortly after resigned. C. F. Nichols served a few months in 1869.

In 1870, J. R. Haskins became pastor, holding the position till 1877. This was a period of encouraging development. The congregations increased in numbers, accessions out-numbering losses brought the membership from fifty-nine to seventy-eight.

In 1872, after fifteen years of dependence upon the State Convention, which had been liberal in its appropriations, it became self-sustaining. Friends in Brattleboro met a great need by building for the church a parsonage. The ladies bought a bell and painted the meeting-house. In temporal and spiritual lines there was progress. Rev. E. A. Herring held the pastorate in 1878 and 1879, and was succeeded by Rev. S. H. Emery, who, during a five years' term, baptized forty and welcomed twenty-seven by letter. The membership increased to one hundred and nineteen in 1882. Edward Green was chosen pastor, after the resignation of Mr. Emery in 1884, but changing his theological views, resigned after a very short stay, and N. W. Alger became pastor, beginning his work

in 1885, and closing it in 1889. Illustrative of the fluctuations in a manufacturing town, in 1887, there were twenty-seven additions by letter, and in 1890, twenty were dismissed by letter. In 1890, Rev. C. R. B. Dodge began a pastorate which continued nearly twelve years, during which time the church made steady and substantial growth, and fulfilled its beneficent mission in the community. Mr. Dodge, with remarkable administrative and pastoral ability, shepherded his flock and gave the church a position of influence in the town and State. In Sunday school work and missionary effort, the church was specially interested. The meeting-house was remodelled and enlarged, and greatly improved. Forty-one were baptized and eighty-two received by letter, bringing the membership to one hundred and sixty-two.

Rev. C. W. Jackson was next pastor, 1902-1906, under whose ministry the church continued to grow and exert its influence. In 1905, a house to house ministry, with the assistance of Miss Grace Brooks, was blessed, and twenty were baptized that year. Rev. J. W. Moore, whose work began in 1907, has been permitted to welcome upward of thirty by baptism and about the same number by letter. The dismissions by letter have been a good many. In 1909, membership had reached within six of the two hundred mark. Present number, one hundred and eighty-six (1912).

EAST WALLINGFORD

The beginnings of the East Wallingford church appears in recent minutes to date from 1861, but it really dates as far back as 1830, when the *Mount Holly* church dismissed forty-three of its members to constitute a church under the name of the *Second Wallingford church*. This new church united with the Woodstock Association the following year, with Artemas Arnold, as pastor, Oliver Allen and Isham White, deacons, and a membership of fifty-five. It appears to have had early trials, but by its aggressive evangelistic efforts it won fifteen to Christ in 1832, and twenty-one in 1833, who united with the church by baptism. H. F. Dean became pastor in 1833, serving three years. S. B. Thompson was

ordained pastor in 1837, serving two years. During the decade from 1840 to 1850, the pulpit seems to have been somewhat irregularly supplied by J. Sanders, and failed to report regularly to the Association.

In 1852, it secured the pastoral service of Elder Daniel Packer, pastor of the mother church, and an ingathering of upward of thirty soon followed as the result of special effort, aided by William Grant, in a five weeks' series of meetings.

Elder Packer continued to shepherd the flock until 1857, when A. A. Constantine was chosen pastor. It became evident at that time that the permanence and influence of the church depended upon having a meeting-house in a more central location, and the enterprise was undertaken, resulting in the completion of the present *East Wallingford* meeting-house near the railroad station in East Wallingford.

When the change of location was made, the *Second Baptist Church of Wallingford* was considered dissolved, and a new church, but practically the old church in a new meeting-house, was organized under the name of the *East Wallingford Baptist Church*. It was then, and still continues to be, the only church in that village. Concerning its history little can be given more than the succession of pastors, which is as follows:

J. P. Farrar, 1861-1862; C. P. Frenyear, 1863; C. Coon, 1865-1866; E. P. Merrifield, 1866-1867; J. Fletcher, 1869; J. P. Farrar, 1870-1871; E. A. Wood, 1872; S. Wright, 1873; H. C. Robbins, 1875; A. S. Chick, 1876-1878; I. P. Kellogg, 1881; T. H. Archibald, 1882-1883; W. S. Patterson, 1884-1888; R. B. Tozer, 1890-1892; Geo. S. Wrigley, 1892-1893; S. H. Meyers, 1895; F. T. Kenyon, 1896-1897; A. S. Chick, 1898-1901; Charles Parker, 1902; Lyman H. Morse, 1903-1905; R. A. Burrows, 1906; I. M. Compton, 1907-1909; Frederick Emerson, 1910-1911; George Buck, 1912.

Present Membership (1912), thirty-five.

WESTON

On the twenty-eighth of November, 1815, the Baptist church in Londonderry, Vt., dismissed its pastor, Rev. Gershom Lane, and five members, to unite with other members of the churches in

Andover and Mount Holly in organizing a Baptist church in Weston. On the same date a church was there organized by advice of a council, of which Elder Joel Manning was moderator, and Samuel Manning, clerk. The names of the constituent members were Elder Gershom Lane, Deacon Henry Hall, Timothy Watts, Abigail Hall, John Wait, Dolly Wait, Elizabeth Watts, Parker Shattuck, Sarah Shattuck, Betsey Wait, Abigail Negus, Lucy Brown, Nancy Holt, Betsy Richardson, Sally Lund, Augustus Pease, Patty Pease, Sarah Goss, Jacob Foster, Hammah Foster, Anna Stertin, Sally Davis, Phoebe Pierce, John Brown, Samuel Stertin, Abiel Gray, Ebenezer Farnsworth, David Stertin, William Stertin, Martha Farnsworth, Keyes Hall, Mary Gray, Joel Chandler, Lucy B. Chandler, Sarah Lawrimer, Polly Windship, Prudence Pease and Jonathan Tenney.

Elder Lane continued pastor six years, and the church received additions increasing its membership to forty-eight. For the next nine years the church was without pastor, but reported to the Association a membership of upward of fifty. In 1831, Friend Blood became pastor, and began the harvest that was so abundant in this region, baptizing thirteen and receiving four by letter.

In the next two years, 1832-1833, Rev. M. L. Fuller, as pastor, witnessed the climax of that ingathering, and baptized thirty-one and received seven by letter, carrying the membership to one hundred and three. He was followed by Joseph Parker, two years. In 1836, Samuel Pollard was ordained, and for seven years served the church during what appears to have been the period of most rapid continued growth and prosperity in the history of the church. Substantial accessions were made annually by baptism and letter, and notwithstanding losses by death and removal, the membership reached its maximum number, one hundred and forty-six. In 1836, the church resolved itself into a Benevolent Society for the circulation of the Bible among the destitute, and for other benevolent purposes. In 1838, a meeting-house was erected and dedicated, Elder R. M. Ely, preaching the sermon, and Elder D. Packer offering the dedication prayer. Rev. G. S. Stockwell preached in 1844, and was followed by Rev. Rufus Smith, who continued in

office about five years. In 1847, the church made special effort in evangelism, calling to its help a Mr. Kingsley, of New York, and the result was accession of twenty-two by baptism and nine by letter.

Rev. L. Chickering was pastor two years, 1851-1852, then followed two years of discouragement without pastoral care, then four bright years under the pastoral care of Rev. I. H. Wood. In 1858, sixteen were baptized. The membership was then one hundred and six.

C. J. Rugg, a licentiate, preached in 1859. Rev. T. B. Eastman was pastor during the years, 1861-1865. This was the dark period of the Civil war, when all our churches were in mourning for the fallen. Many from this church and congregation entered the Union army. In 1866, Rev. L. Kinney was minister, and the following year, assisted by Evangelist Swain and others, the church had another season of refreshing. The succession of pastors continued as follows, L. Kinney, 1868; C. Brooks, 1869; L. Chickering, 1871; C. Blaisdell, 1872-1873; J. Munroe, 1875; L. Kinney, 1876-1879; I. P. Kellogg, 1882-1883. During the years, 1884-1890, the church was pastorless, a season of discouragement and depression. Then came Rev. H. C. Searles with encouraging voice and energetic effort and under his short pastorate of one year, twenty-eight were added by baptism and thirteen by letter. Rev. George E. Boynton followed with a five years' pastorate. The church began a decline which became the more manifest in 1898, when thirty-one were dropped from the roll for various reasons, and the reported membership was fifty. Rev. J. R. Conrad served 1898-1899; I. P. Farrar, 1900; H. C. Searles, 1901-1902; Chas. W. Safford, 1904-1906; R. H. Tibbals, 1907; W. H. Bishop, 1908-1910; E. B. Russell, 1911, ordained by the church in September. In the village of Weston there are two other churches, a Congregational and a Methodist. The Baptist church has owed the continuance of its life for a number of years to the watch care of the State Convention, under its energetic Secretary, W. A. Davison. Its difficulties have at times seemed almost insurmountable, but its existence has appeared of no small value. For years it has been a feeder of other neighboring Baptist churches,

and a means of grace to the community. With the coming of Pastor Russell it has put on strength and beauty. It has thoroughly renovated and beautified its house of worship, secured the use of a parsonage, reorganized its societies, and entered upon work along new lines with very promising prospects. Mr. Russell shepherds the Andover people also, and the relation between the two churches is close and friendly.

CHAPTER XVII.

BARRE ASSOCIATION, NOW KNOWN AS THE VERMONT CENTRAL ASSOCIATION

The Barre Association was organized in 1807, and received its name according to the usual custom from the place where it was organized. The earliest records accessible are the minutes of 1810. It then consisted of the churches in Calais, of about twenty-eight members; Williamstown, membership not reported; Barre, thirty-four; Chelsea and Tunbridge, thirty-nine, Elder Samuel Hovey, father of Alvah Hovey, D. D.; Randolph, thirty-one; Braintree, forty-four, Elder E. Huntington; Topsham, forty-seven; Royalton, fourteen; Warren, fifteen; Hanover, N. H., one hundred and seventeen; Lyme, N. H., thirty-eight.

The last two churches were received in 1810. Chelsea and Royalton churches had previously been in the Woodstock Association. These nine Vermont churches were small, weak and scattered, and most of them like sheep without a shepherd. Their destitute condition moved the Massachusetts Baptist Missionary Society to send missionaries among them, whose visits were eagerly welcomed and very helpful. Joshua Bradley visited and preached in this region in 1804, and Samuel Ambrose in 1809, and Barnabas Perkins in 1816. The reports of these missionaries give evidence of the spiritual destitution of these fields. The churches needed the fellowship and co-operation of one another. Their spiritual leaders at the first, and for many years, were Elder Samuel Hovey, father of the late Alvah Hovey, D. D., and Elder E. Huntington, pastor of the Braintree church from his ordination in 1810 till 1828.

To the Association churches were added from time to time, the Roxbury in 1811; Sharon, 1812; Bethel, 1815; Kingston, Han-

NOTE.—The historical sketches of this Association and its churches were prepared by Rev. W. A. Kinzie and read at the Centenary of the Association held in Barre, 1907.

over and Rochester in 1819; Thetford and Fairlee, 1817; Plainfield, 1820.

The Association in 1820, numbered thirteen churches, eight ordained ministers, and four hundred and seventy members. Still other churches have been admitted until forty different churches have been connected with this Association. Its territory has been most of Washington county, all of Orange county, with two towns in New Hampshire, one in Caledonia county, Vt., one in Addison county, and five in Windsor county.

The original name, Barre Association, was retained till 1871, when it was changed to The Vermont Central Baptist Association, which it still retains.

For a few years the sessions of the Association were mainly inspirational. Letters from the churches were read, the condition of those not reporting were inquired into, messengers from corresponding associations were welcomed, and brought tidings, and preached sermons, and encouraged the churches.

In 1810, they began to confer on the subject of forming a Domestic Missionary Society to aid in securing preaching in this region. A committee was appointed, and a treasurer to receive and manage funds contributed for the purpose. Generous gifts were made for several years, and the money expended in supplying the pastorless churches as far as possible with preaching, at the cost of three dollars per Sunday.

Meanwhile foreign missions began to attract attention, and funds were contributed by churches and individuals for that purpose. One item in the account for 1824, is ten cents, the only property of a little son, five years old, who died October, 1823.

Meanwhile the languishing condition of the churches began to awaken alarm in the minds of some, and the Association in 1833, passed the following: "*Resolved*, that we regard with deep concern the deplorable destitution of ministers in the churches of this Association, and having no prospect of a greater supply, we do consider it important that our condition be represented to the Board of the Vermont Baptist State Convention, at their annual meeting in October next, with a request that said board appoint a missionary to labor within the bounds of this Association one

full year." At the same time measures were taken to raise in the Association money for the support of the missionary as far as possible.

The report of the managers, in 1836, reveals how imperative was the need of the Association at the time advance steps were taken, and the success of the new measure. The report is as follows: "While the suspension of discipline and Gospel order—the entire absence of Sabbath school instruction, and of pastoral labor and effort to procure it, and the tremulous pulsation of most of the churches in this Association, giving fearful apprehensions for their vitality—and the desecration of the Lord's Day, and lax, and even skeptical sentiments, were affecting our youth and society, while family prayer and other contracting influences were faint and few, some individuals were excited, by a redeeming spirit, to propose an effort to obtain a missionary for the Association."

Something was subscribed and a committee chosen for the purpose. On application the committee appropriated a sum, and chose two of their body to co-operate. One year passed by—the anxious committee inquired and looked in vain—the praying few still cried to God, between the porch and the altar. "Spare thy people, Lord, give not thy heritage to reproach." At length Brother Willard from Massachusetts, was induced to undertake, and after nine months encouraging labor, subscriptions were increased, and application was made to the Convention to support two missionaries in the Association, which was granted, and brother Root obtained as an associate.

In view of the present aspect of the churches:

"*Resolved.* 1. That there is cause for gratitude to God for his blessing on the judicious, persevering labors of the missionaries.

"*Resolved.* 2. That the baptism of *forty* by them in fellowship with our body, and the accession of two newly organized churches,—the settlement of three ministers by ordination, and the promising location of two others, which gives pastors to six churches, and supply of six other churches by the missionaries one week in each month, besides two weeks in a month where the remnant of three churches may be collected for public worship, furnishes evidence of the benefit of missionary labor."

In 1832, the Association attained a membership of six hundred and twenty-four, which was to be its record mark for the next seventy-five years. From that point the membership fell somewhat rapidly till it reached its lowest point in 1851, when it numbered two hundred and seventy-three. From that point the general movement has been upward, till in 1912, it reached its highest mark, seven hundred and twenty-two.

The causes of continued weakness and declension, it were better to let the Association itself state, than to give them by inference or conjecture.

A note in the minutes of 1830, reads: "The difficulties and labors and discouraging aspects of the churches, as expressed or alluded to in their letters, is chiefly owing to the alliance of Free Masonry with the churches. To dissolve or break this connection appears to be the desire and prayer of all."

In 1850, the committee on the state of religion reported:

"The state of religion in this Association presents a great moral waste. The cause of Christ has in a great measure, lost its strong hold on the affections of our members, and spirituality is dying out of their hearts. The administration of the Word and ordinances is enjoyed by none of our churches more than half the time, by some one-fourth, and by a number not at all. Our churches are as sheep scattered upon the mountains; the watchmen are left, but a very small number. Each church can say of its own condition, 'The ways of Zion mourn because few come to her solemn feasts.' "

The report the next year was in the same vein.

"Should God in His providence remove a few of our labouring and praying brethren from these feeble churches they would be unable long to sustain their visibility; and even the Association itself would be blotted from the list of Associations in the State."

In 1855, not a single baptism was reported.

In 1856, John Kyle gave as a few of the hindrances: "One, the indisposition of Baptists to unite with churches near them. Living at a distance from a church or undervaluing church privileges they do not transfer their membership. Another is want of personal effort, the demand for an interesting preacher, etc. Another,

the spirit of covetousness. To these remarks there are very honorable exceptions."

But praying men and women have not been wholly lacking. The Association has not become extinct. Some of its churches have been extinguished. To other churches times of refreshing have come, at long intervals, indeed, but often enough to prevent extinction. Some new churches have been built up and after dependence have become independent and even strong, notably the churches in Montpelier and Barre.

CHURCHES

SHARON

The Sharon Baptist church was organized in 1792, at Beaver Meadows, in West Norwich, a small settlement then partly in Sharon and partly in Norwich. Meetings were held at various houses and barns. Rev. James Parker was pastor part or all of the time from 1809 till 1838. J. Crowley, 1842-1845. In 1797, the membership was fourteen; in 1802, it was thirty. The largest membership reported was in 1843-1844, when it was seventy. In 1869, the church voted to hold its meetings in Sharon village, one-half the time, and the next year they began to plan for a house of worship there. The building was erected and the vestry occupied in May, 1872. The building was dedicated the next September, Rev. Dwight Spencer preaching the dedication sermon. The church has never been a strong one, financially, nor numerically, but has striven to exert a spiritual influence and to make known the truth. The list of pastors since 1868, is as follows: C. D. Fuller, 1868; A. W. Boardman, 1869-1870; R. Smith, 1871; J. S. Small, 1872-1873; L. B. Steele, 1874-1881; W. J. Smith, 1882; H. E. Robbins, 1883; R. S. Cook, 1885-1886; A. Meyers, 1890; H. V. Baker, 1895-1898; L. B. Steele, 1899-1903; R. M. Bennett, 1907-1908.

BARRE

In May, 1888, Rev. Alexander McGeorge, State Missionary, visited Montpelier, at their earnest request. He found that church in a very discouraged state, soon after the resignation of

their pastor, Rev. E. D. Mason. He visited every Baptist family in the place, learned that once there was a Baptist church in Plainfield, twelve miles away, drove there and found all the Baptist families that were left; there learned of Barre and visited the place, finding quite a number of Baptist families. He planned to unite all these people into one Society with Montpelier for a center, secure a strong preacher, and get them on a self-supporting basis. Mr. McGeorge was welcomed and his suggestions promptly followed. The Methodist church opened their house for the first Sunday service. Then a hall was hired, a Sunday school organized, and a beginning made, promising well for the future. The Barre people were eager to be organized at once, as a church; this, however, was temporarily postponed. July, 1889, a church, with twenty-three members, was organized and duly recognized, August 7. Rev. G. F. Raymond, pastor of the Montpelier church was engaged to preach every Sunday afternoon. The congregation soon increased from twenty-five to one hundred and twenty-five. The next year the Barre church entertained the Association. Its membership had increased to fifty-five.

Rev. P. C. Abby was called to the pastorate in 1891, and began at once an aggressive work. The church prospered and increased in membership from fifty-five to one hundred and thirty-nine before the close of this pastorate, in 1897. They began to plan for a meeting-house, which was soon erected and sufficiently completed as to be serviceable in 1894.

The new church edifice was planned more with reference to the future prospects of the church than to its present ability, and the debt upon it soon became a heavy burden.

Rev. Edward M. Fuller was next called to the pastorate. The response to evangelistic efforts of pastor and people was very encouraging. The membership increased to two hundred. Sunday school work was specially prosperous. A Baracca class of forty members and a Philathea class of large proportions were organized; mission work was begun at East Barre and Webster-ville.

The greatest hindrance to the development of the church appeared to be the debt on the church. The Convention Board,

upon the receipt of the Ford Legacy, in 1900, appropriated five thousand dollars to apply as a subscription on the debt—on condition that the church secure pledges for a sufficient sum above that amount to cancel the indebtedness. The church met the conditions and the debt was cancelled. Mr. Fuller resigned in 1903, that he might take up the work of State secretary of the State Sunday School Association. Rev. W. A. Kinzie became pastor on the following Sunday, April 5, and remained till 1907. Evangelistic meetings under the direction of Evangelist, Rev. E. E. Davidson, resulted in the addition of thirty-seven members in 1904. At the close of this pastorate the number of members was two hundred and fifty-six. The church exercised a supervision to some extent over the Italian and the Swedish missions in the city.

In 1808, William E. Braisted became pastor and entered upon his work with zeal. Thirty-three were added that year and twenty-nine were dismissed to form the new church in *Webster-ville*, which was recognized February 4, 1909.

The growth of the church has continued till, in 1912, it numbered three hundred and two. In 1910, the church edifice was completed by a granite veneer, greatly improving both the appearance and the permanence of the structure.

HISTORICAL SKETCH OF THE EAST BETHEL CHURCH

(Taken from the Centenary Address of acting-pastor J. Wesley Miller, 1912)

August 24, 1812, a group of Baptist believers of the vicinity of East Bethel, gathered at the home of Elisha A. Fowler (the present home of O. F. Godfrey), and agreeable to their request for advice and assistance in organizing a church, were met by Elder James Parker and Brother S. Gould from Sharon; Elder Timothy Grow and Brothers D. Davidson and S. Alfred from Hartland; Elder Elijah Huntington from Braintree, and Elder Micaiah Coburn from Chelsea and Tunbridge. They organized a Baptist church

with ten original members as follows: Samuel Peake, Elisha A. Fowler and his wife, Mary, Jacob Lerner and his wife, Elizabeth, Leonard Fisk, Anne Cole, Lucy Bradford, Electra Fowler and Achsa Tracy. Samuel Peake's name appears in the charter of the town of Bethel, the first granted by the State of Vermont, under date of December 23, 1779. He was the Baptist leader in Bethel and the third actual settler in the town.

There had been earlier Baptist organizations in this part of the State. The Church of Christ in Randolph and Bethel, called the Second Baptist church in Randolph, which was the immediate predecessor of the East Bethel church, was constituted with ten members on November 18, 1800. Two of these original members, Deacon Elisha A. Fowler and Anne Cole, later became members of the little group which founded the East Bethel church. The Randolph-Bethel church was constituted by a council of the Baptist churches in Chelsea, Braintree, and Randolph. The new East Bethel church soon became the successor of the Royalton church, and in all probability inherited whatever of Baptist interest there had previously been in Bethel.

Business meetings were frequently held in the schoolhouse near Marsh's Mill or Bethel center village. Sunday services were also occasionally held in that village, both before and after the erection of the Union brick meeting-house, now the Universalist church building. It is of interest to note that the dedicatory sermon at the opening of this building was preached December 24, 1816, by the Rev. Aaron Leland, eminent Baptist minister and later lieutenant-governor of the State.

The East Bethel church appointed a meeting-house society, February 10, 1824, at the home of Deacon Fowler, where nearly twelve years before the church had been constituted. Samuel Hebard gave the building site, and the committee was instructed to "hire a house built in the cheapest and best manner and as large as money can be raised to defray the expense of." On November 26, 1824, the committee reported the completion of the present structure at an expense of one thousand and sixty dollars. Because of neglect, the building had to undergo extensive repairs in 1861. The old pews were removed and the present "slips" substi-

tuted. The old gallery was taken down and a low gallery placed between the two entry doors, and the interior generally renovated. Fifteen years ago the low gallery was removed and a new pulpit placed. In 1910, about five hundred dollars was expended by the Ladies' Aid Society in putting the house into its present neat and comfortable condition. During the year, electric lights have been installed and the exterior woodwork refinished.

The first pastor to hold services in the new meeting-house was Isaac Sawyer, who stayed three years. He was followed by Willard Kimball. Then came Simeon Chamberlain, who died after only one year's service. In 1836, Leonard Kimball was received into membership by letter and soon ordained as minister. The following year, one Deacon Orsemus Blodgett, was given a written license to preach. During most of the 40's and 50's there was almost utter stagnation in the Baptist ranks, interest centering in the Union church of the village.

After something like seventeen years of recordless sleep, the Rev. Austin Norcross, of Derby, was settled as pastor in 1859. He proved the right man for the place and brought the church into active spiritual life, besides carrying thru to a successful issue the extensive repairs and improvements upon the meeting-house undertaken during 1861. He served six years, being followed by the Rev. A. N. Woodruff. During the year, 1867, the church enjoyed its greatest revival under the ministration of the Rev. Jonathan Tilson, who conducted three weeks of evangelistic services. In 1868, the Rev. Leonard Tracy returned to his boyhood church and spent the last two years of his ministry as its pastor. Two other members of the church became ministers, Charles B. Turner and Cyrus Tucker.

Mr. Norcross returned to his former field in 1872 and stayed two years. Then George B. Wheeler served the church for one year, 1878-1879, and in April, 1882, Ora F. Taylor began a six-year pastorate, he being the last resident pastor the church has had. For twenty-four years the pulpit has been supplied and more or less pastoral work done by temporary supplies. Indeed, the people have had many supplies during the one hundred years of their church life. For the past five years the church has enjoyed the

faithful services of acting-pastor Miller, a clergyman of the Methodist faith. There has been a recent revival of spiritual interest in the community and the Baptist people are looking forward with hope to a union pastorate with the Free Baptist church of East Randolph.

GROTON

Elder James Peacham founded the Baptist church in Groton in 1813. The constituent members were Phoebe Darling, wife of John Darling; Anna Welch, wife of Jonathan Welch; Edmund Welch and wife; Sarah, wife of Stephen Welch; Betsy Morrison, wife of Bradbury Morrison; John Emery and wife, Sarah; Mary, wife of James Hooper; Edmund Morse; Josiah Paul and wife, Sarah. Rev. J. Spaulding was one of the earliest ministers. He was on this field in 1814. In 1824, Rev. Otis Robinson was installed pastor, and for a number of years the church prospered. But at length trouble arose; Mr. Robinson became deranged and moved away and the church received a shock which appeared to take its life.

In 1840, however, it seems to have been resuscitated and reported to the Association eleven members. There was an increase for several years until the number reached forty-two, after which came another period of decline. Rev. P. W. Fuller closed a pastorate in March, 1868, and was succeeded by Rev. T. Wrinkle. In the third and last year of his pastorate, nineteen were baptized and two received by letter, the membership becoming eighty-nine. Rev. G. Carpenter was pastor, 1872-1875. In 1876, thirteen were added. Rev. W. Crocker served in 1877-1878; S. F. Dean, 1879-1880. Rev. Joseph Freeman, D. D., was engaged in 1881, and the following year twenty-one were received by baptism and thirteen by letter. After Rev. W. Worthington had labored one year, 1883, Rev. W. G. Clough entered upon a successful pastorate of three years, and was followed by Rev. A. N. Woodruff, who remained four years and welcomed thirty-three by baptism. The church then numbered one hundred and fourteen members.

T. C. Souther served one year. There were but two pastors in the next decade, Thomas Tellier, 1894-1898, and G. W. Clough, second pastorate, 1899-1905. The year, 1904, was one of deep sadness on account of prevailing sickness and the death of three prominent members, Martha J. Robinson, widow of a former pastor, Mrs. Mary E. Clough, the wife of Pastor G. W. Clough, a woman greatly beloved, and Brother A. H. Ricker, a strong support of the church, spiritually and financially.

The more recent pastors have been H. A. Calhoun, 1906-1907; H. S. Meyers, 1908. Another strong pillar of the church died in 1909, Deacon Jefferson Renfrew, who perpetuated his influence for the church by a bequest of one thousand dollars in trust to the State Convention for the benefit of the Groton church. The year, 1911, was marked by the ingathering of twenty-two new members, seventeen by baptism. Present membership, one hundred and thirty.

MONTPELIER

Elder Ziba Woodworth, a Free Will Baptist minister, was a citizen of the town at its organization, and on its record is a certificate of his good standing in the Baptist church, prior to his residence here. He was a Revolutionary soldier, who had been desperately wounded at Fort Griswold. He was chosen in 1791, when the town was organized. From about 1800, Mr. Woodworth was in the habit of exhorting as occasion offered, and in 1806, was ordained and preached from 1806 till 1826. Philip Wheeler is named in Walton's Register as a Baptist preacher in 1815 and 1816, and again in 1823 to 1825. Also, Samuel Parker from 1827 to 1832. A Free Will Baptist church was organized in 1812, according to Rev. I. D. Stewart's History of The Free Will Baptists. In 1826, Elder Morse visited Montpelier and found there the remnants of three Baptist churches and commenced labor with the central one. Opposition was strong, but the Lord worked with him and several were converted. These, with such as came from the old churches, united in a new organization, and after two months he left them a promising church of thirty-five members. Another church of the

same denomination was organized in 1840, and of this Elder Kenniston was pastor 1840, and Zebina Young in 1841-1843. Elder Jackson, 1849. No mention is made of these churches in our Associational minutes, of course, but these early churches contributed their part to Vermont Baptist History. In 1854, the State Convention, through its agent, made an attempt to establish Baptist work in Montpelier, but the people were not ready to co-operate and the effort failed.

The present church in Montpelier was organized in June, 1865, with fourteen persons, five of whom were men. Rev. Rufus Smith, State Convention agent, was elected clerk and supplied the pulpit for a time. The first services were held in the Village Hall. In October, 1865, a call was extended to Rev. H. D. Hodge, but he declined. In February, 1866, Rev. N. P. Foster was called and began his pastorate the October following, remaining till April, 1869. Eleven had been added before this pastorate and seventeen more came in while Mr. Foster was there. Services continued in the Village Hall for a few months and then were held in Freeman Hall, and on November 12, 1865, they began in the Court House where they continued till 1868, when they were ordered by the Assistant Judge to vacate the premises. This served to spur them to the erection of a church edifice for which the ground was broken March 23, 1886, and the basement put into use the following November, though there were no windows in as yet.

The church had worshipped in sixteen different rooms. The cost of the new edifice was seventeen thousand dollars. Dedicated January 29, 1873.

The church has been served by the following pastors: N. P. Foster, 1868-1869; Wm. Fitz, 1870; N. N. Glazier, 1871-1878; H. A. Rogers, 1879-1882; E. D. Mason, 1883-1887; G. F. Raymond, 1888-1890; G. D. Webster, 1892-1894; E. B. Earl, 1895; W. A. Davison, 1897-1899; W. J. Cloues, 1900-1903; Guy C. Lamson, 1904-1905; A. H. Roberts, 1906; H. A. Buzzell, supply, 1907; L. J. Bamburg, 1908-1911; I. H. Benedict, 1912.

The church has had difficulties to overcome, discouragements and trials, heavy financial burdens, and the loss of members by death and removals, but it courageously continued and grew

in numbers and resources. In the decade, 1870–1880, its membership more than doubled. In the next decade, it increased fifty per cent, attaining the membership of one hundred and forty-three. Careful revision of the roll at intervals has kept the total number reported reasonably near the number of resident members. The church has a fine house of worship, pleasantly located, and has an important mission in the Capital city of the State.

Bearing upon the early religious history of Montpelier and indicating how strong was Baptist influence there as early as 1817, is an extract of a letter from “a respectable minister in Vermont to one of the editors of the American Baptist Missionary Magazine,” dated, Montpelier, November 5, 1818. The fact that this letter was sent to the Baptist Magazine is the ground of the inference that the pastor referred to was either Mr. Wheeler or Mr. Woodworth.

“Rev. and dear Sir:—Having occasion to be present at the meeting of the legislature on the eighth ult., I send you the following account. The day the assembly met was remarkably pleasant, the concourse great, and during the usual religious solemnities the audience was solemn and attentive. In the evening, a large assembly convened in the State House to hear a discourse from Brother E. of Rockingham. After the exercises, Rev. Mr. W., the worthy minister of the place, arose, and noticed the great advantages his people derived two years ago (a time of reformation in his parish, in which he had more than a hundred added to his church), from the faithful labors of his christian friends on the legislature, in conferences and other meetings during the session; and he solicited the same faithful services during their continuance in the place.

“Mr. W. has a number of conference and prayer meetings established, in the course of a week in the village, which are well attended by his own people, and by many of the legislature. On Sabbath evening, conference is attended in the State House and even since the legislature has been in session, on that evening the house has been crowded. Men of various ranks come forward, and pray and exhort with great fervor. On one of these evenings, when gentlemen from every part of the State were gathered, the scene

became highly interesting, although a time of no special revival of religion. I was filled with admiration to hear the prayers and exhortations of Councillors, Representatives, Secretary of State, Judges of Courts and from some of the ablest attorneys in the State. None appeared to speak for the sake of making a vain show, but from the heart, with great solemnity and in gospel simplicity. There, then, was the cross of Christ, the dangerous state of the unregenerate man, the necessity of a new heart and of a holy life; the great obligation of professors to live as examples to others, and the importance of all being prepared for a day of judgment. I said to myself, can these be members of a State Legislature where the intrigues of worldly policy and a contempt of the humiliating doctrines of Christ are supposed to prevail? His Excellency, the Governor, and his Honor, the Lieutenant-Governor (J. Galusha and Paul Brigham), appear to be men of christian sobriety, who instead of effecting a kind of courtly *hauteur* are punctual when official duties will permit, in attending these devotional meetings as well as the regular worship on the Lord's Day. In this venerable body a person is not under necessity of concealing his religion to be respected, but such is the happy influence of the Gospel in this Legislature that a man of undoubted piety is sure to be esteemed on that account."

RANDOLPH

This church is emphatically a child of the Convention. In 1874, Rev. J. H. Parmelee, under the direction of the Board, began his labors in Central Vermont and in June, of that year, began to preach in West Randolph. Meetings were held in Academy Hall. Mr. Parmelee closed his work, January 1, 1876, and April 1, Rev. D. C. Bixby took up the work. At a meeting of the Baptists of the place, May 8, 1876, the First Baptist church of West Randolph, was organized, with twenty-five members. It was recognized as a regular Baptist church by a council held in June, and the next day was formally received into the Association, which met at Sharon. In 1877, a lot was secured, under the lead of Col. J. J. Estey, and a chapel was completed and the property deeded to

the church in June, 1880, with a mortgage of one thousand dollars on the lot. Mr. Robert J. Kimball, of Brooklyn, N. Y., now came to the assistance of the church and offered to complete the edifice and let the members put in their efforts to clear off the mortgage. Mrs. Kimball put in the baptistery. Mrs. A. R. Lounsbury gave the chandelier. Deacon W. B. Chandler gave the pulpit. Mrs. E. R. DuBois gave the Bible. A memorial bell was given by Wm. H. DuBois for his wife, a member. The dedication services took place September 1, 1881.

The pastors have been as follows: J. S. Goodall, 1878-1882; J. A. Pierce, 1883-1891; S. Robson, 1891-1896; T. A. Howard, 1897-1901; Brown E. Smith, 1902-1903; Samuel Knowles, 1904-1906; W. H. Hamilton, 1908; J. Wallace Chesboro, 1910-1911.

In 1810, this church federated with the Methodist church in the place.

SOME EXTINCT CHURCHES.—VERMONT CENTRAL ASSOCIATION BRAINTREE

Church organized March 5, 1799. First pastor, Rev. Elijah Huntington, who was ordained June 18, 1800, and labored here till his death in 1828. The meeting-house was built in the summer of 1815. After the death of Mr. Huntington, the church had no pastor for over twenty years and preaching only occasionally. The church became much reduced, and in a poor condition, when Rev. J. Tilson, who was born in Randolph and spent his early days in this vicinity, came on to the field and began to work for the upbuilding of the church. This was in 1859. The church, encouraged by his efforts, called as pastor, Rev. H. D. Hodge, who remained seven years. The church increased from sixteen to seventy-six. This is the largest number in the history of the church. The Sunday school was organized in 1859, when the church was revived. For a number of years, this was the strongest church in the Association. But in the seventies, a decline set in from which the church never rallied. The report from the church in 1904 showed four members remaining.

The name of the church disappeared from the minutes from this time till 1812. During the year previous, Rev. J. W. Cheshoro, of Randolph, conducted services nearly every Sunday, and was assisted by Colporteur Watt in a series of meetings. Eight were baptized, and the name of the church is again enrolled with eleven members, under the pastoral care of Mr. Cheshoro.

The influence of the little church is not confined to the town of Braintree, for there have gone out from it a number of strong preachers, among whom are Rev. Joseph Huntington, Rev. Adoniram J. Huntington, D. D., Professor in Columbia College, Jonathan Tilson, and Wheelock Parmelee, D. D., once pastor at Jersey City, N. J.

CALAIS

A Baptist church was organized here in 1810. A reference to it, in an account of a visit by one of the Massachusetts Missionary Society missionaries in 1810, says it had a membership of about twenty-eight at that time. We have no further knowledge of it.

CORINTH

Organized in 1783. In 1795, Thomas West was pastor and the membership was eighty-eight. It was not in the list of the Association in 1810.

BARRE AND PLAINFIELD

A record book is preserved of a church organized August 30, 1838, at the home of Elder Lyman Culver. Three ministers were present, James Parker, Lyman Culver and Friend Blood. The chief point in the examination of members seems to have been the communion question. The Articles of Faith of the Danville Association were adopted. The original members of this church were Barnabas Webb, Jacob Perkins, Elijah Perry, Reuben Nichols, David Reed, Rhoda Reed, Hannah Peck, Sarah Webb, Abigail Stone. Besides these nine original members, the record contains

the names of eleven men and eleven women. In the twelve meetings recorded, delegates were chosen to represent the church in the Association, three different years. In 1851, one of these delegates was Rev. Friend Blood. As there is only one Plainfield church reported in the minutes, this church must have been a successor to, or a reorganization of, the Plainfield church, organized at a schoolhouse in 1809.

MARSHFIELD

The Baptist church was organized in Marshfield in 1833. For several years it is reported. In 1834, it had thirty-four members. The membership remained about the same for some years. There was another Baptist church in the town of Plainfield and in 1852, the two united under the name of Plainfield and Marshfield church. Thus ended the separate existence of the Marshfield church.

PLAINFIELD

The Baptist church was organized October 17, 1809, at the schoolhouse near Deacon James Perry's (south district).

The members were James Boutwell and wife, who withdrew from the Congregational church for that purpose, Jacob Perkins, Stephen Perkins, and his wife, Nancy; John Bancroft, and his wife, Phoebe. Elder Jabes Cottle and Elder Elijah Huntington were the clergymen present. At the next meeting Philip Wheeler made a profession of religion, and joined the church. He became pastor afterward, living near the center of Montpelier, but in 1826, sold his farm, and a house was built for him near the Plainfield Springs. In a few years after this, Stephen Perkins refused to commune for the reason that Elder Wheeler had said, "that he would not baptize a person that he knew intended to join another church." Soon after this, he and his brother, Jonathan, withdrew from the church. The result of this dissension was that Elder Wheeler soon closed his pastoral labor with this church, and removed into Marshfield, one-half mile east of Plainfield village,

where he died. After Elder Wheeler's dismissal they were supplied at intervals by different clergymen, none of them living in town but Friend Blood. In 1840, the church had twenty-eight members, but the numbers decreased until there were only sixteen left, when the church united with the Marshfield church, in 1852, to form the Plainfield and Marshfield church. Walton's *Vermont Register* gives Rev. Jonathan Kinne, as residing in Plainfield in 1819, 1821, and 1827-1829.

PLAINFIELD AND MARSHFIELD

This church was organized in 1852 by a union of the Marshfield with the Plainfield church. Abram Bedell became pastor and resided in Plainfield. The Methodist church edifice was purchased, removed toward the depot on the lot once owned by Emmons Taft, and repaired. Three years later the report to the Convention showed an attendance at the services of forty-five to seventy-five, and a Sunday school of fifty members. They also report at this time that they are settling up the last of their debt. In 1856, this was the strongest church in the Association. Other ministers preaching here are Elder Kelton, S. A. Blake, N. W. Smith and Theron Clement. The church was reported to the Association until 1897, when there were three members. These were Mr. James Perry, of Barre; Mr. Jeremy Chamberlain, and Mrs. A. Betsy Taft, of Plainfield village. The pastor of the Barre church held a service with them in the home of Mrs. Taft in the fall of 1906.

ROXBURY, EAST AND WEST

There have been two Baptist churches in this town, one in the east and one in the west part of the town. The East Roxbury church was organized in 1834, and reported to the Association in 1835, that it had eighteen members. It seems never to have flourished, but gradually decreased, until in 1846, it had only twelve members, after which there is no report from them.

In the west part of the town, Baptists began to settle very early. Deacon Samuel Richardson came into town in 1790. He was a deacon in the Congregational church and his wife was a Baptist. One reason assigned for his coming into this town was that when the bass viol was carried into the church in Randolph, it was more than his orthodox nerves could stand and he preferred primeval forests, "God's own temple", with the birds to sing anthems of praises, and no profane, new fangled instruments, made by the hand of man, with which to worship God for him. Another early settler was William Gold, a deacon of a Baptist church, who came to Roxbury in 1801. We find no evidence that a Baptist church was organized here till 1830. Five years later it reported twenty-five members, which is the largest number shown in the reports. Rev. S. Willard, a missionary of the State Convention, visited the church in 1835 and baptized two young married couples, and broke bread to fifteen members and an equal number of visitors. At his suggestion, a deacon was elected and arrangements made to settle a pastor. Rev. Lyman Culver was called and soon after was ordained. Other ministers, who preached here were Rev. Friend Blood, and Rev. Jehiel Claffin. A strife arose between the Baptists and the Congregationalists concerning the ministerial land, the result of which was injury to the Baptist church.

This was only one of the causes. Another may have been the fact, that a good, old Baptist lady was "churched" for communing with the Methodists, and with several others soon left the Baptists and united with the Congregationalists, which church was organized in 1837, and included in its membership what remained of the Methodists, along with this group of Baptists. The last report from this church in the Convention minutes is in 1846, when it had twenty-four members. In 1849, those members remaining joined with the Baptists of Northfield, in an organization known as the Northfield and Roxbury church, which continued in existence until 1863.

The following incident is on record concerning the Roxbury church. One great revival was brought about in this manner. A little girl overheard her mother and a neighbor talking of the necessity for a christian life and the beauty and purity of a true

christian character, and was so deeply impressed that she went to praying earnestly in secret, and came out a shining light, leading others of her companions to go and do likewise, until it spread into the most extended revival ever known in town.

TOPSHAM

The Baptist church in West Topsham is nearly contemporary with the first settlements in that town, and was organized in 1801, with six members. The next two years were years of prosperity to the church, and at the close of 1803 there were about sixty members. They remained without a pastor till August 13, 1806, when Elder Ebenezer Sanborn was ordained and settled over the church, becoming their pastor, which relation he held till 1823. During the latter part of Elder Sanborn's ministry, owing to outside influences, the church gradually diminished in numbers until it became nearly extinct, although there were some influential members of the church remaining, who, in 1834, met and reorganized, at which time Rev. Friend Blood became their pastor, and remained as such ten years, after which the church was supplied with preaching by Rev. J. Clement and Rev. John Kyle, until January, 1858. Rev. N. W. Smith then became their pastor, in which capacity he remained until his death in July, 1863, after which time they had no pastor but were supplied with preaching from different sources for some years. The number of members gradually decreased until, in 1880, the church disappeared from the Association records.

EAST TOPSHAM

There was also a Baptist church in East Topsham for a few years. It was first reported in the Convention minutes in 1859, when it had twenty-one members. For the next five years, the report shows that the membership remained stationary at twenty, and then for three years it was given as sixteen, after which there is no further report.

BROOKFIELD

The Convention minutes of 1835 report, "two other new societies have been organized in Chelsea and Brookfield, which are doing well. At the growing village of Brookfield, your missionary spent two Lord's days. On the last he administered the ordinances of baptism, under very encouraging circumstances. Brethren from the adjoining towns were present, and the Lord was with us. Thirty-two dollars is subscribed, on condition of having monthly preaching on Lord's days in this place." This church is reported in the Convention minutes from 1842 to 1867. The largest number of members is in 1843, when thirty-nine were reported. There was a gradual decrease until the last report, in 1867, which showed only four. Brookfield has given at least two men to the Baptist ministry; Elder Samuel Hovey, who was ordained at Chelsea, in 1798, and Rev. Horace N. Hovey.

BRADFORD

A Congregational church was organized in 1795 or 1796. About the same time a Calvinistic Baptist church was formed and built a meeting-house and were supporting a minister entirely at their own expense. There was much discussion who should have the ministerial lands. It was compromised by giving two hundred acres to the Congregational pastor and one hundred acres to the committee of the Baptist church. Both deeds were made out by the selectmen on the same day, August 4, 1796. This society, in the course of a few years, became extinct. Their meeting-house, which stood in close proximity to the cemetery on the upper plain, on the north side of the same, after standing for a long time desolate, was taken down, and the land which had been apportioned, or rather the consideration for which it was sold, is now in possession of another society called Christian Baptists, or Christians in quite a different part of the town, and used for the support of their ministry.

ROYALTON

Organized in 1784. In 1810, it reported fourteen members. It was given in the list of the Woodstock Association in 1791, with fifty-seven members. The membership remains the same in the 1800 report, but in 1801 and 1802 it is reduced to twenty-nine members; and in 1804, to sixteen members. Regarded as extinct in 1807.

ROCHESTER

The Convention minutes of 1830 tell us that, "In Rochester a new church has been formed out of the remains of an old one, which had lost its visibility." This church is reported in the Convention minutes in 1835, with twenty-four members, in 1836; with thirty-two, in 1839; and 1841, with twenty-seven. It is not reported again and is regarded as extinct in 1843. Rev. Artemas Arnold preached here in 1836.

STOCKBRIDGE

Organized in 1820, received in the Barre Association in 1822. Reported in Convention minutes from 1836-1846, with membership varying from twenty-seven to twenty-four. Became extinct about 1847.

WARREN

As early as 1810, there was a Baptist church in Warren. That year it reported fifteen members. No further information available.

RANDOLPH AND BETHEL

Organized November, 1800, and composed of members residing in Randolph, Tunbridge and East Bethel. The church never had a meeting-house, but their public meetings were held in

Randolph and mostly at what is now called Painesville, in the house or barn of Samuel Benedict. Among the members residing in Randolph were, S. Benedict, Deacon Bezaleel Davis, William Ramsay, John Evans, William and Thomas Perkins. In June, 1801, W. Ramsay was ordained pastor. In the course of a few years, however, he proved himself unworthy his position as a preacher, and even as a church member. He became publicly vicious, and finally absconded and was never afterwards heard from by the friends here. Previous to leaving, however, he had not failed to create such division in the church as resulted in its dissolution, after an existence of less than seven years. The present church in East Bethel embraced in its origin in 1812, many of the former members of the Randolph and Bethel church.

NORTHFIELD

A Baptist church was organized in Northfield, in 1794. Little information can be gathered concerning it. In 1844 and 1845, it reported a membership of seventeen. It reorganized, in connection with the Roxbury church, in 1849. The membership, with the two fields combined, was then but twenty-five, and seems never to have exceeded twenty-eight. It gradually decreased, till in 1863 it was but thirteen. Its name then disappeared from the records.

MCINDOES FALLS

Organized in 1853, came into the Barre Association that year with sixteen members. In their report to the Convention the next year, they say that they have preaching half the time by Brother Renfrew, a licentiate of the church, and that the congregations are from fifty to seventy-five, with a Sunday school of about forty. They had no meeting-house. They are reported in the Convention minutes for five years and then disappear. The largest membership was twenty-one, in 1854.

WASHINGTON

In 1804, a church, under the name of The Washington church, united with the Woodstock Association, with twenty-three members. Delegates were sent in 1807, 1808 and 1810. These were Thomas Murdough, Benjamin Smith, Fisher Gay, William Ayer, Abel Severance and Caleb Woodward. The name disappears from the minutes after 1810.

LYME

The minutes of 1810, give the Lyme church as belonging to the Barre Association. It was dropped in 1814, to join the Meredith, N. H., Association.

Kingston was added to the Barre Association in 1819 and dropped in 1830.

WILLIAMSTOWN

The first ecclesiastical organization in this town was the Baptists, as shown from the Town Records: "October 2, 1794. This certifieth that Abner Wise, James Paul, Seth Jones, Ezeiel Robinson, Amos Robinson, James Thwing, Waterman Gould, Benson Jones, Samuel Pierce, Enos Briggs, Moses Jeffords, and Calvin Briggs belongeth to the Baptist Society in Williamstown and Northfield. Cornelius Lynd, Town Clerk." The first Baptist sermon is said to have been preached by Samuel Hovey, an itinerant preacher. In 1816, they built a meeting-house in the east part of the town, on what is still known as Baptist street. For a time, the society was in a flourishing condition, being as large as any in town. The pulpit was supplied by men who labored zealously; but after more than thirty years from its organization, the society became so broken and divided in views, that it was dropped from the Association in 1824. It reappears in 1833, and is reported to be in a prosperous condition. In 1835, Rev. Benjamin Willard, an evangelist, employed by the State Convention,

labored on this field and a spiritual interest developed, and fifteen were baptized. There were sixty-six members at that time. In 1839, they built a new meeting-house and Joseph Huntington was ordained as pastor. He was succeeded by Rev. Friend Blood. At least two other ministers were ordained by this church, Rev. Sherburn Dearbourn and Rev. Joseph S. Small.

The largest membership ever reported was in 1842, which was ninety-seven. After this the church gradually declined till it dropped from the reports in 1880.

CHELSEA AND TUNBRIDGE

A Baptist church was organized in the town of Chelsea in 1795, and united with the Woodstock Association in 1797, with sixteen members. As early as 1800, it was known as the Chelsea and Tunbridge church and at that date had a membership of fifty-one. It was dropped from the Barre Association in 1819, for "having lost its former visibility." It reappears in 1823, but soon became disorganized again. The Convention minutes report in 1835, "Two other new churches have been organized in Chelsea and Brookfield." Probably the one in Chelsea was a reorganization of the old Chelsea and Tunbridge church, for in the statistical tables for that and the succeeding years, it appears under the name of the Chelsea and Tunbridge church. It never gained much strength. In 1846, it reported thirteen members.

The town of Tunbridge had a meeting-house, concerning the building of which two curious votes appear in the town records. One was directing a committee to clear a spot for the meeting-house by making a bee, and to find rum at the town's expense; the other, "Voted to raise the house at the expense of the town, only the committee were to find two barrels of rum out of the meeting-house fund." The rum project failed and it was a hard and long struggle before the house was completed.

STRAFFORD

About 1790, a farm hand, named Robert Dickey, began to exhort the people in his neighborhood, in the town of Strafford,

and soon thirty people were converted. Calvinistic articles of faith were presented and tacitly received and a church organized. The following year there was a contest between the Calvinistic Baptists and the Free Baptists, which divided the church; ten going with the Calvinistics and fifteen with the Free Baptists. The former organization was soon dissolved, and the Free Baptists have occupied the field since and have there a flourishing church.

VERSHIRE

The Vershire church was organized September 6, 1852. John Kyle was its first pastor. Samuel Maltby, the first deacon. The growth of the church was slow for a number of years, but in the winter of 1866 and 1867, there was a revival and in the spring following, thirteen were received upon profession of their faith. At this time the society entirely rebuilt their house of worship, expending nearly fifteen hundred dollars. In 1867, a commodious parsonage was finished. The pastor's salary at this time was four hundred dollars, wood and parsonage. Rev. J. K. Chase was pastor. Subsequent pastors were S. S. White, 1871-1875; E. P. Merrifield, 1875-1877; G. F. Pay, 1878-1879; H. C. Robbins, 1880-1882; L. B. Steele, 1883-1885; J. W. Merrill, 1886. The prospect for this church about 1870, was that it might become one of the most flourishing Baptist churches in the State.

But shortly after, a decline began from which there was no rallying and the church became extinct about 1888.

Mr. Kinzie, in his account of the church in 1907, says: "The church building is still Baptist property, but is being used by the Congregationalists. There is no one left to transfer the title."

THETFORD

There is some doubt how many Baptist church organizations there have been in this town. A church was formed there in 1783. In 1791, it was a member of the Woodstock Association with thirteen members. Nine years later it had fifteen members.

This church seems to have united with the Baptists, living in the town of Fairlee, to form the Thetford and Fairlee church. This organization was affected at various times before it became somewhat permanent, in 1792, 1799, and 1808. It continued under this name until 1841, when its territory is again enlarged and it became the Thetford, Fairlee and Vershire church. In 1852, it is called the Post Mills church. This name holds till 1856; then called the Post Mills and Vershire, and later becomes the Thetford and Fairlee church. It did not change its name again, but continued to grow feeble until its death in 1880. The largest membership was in 1835 and 1836, when it was one hundred and six. Among the early ministers of this church were Simon Spaulding, Timothy Spaulding, Perkins Huntington and Artemas Arnold.

UNION VILLAGE (THETFORD)

The Union Village church was organized in 1837, and came into the Association with twenty-three members. It reached its highest strength the next year, when it reported twenty-eight members. After this it loses strength, till it disappears from the list of churches in 1847.

CHAPTER XVIII

CALEDONIA AND ORLEANS COUNTIES

DANVILLE ASSOCIATION

The district included in the *Danville Association* was at an early period distinctly missionary ground. It was the Macedonia of Vermont, and continued so for many years. The lure of these destitute places drew to them the missionaries of the Maine Baptist Missionary Society and of the Massachusetts Baptist Missionary Society, and the evangelistic pastors of the abler Vermont Associations. These itinerated from village to village, holding meetings on the Lord's Days and as often as possible in the intervals between, baptizing converts, organizing churches and caring for them with commendable zeal.

The first church organized was the *Danville*, in 1792, and from this point missionary tours often began. Its early history was marred by the immorality of its first pastor, Isaac Root, and its growth retarded by dissensions among its members. It had, however, its hospitable and devoted members, among them certain notable women, filled with missionary ardor. One of these was Sally Fisher, secretary of a Mite Society, concerning which, she wrote to the president of the Massachusetts Baptist Missionary Society in 1808. "A few female members of the Baptist church in this town, in July, 1808, agreed to form into a society for religious purposes. The objects of our meetings were to converse on the things of religion, and to comfort and strengthen each other, while surrounded with adversaries and beset with the temptations of this alluring world. And also to pray that God would continue to extend the conquests of his sovereign grace and bring in his elect from the rude mass of mankind. That he would bless the ex-

ertions of his people, who are endeavoring to spread that religion, which inculcates peace and humility and self-denial, until its benign influence may be felt by all the human race. A further object of our meeting was to contribute our *mite* toward the accomplishment of this infinitely important end." Their contribution that year was \$8.28 out of poverty.

The Second church was organized in *Hardwick*, in 1795, a short-lived body, extinct in 1801. Amos Tuttle was its only pastor. In the decade, 1800–1810, five churches were organized, *Burke*, 1801, Derby Hicks, pastor; *Waterford*, 1802; *Craftsbury*, 1804, Samuel Churchill, pastor; *Derby*, 1807, Samuel Smith, pastor; *Coventry*, 1809, John Ide, pastor.

Other early churches were *Troy*, 1818; *Greensboro*, 1819; *Irasburg*, 1816; *Newport*, 1817.

Probably no man was more influential among these early churches than Elder Silas Davison. He was born in Pomfret, Ct., November 14, 1768, came into Vermont in 1779, united with the Baptist church in Hartland, Vt., 1795. In 1798, he removed to Waterford, and while there, as a licentiate, he gathered a small church there, most of whose members later joined the church in *Passumpsic*, of which Mr. Davison became pastor, continuing such for nineteen years. He was an excellent pastor. Three of his sons entered the ministry, though but one of them lived to be ordained. These were Prosper, Preserved, and Silas Davison, Jr., all young men of promise, and all going in youth almost at the commencement of their ministry.

DANVILLE ASSOCIATION

The nucleus of the Danville Association consisted of five churches, viz.: Littleton and Lancaster in New Hampshire, Craftsbury, Concord and Coventry in Vermont. These organized as an Association in December, 1809. Although the Association was formed in Danville and took its name from that place, the Danville church did not unite with it till 1812; Bethlehem, N. H. and St. Johnsbury, Vt., uniting the same year. Five years later Derby, Lunenburg and Irasburg were on the list. In 1824,

the Association included churches in Greensboro, Newport, Montgomery, Lyndon and Burke, and the Canadian churches, Troy and Potton, Eaton, Hadley and Stanstead,—sixteen churches and five hundred and fifty-five members. In 1842, the Association numbered twenty-one churches, eleven hundred and twenty-seven members. By this time, churches had been formed in Morris-town, Charleston, Albany, Hardwick, Sutton and Wheelock, Bolton, Barford, Clifton, Compton and Sutton. Ten years later there were ten churches and four hundred and twenty-eight members, all in Vermont.

In 1868, Canadian churches had again united and there were seventeen churches and nine hundred and three members. The highest membership was reached in 1881, thirteen hundred and seventeen members and twenty-one churches. During the last two decades, owing to the withdrawal of the Canadian churches, the Association has numbered but ten churches and about seven hundred members. Since 1906, there has been marked gain; the total membership in 1910, being two hundred and twenty-two.

The most recent church accessions are the Jay church, 1883, an outgrowth of the North Troy church, Norton, 1907, West Derby, 1908.

Until February, 1907, the Baptists in *Norton* were members of the Baptist church in Dixville, Canada, and a convenient house of worship and church home was erected for them as early as 1896. W. J. Gregory, pastor of the Dixville church, supplied them until Rev. A. E. St. Dalmas came to them in October, 1904, and gave them faithful service. In January, 1907, Rev. N. T. Hafer, Vermont State Evangelist, came to them and assisted St. Dalmas in a series of meetings, which resulted in the quickening of christians and the conversion of some souls. Six were baptized at the close of the meetings and an independent church organization formed in February, and recognized in March.

The *West Derby* church changed from a Free Baptist to Regular Baptist in 1908. After a most helpful supply by Rev. H. A. Buzzell, of Battle Creek, Michigan, Rev. J. T. Buzzell became pastor and soon three new members were received by baptism and twenty-four by letter and experience.

Comparatively few years have been marked by general revival influences. In 1817, when the Association numbered but seven churches, one hundred and twenty-four were added by baptism, and seventeen by letter; the total membership of the Association being doubled. The Coventry church received forty-nine by baptism and the St. Johnsbury, forty-two. In 1825, one hundred and twenty-one were added to the eighteen churches.

The years, 1831 to 1835, inclusive, were fruitful, during which time eight hundred and twenty-seven were received by baptism. In the years, 1840 to 1844, inclusive, four hundred and ninety-six baptisms were reported. From that time, until 1876, the accessions were small; one hundred and seventeen were received then and one hundred and nineteen the year following.

The principal work of the Association has been to foster the interests of the churches within its bounds. It has, however, not been unmindful of the wider work of the kingdom and, in harmony with the other Associations, it has given of its substance for the general missionary societies, and exerted its influence in favor of moral reforms, denouncing human slavery, commending temperance, encouraging loyalty to the United States government. In educational work it took an active interest in connection with the Derby Literary and Theological Institution. The Association appointed all the trustees, appointed agents for the collection of funds and for a time became responsible for the debts of the school, and to the extent of its ability, maintained it financially and otherwise.

The relation between the Vermont churches of this Association and their sister churches across the Canadian border was always affectionate and cordial. When the Canadian churches withdrew and formed a new association within the Province of Quebec, this Association passed the following resolution. "*Resolved*, that we cherish with pleasure the memory of the past years in which we have been associated, the precious seasons of our gatherings, the spirit of christian love and sympathy, never bounded by any political lines, nor marred by the thought that we were the citizens of different governments,—and that now as they go to work out God's plan in the new Association, we express and

pledge to them a continuance of our love, and pray that God may make them fruitful to every good work."

The name of Rev. F. N. Jersey was long held in loving remembrance among the churches on both sides of the Canadian line, and is worthy of special mention here. An appreciative obituary of him is to be found in the minutes of this Association for 1860. He was born in London, England, January 7, 1817, converted at the age of thirteen, and was at once filled with a longing to bring others to the Saviour. His zeal in the cause brought him the name of "The Praying Sailor." For about twenty years after his marriage, he was a regular circuit rider in England, within the Methodist denomination. He was a missionary in Ireland two years, and while there met Rev. Mr. Marsdon, with whom he had frequent conversations on different points of doctrine. Not long afterward he became a Baptist, under the imperative convictions of the Gospel truths.

He came to Montreal in 1842, with his large family, and soon became a resident of the eastern townships. For nearly fifteen years he was successively pastor of the churches of Stanstead and St. Armand. His labors were mostly confined to the two townships and several of the border towns of Vermont. The field of his itineracy extended over an area of at least two hundred square miles. None but the "Shepherd and Bishop of Souls" can properly estimate this good brother's labors, anxieties and weariness in such a field. In all seasons of the year, and kinds of weather, on every variety of road, by night and by day, he traveled up and down the hills and vales of those two townships, sometimes forcing his way to an appointment through snow drifts higher than the mane of his horse, while a piercing north-wester was driving in his face. At other times he must needs contend with mud and deep, miry clay. As long as he was able he continued preaching, and when his wife tried to persuade him to desist from further attempting to preach, he would say, "I must try or the people will be destitute." He died on the thirteenth of March, 1860, aged sixty-three years. Among his last words were these: "I feel that I am worn out. But the Lord is kind and deals very gently with me. I feel no pain. I can sleep no more till I sleep in Jesus."

Another pastor long identified with this Association was Rev. R. Godding, for thirty years pastor of the church in East Burke, a church, which for a time, was one of the strong ones in the Association.

Orville Dagget was one of the pioneer Baptists, born in Newport, 1799, baptized by John Ide, of Coventry, in 1816, united with twenty-three others to form the Newport church, of which he continued a member till his death, March, 1868. He studied for the ministry in his youth, but was prevented by ill health from carrying out his purpose.

Rev. H. N. Hovey, born in Brookfield, Vt., 1815, removed to Albany, in 1827, was converted in 1822, and with seventeen other constituent members united with the Albany church, ministering to it as pastor twenty-eight years, preaching alternately half the time to the Newport church.

Barnabas Perkins, Samuel Churchill, John Ide, Joseph Ide, Daniel Mason, J. G. Lorimer, N. C. Saunders and other worthy men, left their impress upon the churches by faithful ministerial service.

DANVILLE

This church, after dismissing its first pastor in 1799, was without pastor till December 23, 1807, when it ordained Samuel Wakefield, and enjoyed his services one year. Its third pastor was Lewis D. Fisher, who was ordained February 23, 1820, and had a pastorate of twelve years. Israel D. Newell served from 1833 till 1836, and M. D. Miller from 1839, one year. In 1831, work was begun on a house of worship, which was of brick and cost thirty-one hundred dollars. This loaded the church with a debt, which was liquidated only by donations from abroad. The name of the church disappears from the minutes of the Association in 1852, no report from it having been received for several years previous.

BURKE

Derby Hicks, who was ordained pastor of this church in 1806, continued in this office for many years, until his health declined. In 1806, twelve were added by baptism and in 1810, thirty. Near-

ly two hundred, at various times, were received into the membership of this church. Weakened by deaths and removals, it became extinct about 1840.

HARDWICK

This church had but a brief life of six years.

WATERFORD

The church in Waterford, organized in 1802, was gathered by Silas Davison, while a licentiate, and its original members were mostly from Hartland. Having no place of worship it did not make much progress, though some converts were baptized and added to it by Elder Baily, of Peacham. It was dissolved by advice of a council in 1811. Most of its members united with the St. Johnsbury and Waterford church.

FIRST CRAFTSBURY

Organized 1804, consisting of seven members. It ordained Samuel Churchill, February, 1806, and Daniel Mason, June, 1812. In 1812, 1817 and 1819, interesting revivals were enjoyed, the fruits of which added largely to this church. About one hundred at different times were received. In 1819, twenty-four members were dismissed to form the Greensboro church. This weakened it, and in 1817 it became extinct.

SECOND CRAFTSBURY

A second church was organized in Craftsbury, September, 1831, of seventeen members. The church was supplied, occasionally by Jona Baldwin, N. H. Downs, Prosper Powell, Moses Flint and D. W. Burroughs. They enjoyed some revivals and the church once numbered thirty-five, but difficulties arose and in 1840, most of the members united with the church in Hardwick.

DERBY

Organized August 1, 1807, with fifteen members. Samuel Smith, installed pastor in 1810, died about a year later. The second pastor, Elisha Starkweather, began his work in 1817, was silenced in 1819, and restored in 1820. In 1822, in consequence of multiplied difficulties, the church voted to dissolve.

COVENTRY

Organized October 9, 1809. John Ide, one of its members, was ordained pastor, June 29, 1815, and continued sixteen years, during which time one hundred and fifty, in various ways, were added to the membership of the church. Prosper Powell was pastor one year, Prosper Davison, ordained September 9, 1834, three years, and until his death three years later. Mr. Powell was a young man of great promise. He died at Lyme, N. H. A. H. House was ordained, June, 1840, and served one year. Rufus Godding, N. H. Hovey, A. W. Boardman and H. I. Campbell held short pastorates. There were large accessions during the years, 1823, 1825, 1828, 1834 and 1839. Several remarkable men were licensed to preach by this church: John Ide; his son, George B. Ide, Alvin Baily, Gardner Bartlett, Joha. Baldwin and Mr. Barker. This church passed through many trials, having had to exclude over thirty members. By removals and death, its numbers were gradually diminished. Other denominations owned a share of its meeting-house, and after 1854 it ceased to report to the Association and about 1860 its name disappeared.

GREENBORO

Organized March, 1819, of twenty-six members. Its prosperity was never great, although it arose to about fifty in number. For years great harmony prevailed, but at length one Samuel Toms caused the church so much difficulty, that it was thought best to dissolve, which was done, and the church in *Hardwick* was

formed from its ruins. Marvin Grow was ordained their pastor, September 5, 1821. The main body of this church is said never to have lost their union for one another, and that this noble characteristic was transferred to the Hardwick church, into which they were formed.

PASSUMPSIC

The Passumpsic church, organized September 24, 1811, consisted of the following constituent members, viz.: Rev. Silas Davison, Jacob Ide, John Clark, Nathaniel Haseltine, Olive Armington, Dolly Elkins, Sally Stowell, Parsis Davison, Esther Benton, Hannah Baldwin, Ruth Barker, Elnathan Wood, Betsy Ide, Betsy Willson, Esther Hendrick, Olive Badger. These were recognized as a church by a council composed of delegates from Ryegate, Danville, Coventry and Littleton. July 1, 1812, they ordained as their pastor, Silas Davison, who for nineteen years served them with utmost faithfulness. At the end of that time, Rev. George B. Ide was called to the pastorate and served one year, when Mr. Davison again took up the work and supplied the church a year and three months. During the nineteen years of his regular pastorate, he received into the church one hundred and ninety-five members, aside from the sixteen which were gathered by him when the church was organized. Of these, one hundred and sixty-two were received by baptism. During his pastorate, thirty-one were excluded, and forty-four were dismissed to other churches.

This church, at the first, was called The St. Johnsbury and Waterford church. In 1828, the church was reorganized and the name changed to The Calvinistic Baptist church of Passumpsic. Gradually the word *Calvinistic* was dropped from the name.

The list of pastors who have served this church, and their terms of service, are as follows: Silas Davison, 1812-1832; George B. Ide, 1832-1833; J. Merriam, 1833-1836; B. B. Burrows, 1837-1841; Levi Smith, 1841-1842; John Ide, 1843-1845; N. E. Smith, 1847-1849; J. R. Greene, 1849-1852; A. W. Boardman, 1852-1854; A. H. House, 1854-1861; A. W. Boardman, 1861-1863; E. Evans, 1864-1867; S. T. Frost, 1868-1869; J. W. Buzzell, 1871-1874; A.

W. Alger, 1875-1883; S. A. Reed, 1883-1885; L. F. Shepardson, 1886-1887; J. F. Buzzell, 1887-1894; J. D. Skinner, 1894-1898; C. D. R. Meacham, 1899-1904; W. F. Basten, 1904-1905; A. S. Gilbert, 1905-1910; Archibald Mason, 1910-1912; Lewis W. Sanford, 1912.

The church has had three meeting-houses; the first two were built and presented to the church by Deacon John Clark. Of him, it is written, in a previous record, "If the Jews could say of one ancient, 'He loveth our nation and hath build for us a synagogue,' " this church could say of Deacon Clark, "He loveth our church and hath built for us two meeting-houses." In him the church found a counsellor, and the world a benefactor.

Largely through the influence of Rev. N. W. Alger, the estate of J. G. Lawrence was left to the church. This gift was greatly appreciated, coming from a man who was not identified with the church in any way. The gift consisted of the present parsonage, together with the land belonging to the church and parsonage at the present time, some land on the east side of the river, and a considerable sum in cash, besides. This valuable gift enabled the church to erect its present edifice.

The church has witnessed several notable revivals. In 1816, sixty-eight were received; in 1828, fifty; in 1831, twenty-five; in 1832, forty. During Elder Burrows' pastorate, one hundred were added to the membership.

From the beginning, the church has been self-sustaining and a liberal contributor to benevolent objects.

It has sent out many valuable gifts, among which may be mentioned Silas Davison, Prosper Davison, Preserved Davison, Silas Davison, Jr., Jonathan Aldrich, E. C. Eager, A. Harvey and Samuel Graves.

IRASBURG

Organized in 1816, never became large, and its early history has not been preserved. In 1842, they were holding meetings in the Court House. Charles R. Kellum was licensed and ordained here, and D. W. Burroughs licensed by them. Jona Bald-

win, A. W. Boardman, W. S. Hurlbut and N. C. Hovey held pastorates. The church became extinct in 1864.

TROY

The Troy church organized in 1818, attained in 1843, a membership of one hundred and twenty-two. In 1844, it reported to the Association as follows: "Somewhat divided geographically and we fear also in heart." In 1850, a new church was organized in North Troy, with sixteen members, which has maintained its organization and services till now. The name of the Troy church drops from the minutes about this time. Church organizations were maintained for a time in both North Troy and South Troy, sometimes served by the same pastor.

The following ministers have served the Troy Baptists as pastors: J. R. Greene, N. W. Boardman, T. M. Merriam, I. H. Campbell, F. N. Jersey, A. J. Walker, A. N. Woodruff, N. Norcross, P. W. Fuller, J. W. Buzzell, A. J. Chandler, G. H. Parker, G. W. Clough, R. H. Carey, J. B. Miner, H. S. McHale, W. F. Sturdevant, J. E. Berry and E. W. Puffer.

ALBANY

The little church of nine members, that was organized in Albany, September 12, 1832, was supplied by various ministers for a limited time. Among them, Moses Flint, Amos Dodge, D. W. Burroughs, S. B. Ryder, A. H. Huse and S. A. Fisher; the last of whom was ordained with them, March 11, 1841. In 1835, twenty-eight were added and in 1839, a number more. H. N. Hovey began a pastorate in 1848, that continued till 1864. In 1856, the report from the church stated that more than one-sixth of the members had removed to Iowa. In 1859, twenty-six were added to the membership. From 1864 to 1876, the church was served by J. F. Ferguson, A. Norcross, C. Newhall and Wm. Bevans.

In 1877, their meeting-house was leased to the Methodists and not long afterward sold to them, and stated meetings of the church

ceased. The little company of survivors, however, were so loyal to the principles of their faith and to the interests of the denomination, that they contributed regularly and generously to the State Convention and other enterprises, and the name of the church appeared in the list in the Associational minutes till 1910.

A remarkable bit of Baptist history, is that of this little church maintaining its vitality under such circumstances for more than thirty years, without public services of their own, yet interested and loyal and helpful in the work of the denomination.

BURKE

In 1831, six Baptists, in the east part of the town, organized a church, which they called a General Baptist church. Rufus Godding was ordained its pastor in 1832, and held the position for thirty years. Under his ministry, the church attained a membership of one hundred and seventeen in 1859. During that year, twenty-five were added by Baptism, the fruit of a revival. When this pastorate closed, in 1862, the church for a time languished under discouragements of various kinds. The church was pastorless for several years, when J. W. Buzzell assumed the pastorate, and during the year he served, a meeting-house was erected and the outlook became more encouraging.

A. W. Woodruff was pastor during 1872, A. M. Boardman in 1873, I. F. Heilner in 1879, W. S. Emery in 1881, I. P. Kellogg in 1884. These short pastorates, with intervals between, failed to keep the church. Meetings were discontinued in 1884, and never resumed.

ST. JOHNSBURY

A church was organized in St. Johnsbury, in 1874, fostered by the State Convention, and befriended in special manner by Levi K. Fuller, of Brattleboro. A chapel was dedicated, November 30, 1874, and a deed of the parsonage and the lot, on which both parsonage and the chapel stands, given by Mr. Fuller. Rev. E. T. Sanford became its first pastor, maintaining that relation for



O. H. HENDERSON, St. Johnsbury
Auditor of the Convention

fourteen years. During this ministry the church attained a membership of about one hundred and fifty. Mr. Sanford was succeeded, in 1891, by Geo. Webster, one year; F. R. Stratton, 1892; H. M. Douglass, 1894; A. C. Hussey, 1899; C. R. B. Dodge, 1902; F. S. Tolman, 1908.

NEWPORT

Organized in 1817, of twenty-eight members. Pastors, Harvey Clark, ordained in 1829, five years; Prosper Davison, a part of the time one year; W. M. Guilford, part of the time one year; Simon Fletcher, one year.

Before the formation of the church, the people enjoyed a number of revivals and the converts joined the church in Coventry. One in 1798, one in 1816, which led to the organization of the church. In 1824, additions were twenty-two; 1831, twenty-four were added; 1834, 1837 and 1841, revivals were enjoyed and the church strengthened. In the first revival, Nathan Daggett was hopefully converted, and from that time devoted himself for the interests of the church. He held meetings for many years, and otherwise assisted in maintaining the worship of God. He was never ordained, but served as a deacon. Various ministers preached to them occasionally, among whom are named, Elders, Rogers, Marsh, Perkins, and Churchill, before the formation of the church. Then Elders, John Ide, S. Davison, M. Grow, L. Fisher and M. Cheney occasionally labored with them.

In 1859, there was a revival, adding twenty-two by baptism and six by letter. A new house of worship was completed in Bridge Village, in 1861.

Under a succession of faithful pastors, the church has developed in strength and influence.

Newport pastors: S. B. Ryder from 1842 to 1853, followed by Payson Tyler; W. H. Dean, S. T. Frost, C. V. Nicholson, A. J. Wilcox, J. H. Marsh, N. C. Saunders, G. B. Wheeler, J. Freeman, W. N. Wilbur, S. B. Nobbs, R. L. Olds, A. L. Wadsworth, C. H. Brown, J. J. Williams and H. B. Rankin.

DERBY

Two years after the first church in Derby was dissolved, another church of nine members was organized, and soon after its organization was blessed with a revival, which increased its membership from nineteen to sixty-seven. Moses Cheney, its first pastor, served six years; George B. Ide, Wm. M. Guilford and Noah Nichols, followed. Nathan Dennison was ordained, February 24, 1842, and remained till 1847. After brief pastorates by M. Merriam and J. R. Green, A. Norcross was minister six years, 1850-1856; L. Kinney and J. Peacock, one year each; J. G. Lorimer was ordained, October 6, 1861, and remained with them, greatly beloved, till 1878. Later pastors; N. C. Saunders, 1878; G. S. Chase, 1881-1890; Chas. Gould, 1890; R. L. Olds, 1893-1897; H. S. Kilborn, 1897; F. D. Luddington, 1902; E. P. Hoyt, 1904; E. M. Holman.

In the enterprise of founding and sustaining Derby Academy, this church took an active and generous part and for a time sustained an unusual weight of responsibility in connection with the school.

HARDWICK

In 1831, a church was organized with thirty-one members; Marvin Grow, pastor, serving till health failed some three years later. Aaron Angier was second pastor. The growth of the church was rapid. In 1839, about thirty were added. In 1841, a meeting-house was built, and ninety-two added to the church. In three years the church increased from forty members to one hundred and thirty-five and became one of the most flourishing churches in northern Vermont. Angier's pastorate closed after four years. He was a man of remarkable ability. From Hardwick he removed to Middlebury, where he published a paper called the *Vermont Observer*. After a stay of two years, he removed to Poultney and thence to Ludlow, where he was associate and leading editor of a paper named, *The Genius of Liberty*—the first paper published in Ludlow. He moved to Cavendish, where he sojourned

two years and in the spring of 1850, went to Cato, Cayuga County, New York, where he lived three years and accepted an agency for the Bible Union, and moved his family to Elbridge, New York. This, however, he retained but a year, and in 1854, became pastor of the Lamoille Baptist church, Illinois, where he lived for four years, when he died on the third of September, 1854, in the forty-eighth year of his age.

Other pastors, who have served the Hardwick church, are N. Dennison, W. Cooper, S. Smith, E. Evans, P. Tyler, A. N. Woodruff, J. C. Carpenter, J. H. Marsh, A. V. Clark, G. B. Wheeler, H. V. Baker, O. N. Bean and M. S. Tupper.

By the aid of the State Convention, the church has maintained services and filled an important place in the community and Association.

CHAPTER XIX

PIONEER AND EARLY CHURCHES IN FRANKLIN AND LAMOILLE COUNTIES.

The first permanent settlement effected in this part of the State, was in Colchester, on the banks of the Winooski River, near where Winooski village now stands. The first family was that of Remember Baker; it consisted of himself, wife and three children. He was a joiner and millwright by trade. In connection with his cousin, Ira Allen, he was preparing to erect mills at Winooski Falls, when the war of the Revolution commenced, and he and his family were compelled to flee for safety. He was afterward killed by an Indian near St. Johns, C. E. The same year that Mr. Baker came to Colchester, Mr. Thomas Chittenden commenced settlement near Williston. The next year there was a little opening made in the forest, and a few log huts erected, in what is now the north part of the city of Burlington. About the same time, Mr. Isaac Lawrence and family, from Canaan, Connecticut, went to Hinesburg, cut down a few trees in the wilderness and built a log house. The family for some time lived on "dried pumpkins without any other food whatever," and his wife did not see "the face of any other woman for ten months." In 1774, Messrs. Messenger, Rood and Brown commenced a settlement at Jericho. Mr. Brown settled on the flats near Underhill, on what is now called Brown's River. In the autumn of 1780, the family, composed of himself, wife, two sons, and one daughter, were surprised and made prisoners by a party of Indians. The Indians killed the cattle, sheep and hogs, set the house on fire, took their prisoners and started for Montreal. On their arrival at St. Johns, the prisoners were sold to British officers for eight pounds per head.

They remained in bondage nearly three years, enduring almost every variety of hardship. They then returned to Jericho, and the sons lived and died on the farm, where they were made prisoners.

The settlements named, were all that were attempted in what is now the territory of the Lamoille Association, previous to the Revolution, and all these were abandoned during the war, so that, really, settlements did not commence until after the Revolution. Immediately on peace being declared in 1782, settlements were commenced in Burlington, Colchester, Milton, St. Albans and Jericho. In 1783, several families located themselves in Essex, Hinesburg, Cambridge, Fairfax and Fairfield. In 1784, small beginnings were made in Georgia, Westford, Fletcher, Johnson and Waterbury, and before the close of the next ten years, most of the towns had more or less inhabitants.

As far as is now known, Benjamin and Stephen Holmes, and their wives, who came to Georgia in 1788, were the first Baptists that settled within the bounds of the Association.

The first religious meeting held by Baptists, and perhaps the first held by any people, was holden in Fairfax, in the spring of 1790, by Mr. John Crissey, who came from Bath, N. H.

“In the vigor of manhood he came to Fairfax, when the town was an almost unbroken forest, covered with large maple and beech timber. He possessed an axe weighing more than seven pounds (made for his special use). With this monster implement, wielded by giant arms, the huge trees of the forest fell with astonishing rapidity. It is related that this man owed Captain Buck a day’s work. One day, very late in the morning, he made his appearance (with his little hatchet) to do a day’s work. Mr. Buck, a little impatient to think that he had not come earlier, said to him, ‘This is a pretty time of day to commence a day’s work.’ The man simply said, ‘Mr. Buck, will you show me where to strike in?’ Mr. Buck told him where to go. Relating the incident, Mr. Buck said, ‘during the remainder of that day from that hill-side was heard one continuous roar and crashing of falling timber, and at sun-down on that day, forty square rods of those huge trees in that forest lay prostrate, all cut up into logs, and the brush

piled.' The Captain said he always felt guilty, when he thought how he had chided that man for coming late."

Says Mr. Wayland Shepardson, "I have been told by aged people, long ago, that this man, morally, mentally and religiously, was just what he was physically. I have often heard my parents and others say that in prayer and exhortation he was a marvel. He was familiar with the Bible and was a decided Baptist."

On coming into the settlements and finding no religious meeting, he appointed meetings on the Sabbath in his own log cabin, and invited the neighbors to attend. He conducted the exercises himself, would read the Bible, offer prayer and make remarks. His son was the only singer. After reading the hymn, Mr. Crissey would line it, according to the custom of the day. When he had read his hymn, the son, a very tall man, would rise, fold his hands, close his eyes, and when his father had repeated two lines, he would sing them, and so through the hymn. In this humble manner, public worship was here commenced. These meetings were continued until the *Baptist church in Fairfax* was organized in September, 1792.

The Second church was organized in Georgia, October 27, 1793. Rev. Henry Green, of Wallingford, Rev. Isaac Beals, of Caledonia, and Joseph Randall, of Wallingford, were present at the council and took part in the exercises. Joseph Call was moderator. The council was held in the house of Abraham Hathaway.

The church in *Bolton*, afterwards called the *Richmond church*, was organized in 1794. The churches in *Westford*, *Cambridge*, *Fairfield*, and *Essex*, probably soon after.

The church in *St. Armand, C. E.*, was constituted in 1799; the church in *Waterbury*, 1800; the church in *Hinesburg*, 1810; the church in *Colchester* in 1816.

The first Baptist minister in this section was *Rev. Joseph Call*, an itinerant preacher, whose family resided in Woodstock, which was then the center of Baptist operations in that part of the State. In the fall of 1789, he is reported as pastor of the Woodstock church. In one of his missionary journeys northward, about 1790, he stopped at the house of Mr. Ezra Butler in Waterbury, for a night's lodging, as he was wont to do, and became instrumental

in the conversion of Mr. Butler, whom he subsequently baptized. Mr. Butler afterward became a Baptist preacher and the Governor of the State. About 1791, Mr. Call preached in Cambridge, Fairfax, Fairfield, Georgia and Milton. In the early part of 1793, probably in the month of January, he removed his family from Woodstock to Cambridge and preached for a time to a church composed of Congregationalists and Baptists. While pastor here he still engaged in missionary tours and during one of these, August, 1794, was the first to administer baptism in *Bristol*, and at that time gathered a Baptist church there, which still exists. In 1797, he was installed pastor of the Baptist church in Fairfax. On the records of the Fairfield church, his name appears as late as 1812. He was an able preacher, a pious and devoted man.

The second minister that labored in this field was *Roswell Mears*. He was born in Goshen, Conn., April 16, 1772; in 1782, his father and family removed to Poultney, Vt. In October, 1792, he left Poultney and came to Milton. The whole region was then but little else than one vast wilderness, with here and there a little opening. In most of the towns, a little beginning had been made and a few log huts erected; and these rude settlements were to be found by following marked trees or foot paths. Roswell Mears was a young man of deep piety and fine talent, and for some time previous to his leaving Poultney, he had felt it his duty to preach the Gospel. But, having never received as much as a common school education, he shrunk from the responsibility, and came to this new country with the hope that these impressions might pass away. But on reaching these new settlements, he was frequently asked to preach, and to use his own words, he says, "after remaining some days, and finding that there was but one minister of any denomination within fifty miles, I finally yielded to the request of the people." His first regular appointment to preach was at Cambridge. He took his hymn-book and Bible, his whole library, left Mr. Mallary's, in Milton, on foot, and by aid of marked trees he found his way to Mr. Stephen Kingsley's, in Cambridge. The meeting in Cambridge was in the south part of the town, on the hill some two miles south of Cambridge Borough, in a little log hut.

He was at this time about nineteen years of age and wore a sailor jacket and trousers. He preached his first sermon from the words, "Can there any good thing come out of Nazareth?" The next day he preached in the east part of the town. At the close of the evening service, several of the brethren collected in a room by themselves, and agreed to say to him, they believed him called to preach. And there in a private room, in the deep, dark forest, Mr. Mears, at the hands of a few lay brethren, received his first license to preach among men. At that time, all the professors of religion in Cambridge were either Baptists or Congregationalists, and as there were but very few, they had united in one church. Soon after this they separated and formed two churches. In the fall and early part of the winter of 1792, Mr. Mears preached with great success in Bolton, Cambridge, Johnson and Williston. During the winter he preached; visited Poultney; preached before the church, and received his license in due form, and returned to Cambridge. Becoming satisfied that he had never been baptized, and feeling it to be a duty binding upon him, he was baptized in Cambridge, by Rev. Joseph Call, in April, and united with the Baptist church in Fairfax, that being the only Baptist church in existence in this region.

Concerning these early meetings of Elder Mears, Elder Sabin, in his *Recollections* written in 1860, in his eighty-seventh year, says, "I have heard several old persons speak of the meetings that he held in their log cabins, crowded as full of people as they could be crammed. It would seem that every person was anxious for the salvation of his soul, and as Father Bucar said, 'It seemed as if the foundation of the cabin was shaken.' "

On Tuesday, the second day in January, he was ordained in Fairfax. In February, 1796, he removed to Groton, N. H. During the four years that he labored in this section, he preached in Cambridge, Jericho, Waterbury, Bolton, Fairfax, Fairfield, Georgia, Milton, Richmond and Williston, and perhaps it is not too much to say, that he did more toward laying the foundation of the Baptist churches in this section than any other minister that ever preached here.

In 1807, Mears removed from New Hampshire to Georgia, Vt., and took the pastoral care of the church, which position he retained till 1825, when he resigned, and was succeeded by *Rev. Alvah Sabin*. After his resignation, he still remained in Georgia, preaching as his health would allow, to the church in Georgia in the absence of their pastor, and to destitute churches in the vicinity. On the twenty-fifth of December, 1855, he departed this life, in the triumphs of faith. Father Mears was sociable and agreeable in his manners, he was an excellent singer, and an able preacher and eminently qualified to do good. He entered upon the ministry without education, but he had a refined taste and a strong memory. He was studious in his habits, scholarly in his appearance and really became quite a scholar. He acquired a thorough knowledge of English, and obtained also some insight into the Greek and Hebrew. He also obtained some knowledge of the sciences and became better educated than many who have obtained a college diploma.

The personal recollections of Elder Mears' grandchildren give us a vivid picture of this remarkable man in his old age. Mrs. Anna Sabin Darwin writes, "My earliest recollections of my Grandfather Mears, are of how he looked as he stood under the pulpit in the 'Old White Meeting-house' at Georgia Center. I remember how white he was, his face and lips and hair like snow,—his garments, nicely fitting and black. I had great reverence for him, a feeling almost of awe. I was very little acquainted with him, and it was hard to realize that he was my sainted mother's beloved father. My father, who preached then, always called on him to make some remarks and offer the closing prayer. I thought they were very long. I thought sometimes that he criticised my father's sermons, but I know my father bore his criticisms with gratitude, for he had great confidence in his wisdom. Grandfather and grandmother seemed very contented and happy in their two small rooms. I did not like very well to go into their rooms, for as soon as we were seated around the fireplace, grandpa questioned us upon passages of Scripture and always asked me to pray. He was very fond of music. When Mr. Sterritt taught singing school in Georgia, he had nearly all of the singers in his class. They

learned many fine and difficult anthems, which grandfather greatly enjoyed. He enjoyed specially an alto solo that Katie Holmes used to sing. I can hear it now and see her as she looked in that high gallery, and grandpa, as he stood between the carved pillars, almost transported by the inspiring notes.

"He used to make chairs to help out on his small salary. I remember a large green one, made from a hollow tree, and stationed under a spreading willow, where he used to sit and read and write. He wrote several tracts, and one upon baptism. He felt very badly when father went to Congress. He thought it was too wicked a place for a Gospel minister, forgetting that when the righteous rule, the people rejoice."

Another grand-daughter, Mrs. H. I. Parker, says, "One thing about grandpa impressed itself upon me so that I have never forgotten it, his great desire to have young christians know what the passages they read and committed to memory meant, and this made me dread to call on him, as he would invariably ask me some questions about this, not so much of my own experience as a christian, but what the Bible taught about certain things in our lives. He seemed rather critical to us then, but now I know it was because he loved us and was so interested in our christiaa lives, and not because he was fault-finding."

An aged aunt, who used to live in Elder Sabin's family, writes: "His salary must have been small. A brother minister once called, near their dinner hour. Though he did not see how a suitable meal could be prepared, he invited his guest to his study. When dinner was served it was much better than he expected. There was a nice platter of fresh meat and other things to go with it. When the guest was gone, his wife told him she did not know who brought it. A boy rode up and handed it to her and left without speaking. They regarded it as a special providence."

The first minister ordained within the limits of the Lamoille Association was Elisha Andrews. He came from the state of New York to Fairfax, in January, 1793, a few months after Elder Mears came to Milton. He was ordained at Fairfax, October 3, 1793. The services were held in the open air, about two miles north of the village, near the house long owned by Deacon Silas

Safford, and where he died. Between his house and the barn was a flat rock on which the speakers stood. There in the open air, on this flat rock, beside the log cabin, in the midst of a vast wilderness, the first man in this region was set apart by solemn prayer and the laying on of hands to the great work of the christian ministry.

The day was fine. The new settlers gathered from a great distance, the services were solemn and impressive. The great Master was there to witness the scene, and to the few faint and trembling disciples, he might have said, "Fear not, for on this rock I will plant my church and the gates of hell shall not prevail against it." The salary was provided for the first year in the following manner: Deacon Thurston engaged to board Mr. Andrews and his wife; the other members of the church agreed to raise for him five dollars to purchase books and for spending money, and also to furnish wool and flax sufficient for their clothing, and his wife was to spin and weave it. By some strange over-sight, this arrangement made no provision for the hat or the boots; the result was that before the year closed, they had become the worse for wear, and one of his boots and one of his shoes failed; therefore he often preached with a boot on one foot and a shoe on the other.

Mr. Andrews continued to preach in Fairfax till the winter of 1795, when he removed to Hopkinton, N. H. Thence, after four or five years, he removed to Templeton, Mass., the field of his widest influence. After his settlement in Templeton he became a member of the Leyden Association. In this manner, many of the churches of Windham County had the benefit of his wise counsels and rich experience. He continued to preach to destitute churches in his vicinity, till near the close of his life. An attack of paralysis in January, 1833, deprived him of the use of his right hand and, although sixty-three years of age, he learned to write legibly with his left hand. He preached little after this. His last labors were given to the church in Royalton, Mass. February 3, 1840, he passed to his rest.

In personal appearance he was about middle height, thick set, without any marked peculiarity. He might have been called a grave man, but his intimate friends always found him sociable and communicative. He enjoyed good health and had uncommon ca-

capacity for labor and power of endurance. His taste for reading and habits of study he maintained through life, by means of which he obtained an amount of information and secured a degree of culture not attained by many college graduates. Besides attaining no inconsiderable proficiency in Latin, Greek and Hebrew, he could read German with ease and was well versed in theological lore.

He never seemed to care much about his dress or personal appearance or even the conventional rules of life. Without anything of studied refinement, he had still a natural grace that made him sufficiently at home in any circle. He was not prodigal of words, but he used them with great care and often with great power. Nothing ever escaped his lips that involved the slightest departure from justice or delicacy. He received the honorary degree of Master of Arts from Brown University, in 1803.

Mr. Andrews was well known not only as a preacher, but also as a vigorous writer, chiefly in his own denomination in defense of their faith. The following is a list of his publications: "The Moral Tendencies of Universalism," "Winchester's Dialogues on Universal Restoration," "A Vindication of the distinguishing sentiments of the Baptist against the writing of Messrs. Cowles, Miller and Edwards." These were all issued from the press of Manning & Loring, of Boston, as early as 1805. In 1810, he published "A Brief Reply to James Bickerstaff's Short Epistle to the Baptists." At a later period, "A Review of one of John Wesley's tracts on falling from Grace." In 1823, "Strictures on the Rev. Mr. Brooks' Essay on Terms of Communion." He contributed many articles to the *Christian Watchman*, chiefly on the Unitarian controversy, over the signature of "Gimel." He prepared for the press a "Bible Dictionary," also a work entitled "Racovius" or the Rational Christians, containing dialogues on the Unitarian controversy, but they were not published.

This latter work was submitted by the author to a committee on circular letter, at the meeting of the Leyden Association, in Wilmington, Vt., 1820, and the committee's report was adopted and is as follows: "Your committee have examined a work written by Brother Elisha Andrews, entitled 'Racovius, containing dialogues upon the Unitarian Controversy,' so far as the opportunity

would permit, and we are satisfied that it is well worthy the patronage of the Association."

In 1805, *Elder Amos Tuttle* was chosen pastor of the Fairfax church upon a salary of two hundred dollars, to be paid in good merchantable produce; to be paid annually by the first day in January. The pay was to be raised by subscription, but if it could not be by subscription, to be raised on the polls and estates of the society. Deacon Wilkins protested against the plan of raising salary by a tax, and the church, in 1809, after deliberation, passed the following: "Having examined the situation of the church as a standing society, formed on the civil law, it was their opinion that the church come off this ground, as easy a way as possible, and the church pay the Elder Tuttle two hundred dollars per year in the following articles; namely, twenty dollars worth of beef, five dollars worth of tallow, fifteen dollars worth of rye, ten dollars worth of wool, twenty-five dollars worth of wheat, ten dollars worth of flax. The remainder to be paid in articles most convenient for the church."

In 1811, the church, upon the ground that it was not able to fulfill their contract with Elder Tuttle, as to his support, dismissed him from office work in the church. Troublous times followed, but the church survived them and was built up for its long and useful career.

Few of the early pioneers have left any detailed account of their experiences, traveling in the wilderness, and making a home in the new settlements. The following authentic account of the experiences of Rev. Amos Tuttle is doubtless typical and for that reason has special historical value.

ELDER AMOS TUTTLE

By his son, Capt. David Tuttle

Elder Amos Tuttle was born in Southbury, Ct., October 31, 1761; was married to Rachel T. Jones, June 16, 1782; lost a large part of his property soon after his marriage through the rascality of a man in high life, and, in 1788, engaged in the boot and shoe business in the town of Washington, Ct. He was at that time a

noted infidel, and strong in argument; but soon, although there was no religious excitement in the neighborhood, his attention became powerfully attracted to the subject of personal religion. He began to attend public worship in an adjoining town of New Preston; experienced a change of heart, and connected himself with the Baptist church in New Preston, of which Rev. Isaac Root was pastor. Soon after this he prepared himself to preach the Gospel, and was settled over a church in Litchfield, Ct.

Rev. Mr. Root about this time moved to Danville, Vt., and was settled over the First Baptist church there. Returning to Connecticut for a visit, he called upon Mr. Tuttle and gave him such a description of the beauty and fertility of Northern Vermont, that notwithstanding the urgent invitation of another friend calling him to western New York, Mr. Tuttle concluded to visit Vermont the next season. Accordingly, in June, 1794, he came to Danville and thence to Walden, Hardwick, Greensboro and Craftsbury; became acquainted with the inhabitants, and found a church could be organized from the four last towns, the majority of the members living in Hardwick. A church was formed. Mr. Tuttle was called to settle, as minister of the town, and accepted.

In the month of October, 1795, he started with his family from Litchfield for Hardwick. Such a journey in those days was a great undertaking. They were fifteen days on the way, but meeting with no more serious accident than the breaking of a wagon, they arrived at Gilman's, in Walden, during the night of the 31st of October, in the midst of a hard rain storm. Beds were soon taken from the wagon and placed upon the floor of the little bark-covered log house, and our cold immigrants lay down to rest. There was not a pane of glass about the house and so no sign of day appeared until the door was opened in the morning. Then day appeared indeed, and with it, to the great surprise of all, appeared a white mantle of snow, covering the ground to a depth of at least fifteen inches. A messenger was sent to Hardwick, requesting the friends of the family to send teams to bring them on their journey. Three sleds with wild steers were sent. Two of them were loaded with the goods and the third was fitted up with boxes for seats and plenty of straw, to carry the sick, and

weeping mother and children. Mr. David Tuttle, who was then a boy says, "As we reached the bottom of the awful hill by which the Hazen road descends to the Lamiolle River, the sleds stopped, that the bridge might be repaired. I saw my mother, brother and little sisters, all in tears, and shall never forget the expression of anguish with which my mother said, 'Dear husband, where are you taking me. I shall die and what will become of the children.' It sobered me for the rest of that day and brings tears to my eyes now in my old age as I relate it."

They turned off of the Hazen road near where L. H. Delano now resides, followed a narrow sled path, which wound through the woods, crossed the Tuttle brook at a place above where the road now crosses, ascended the steep bank by doubling the teams and passed through the burnt slash to the house of Mark Morris.

The journey being thus safely over, the next care of our pioneer pastor was to find a house for his family. There was an empty log shanty to be had, but it was much out of repair. Mr. Tuttle was strong and healthy, however, and with the aid of friends, he succeeded by the middle of November in making it habitable. There was, to be sure, neither windows nor cupboards, nor chimney, and the hut itself was only twelve feet by fifteen, but he cut some holes through the logs and pasted oiled paper over them for windows, and the smoke found its own way upward.

A successful hunt on snow shoes on the West Hill, in which three moose were killed by his party, provided the family with meat for a time. He was so fortunate also as to procure a bushel of salt of a peddler by paying five dollars in cash. The price of salt must have risen higher still, or else money must have become scarce, for next year he paid six bushels of wheat for one of salt, and this in preference to paying three dollars in cash.

After thus providing for the creature comforts, the next question seems to have been how to get about his parish. His gumption soon found a way. A "Tom Pung" as he called it, was hewed out and put together with pins and rods, and the pieces of rope, which had been used as binders on the journey, he made into a harness, sufficient at least to fasten the horse to the pung and to guide him through the woods.

The town of Hardwick was organized on March 31, 1795. In April, 1796, the town met and voted to unite with the Baptist church in settling Mr. Tuttle, as the minister of the town. He was installed in June, following. The people being poor, it was agreed that he should receive no salary during the first four years. By a provision of the town charter, however, he was entitled to draw three lots of land, as the first minister of the town. One of these lots he sold for a little money and a little wheat, to be paid in four instalments.

Soon after his installation he went to work to clear a piece of land and build himself a log house. By the middle of November, he completed the work, and in just one year from the time when the family first huddled themselves into the little hut, they moved into the largest and best log house in the town, thirty-two feet by fifteen. The Sabbath worship was held in this house during the winter months and in barns in different parts of the town during the summer.

The course of church life in Hardwick was not smooth. The church became divided, much to the grief of Mr. Tuttle. He continued to preach in the town to a Congregational church for a time, and, in 1806, accepted a call to the church in Fairfax. That was a year of grace to that church, sixty-five being received by baptism. This pastorate continued till 1811. After this Mr. Tuttle labored as an evangelist, visiting most of the towns in Vermont, and many of the townships bordering on the line in Canada. During this time he made his home in Hardwick, but afterward removed again to Fairfax, where he remained till the death of his wife, when he returned to Hardwick to spend the remainder of his days with his son, in the same house which his own hands had built in the vigor of his early manhood.

He died in February, 1833, aged seventy-two years.

CHAPTER XX

THE RICHMOND, FAIRFIELD, UNION RIVER AND LAMOILLE ASSOCIATIONS

The first church to make a definite proposition and to take steps to test the question, whether the churches in this part of the State were ready to unite in an association, was the Richmond church. On the time-stained record of this mother church, under date of August 23, 1795, is the following minute:

"Voted: That Elder Wilmarth write letters in the name of the church to the different churches to have them send delegates to this place, to see if we can't form into an association."

"October 3, 1795, the church voted that Elder Wilmarth, Deacon Everts and Brother John Page, be delegates to represent the church in the convention to see if we can't form into an association." August 19, 1796, the church made choice of Deacon Everts, and Brother Hulburt, to attend the Association at Cambridge, to be holden on Wednesday, the 30th of August, instant.

The decision of the Convention was that it was possible and desirable to form into an association. Whether they limited their work to the settlement of the question they were invited to consider, and the fixing on a time for the first meeting of the proposed association, or immediately organized and adopted a constitution and held a meeting of an associational order, we do not know. The fact that the name, Richmond Conference, was chosen, and the tradition that Richmond was the place of the organization of the body, favor the first supposition. If so, 1795 is the birth year, and Richmond, the birth-place of the Association. If, as is possible, they simply came to an understanding, and made an appointment for an association to be held the following year, 1796 is the birth-

year, and Cambridge the place where the Richmond Conference, or Association, was organized.

The churches represented in this first association were: Fairfax, Cambridge, Richmond, Essex and Westford.

The years immediately following the organization of the Association were fruitful ones. Revivals occurred in several places. The Association grew rapidly by the accession of new churches. In 1804, there were enrolled fifteen churches, with a membership of six hundred and thirteen. In 1810, there were seventeen churches and eight hundred and ten members. These churches were Richmond, Fairfax, Essex, Cambridge, Westford, Swanton, Johnson, Richford, Fairfield, Addison, Berkshire, Georgia, Sutton, Hatley and Stanstead, Derby, St. Armand and Stanbridge.

Early pastors in the Association were men of ability. Among them were: Elisha Andrews, Joseph Call, Roswell Mears, William Marsh, Stephen Holmes, Amos Tuttle, Ezra Butler, David Boynton, Isaac Sawyer, Jesse and Samuel Smith, Samuel Churchill, Moses Wares, and Roswell Smith. Among the laymen, were the Cresseys of Fairfax, Deacon Andrews of Richmond, in whose barn the Association met in 1805, Deacon David Campbell of Swanton, Deacon David Churchill of Fairfield, and Nathaniel Blood of Essex. As a prince among the laymen, was one of fine physique and gentlemanly bearing, a close listener and of few words, but whose words, when uttered, were of unusual clearness and elegance, a fine presiding officer of remarkable judicial and executive ability, —J. D. Farnsworth, long known since as Judge Farnsworth. These were some of the fathers of this Association.

On the 12th of June, 1812, war was declared between the United States and Great Britain. The Association had been appointed to meet that year at Stanbridge, Canada. As the time approached, the brethren began to inquire, with no little solicitude, whether it would be safe to cross the border for that purpose. They corresponded with the Canadian brethren. The loving relation between the churches was not in the least strained, but on the whole, it was deemed more prudent not to go. Instead, the churches on this side of the line met at the time appointed, the third

Wednesday in September, in Fairfield. Fourteen churches were represented: Richmond, Georgia, Westford, Berkshire, Cambridge, Swanton, Essex and Jericho, Fairfax, Fairfield, Enosburg, Milton, and Morristown. The latter church united at this time. A new Association was organized under the name of the *Fairfield Association*, adopting the constitution, articles of faith, rules of decorum, and general regulations of the Richmond Association.

During the years from 1812 to 1834, fourteen new churches were organized: Morristown, Milton, Colchester, Fletcher, Jericho, Montgomery Center, North Fairfax, Sterling, North Fairfield, Enosburg Falls, Williston, Huntington, Stanbridge and Burlington.

In 1834, the Association included twenty-six churches, with a membership of one thousand, five hundred and ninety-one. The territory was large and the delegates were sometimes compelled to travel from fifty to seventy-five miles to attend the meetings of the Association. On this account alone, it was thought advisable to divide the Association. This was done. The Lamoille River was made the dividing line. The northern part retained the name of The Fairfield Association, the southern took the name of *The Onion River Association*.

The Fairfield branch met at Fairfield. Three new churches were received: Montgomery, Dunham, and Lapraire, bringing the number of churches to fifteen, with nine pastors.

The spiritual condition of these churches was for a time discouragingly low. Additions by baptism were few. In 1838, but one baptism was reported in the whole Association. The year following, there were one hundred and sixty; the next, one hundred and two; and in 1843, there were one hundred and fifty-one baptisms.

The Onion River branch was organized at Waterbury, and was composed of seventeen churches, mostly in Chittenden county. These were: Jericho, Essex, Richmond, Johnson, Cambridge, Morristown, Hinesburg, Sterling, Williston, Milton, Huntington, Waterbury, Westford, Waitsfield, Burlington and Colchester. It had eleven ministers and about nine hundred and forty members. These churches reported each year a fair number of baptisms, especially the years, 1840, 1842 and 1843, when the

numbers were respectively, one hundred and thirteen, sixty-six, and one hundred and twelve.

In their minutes of 1843, is one item of melancholy interest, announcing the extinction of the Richmond church, whose efforts, in 1795, resulted in the organization of the Association.

Judging from the minutes alone, one would suppose that the old Fairfield Association had peacefully divided, and that each branch was growing independently and content with the change. But one who was an attendant upon these meetings, tells us that the result of the division was that the whole old Association met at both places, and neither could be satisfied, unless all were together, and this state of things continued, with little or no abatement, until 1844, when a resolution was adopted by both associations, at the suggestion of the Onion River Association, that they reunite on their common constitution, and that the name *Lamoille Association*, be adopted. Elder Sabin says that the reason for reuniting the two associations was, "first, they could not get apart; and second, when they were all together, it made a large assembly and a good variety of gifts, and ministers and brethren from abroad could afford to visit us, and the churches that entertained the Association preferred that there should be a good congregation at their place, and it encouraged their own brethren to see so many who were sustaining the same banner of Jesus with themselves. Then, in our societies, formed in connection with the Association, a parallel advantage was gained." The union of the two Associations was effected in September, 1847. Then began the history of the Lamoille Association.

When the Association took the name of The Lamoille Association, it consisted of twenty-seven churches, namely: Burlington, Cambridge, Colchester, Essex, Enosburg, Enosburg Falls, West Enosburg, North Fairfax, South Fairfax, North Fairfield, South Fairfield, East Fairfield, Fletcher, Georgia, Huntington, Hinesburg, Jericho, 2nd Jericho, Johnson, Milton, Montgomery, Swanton, Waitsfield, Waterbury, Westford, Williston. The pastors were: M. G. Hodge, J. C. Bryant, L. A. Dunn, I. Huntley, M. N. Stearns, A. Sabin, D. Sabin, Wm. S. Hurlburt, I. I. Cressey, J. P. Hall, J. Morrain, R. A. Hodge, J. Cressey.

Of these churches, nine have become extinct. Meanwhile, others have been organized and weak ones have put on strength. Burlington, for many years a weak and struggling interest, has come to a position of commanding influence. The Richford, built out of the ruins of earlier organizations, has lived. The St. Albans has come into existence, the Essex Junction, also, and East Franklin.

One of the oldest churches had a noteworthy resurrection.

The Westford church had the appearance of a dead church. Its services were discontinued, its meeting-house was closed, and the weeds had grown high between the stones about the door. But one day a little company of five, four of them members of one family, came to the house praying that it might be opened. For a time it seemed doubtful if they could obtain the key. Meanwhile, one of the sisters pulled the weeds about the door, and then knelt upon the threshold, and prayed that the door might be opened, and had the assurance that it would be. The key was brought and the little company entered and prayed that God would awaken the remnant of the church and send someone to lead it as a shepherd. The prayers were soon answered. Rev. Thomas Tellier was soon secured; the church quickened; the house opened and renovated; a parsonage and horse sheds built, and the church strengthened in numbers and resources.

From 1852, for fifteen years, the New Hampton Institute exerted a powerful influence over the Association. Its professors and students were ready to do any service, anywhere it was needed. They went out holding meetings in schoolhouses and supplying destitute churches, giving evidence of their consecration and ability. Among these faithful helpers of the churches these names are worthy of record: L. B. Steele, Peter Frenyear, L. B. Barker, D. C. Bixby, A. S. Gilbert, J. G. Lorimer, W. G. Schofield, P. C. Abby, President E. B. Smith, and Dr. James Upham.

The rise and decline of the French churches of Montgomery, Enosburg, and Richford, and the French Mission in Burlington, make an interesting chapter in the history of this Association.

The Civil war, from 1861 to 1865, caused these churches much anxiety and suffering. In 1864, the Fairfax church reported:

"We have sent one hundred and three, including students and transient hearers, to the battle field, thirteen church members. Nine members, thirteen in the congregation and seventeen in the army, have died during the year."

In common with the other associations, this suffered from disciplinary trials—The Washington Temperance Society, Freemasonry, Millerism, Davidsonism, Truarism, and so forth.

Counteracting these came gracious revivals. In 1815 and 1816, Georgia enjoyed a great revival and sixty were added, among them, four young men, who afterward became ministers. These were Alvah Sabin, Daniel Sabin, Joseph Ballard, and Paul Richards.

The Vermont Baptist State Convention rendered noble service, in this then destitute field, sending here: Marvin Grow, Harvey Clark, John Ide, Wm. Arthur, and Ezra Fisher. In 1830, John Ide was sent to Richford. He found the church in difficulty, and after preaching Saturday evening and three times Sunday, he met the church on Monday at 12 o'clock, and continued the meeting till two o'clock the next morning, and had the happiness of seeing every trial removed and peace and harmony restored.

The year 1823, was marked by a discussion, growing out of a proposition by the Northwestern Congregational Union to the Fairfield Association, for a conference upon the expediency of forming a union between the Congregational and Baptist denominations, in the vicinity of the two associations. The full account of this conference is printed in the minutes of the Association and in the *Missionary Magazine*, and is a notable bit of denominational history.

This Association, like the others, while not assuming authority over any of the churches, has claimed and exercised the right to decide for itself what churches shall be eligible to membership, and to be a counsellor to the churches within its bounds. In 1803, a committee was appointed to labor with the Cambridge church, and the church refused to hear the Association. The Association, at the next session, withdrew the hand of fellowship. It is probable that this action had salutary effect, as shortly after, the name of the church is found in the list as usual. In 1809,

upon request of the Westford church, the Association advised them to call a council, and the advice was followed, and the church continued in the fellowship of the Association. In 1813, a committee was appointed to look into the situation at Berkshire, and to inquire after the character of their former pastor. The inquiry resulted in finding the current charges against the minister unfounded. In 1818, the church in Morristown excluded their pastor. The Association instituted inquiry and reported, justifying the action of the church, and took steps to warn another Association against the unworthy minister.

The church in Colchester was visited in 1840, and the Richmond church in 1841. In 1842, the church in Fletcher did not report to the Association, and by verbal report it was learned that the cause was "internal commotion." A committee was at once appointed to visit and advise the church.

The latest action of the Association in this line, was in 1889, when the St. Albans church was advised by the aid of itself, or a council, to investigate current reports affecting the moral character of their recent pastor. The church followed the advice given.

As a natural outgrowth of this mutual interest of the churches in each other and of the power of the Association to assist the weak, it soon took the character of a missionary organization. Plans were laid as early as 1804, that the pastors of the Association might spend all their time preaching to all the churches. In 1818, the Association appointed a committee of five, who were instructed to form themselves into a board for soliciting and raising money, and other property, for the purpose of employing one or more Gospel ministers in destitute places within the Association and elsewhere. It obtained for a time the services of Elder Ephraim Sawyer, whom Elder Sabin described as "a man of limited education, but with a thorough knowledge of human nature, and a large acquaintance with all classes of men, and a correct knowledge of the Bible, and a consistent theory of religion." It also employed in 1824, Elder Phineas Culver, and at another time, Elder Isaac Sawyer. It sometimes established circuits by which destitute churches were supplied. Since the organization of the State Convention, it has worked through it and in harmony with it to help the weaker churches.

The Association responded to the call that was voiced by Luther Rice, in 1814, for help on the foreign field. Agents were appointed to collect funds and a board was formed to dispose of the contributions.

In 1825, a Missionary Society was organized in the Association, collectors appointed in every church, and four agents appointed to convey their collections to the treasurer of the Association. In 1824, the Association organized a Tract Society, which did not prove as useful as expected and was discontinued in 1836. In 1852, the Lamoille Sabbath School Union was organized to promote that important agency for the upbuilding of the churches. After the Vermont Branch of the Northern Baptist Education Society was merged as a department of the Vermont Baptist State Convention in 1843, the brethren of this Association organized the Lamoille Education Society, which for several years was able to assist two or three young men in their studies. The New Hampton Institution, and the Northern Educational Union, in its support, were in close relation with this Association, being within its bounds, and especially helpful to its churches.

Another feature of the benevolent work of the Association has been the care of its destitute ministers. In 1827, the Association contributed to the family of Ephraim Sawyer, at the time of his sickness and death. Elder Luther Cole, when infirm and destitute, was aided by a contribution, annually, from 1866, till his death in 1871. Annual collections continued to be taken and a fund accumulated, amounting to \$280.43, which in 1888, was transferred to the Ministers' Aid Society of Vermont.

STATISTICS

LAMOILLE ASSOCIATION 1847-1912

Baptisms.	4,329
Received by Letter.	2,076
Received by Res. and Ex.	418
Dismissed.	2,552
Died.	1,735
Excluded and Dropped.	1,349
Benevolent Contributions	\$108,137.00

ONION RIVER ASSOCIATION

The life of the Onion River Association was so brief that the story of it may be told somewhat in detail. The decision to divide the Fairfield Association and form the new one was very deliberately taken, after careful consideration, by a large committee, at a special session held in Fairfax, the second Wednesday in November, 1834.

The first meeting of the new Association was held in Waterbury, the first Wednesday in September, 1835. The churches which composed it, were in the towns of Essex, Jericho, Richmond, Cambridge, Westford, Morristown, Hinesburg, Williston, Milton, Waterbury, Huntington, and Sterling. The churches were favored with the labors of nine pastors and contained nine hundred and twenty-seven members.

During the first year, the little church in Sterling, which had numbered but six members, received twenty-three by baptism. This was the bright spot in the Association, the rest appearing to be depressed. But thirty-three were received by baptism in the whole Association and twenty-four by letter.

The resolutions passed at this session were upon temperance moral reform, ministerial education and world wide missions.

The second session was held in Johnson. The churches in Westford, Waitsfield and Colchester, had received fifty-five by baptism. There were additions to the Association of eighty-seven by baptism and thirty-seven by letter.

The third session was at Hinesburg. The Middlesex church joined it (afterward uniting with the Waitsfield church). Additions, twenty-one by baptism; twenty-six by letter.

The fourth session was in Waitsfield. The year had been unmarked by any special interest.

The next year at Colchester, the Association held a most encouraging and pleasant session. Almost half the churches had enjoyed revivals; one hundred and ninety-seven had been baptized and twenty-four added by letter. The membership of the Association had reached one thousand, sixty-six.

The sixth and last session was held at Westford in 1840. At the time of this session, the state of religion was low in the churches, owing to the waves of public excitement, which in quick succession were affecting the people. This feeling, however, had not characterized the whole year, which had been more fruitful than most years, one hundred and thirteen having been added by baptism, and forty-five by letter, bringing the membership up to one thousand, one hundred and seventy-four.

The churches in this body, in 1840, were generally poor; more than half of them were destitute of preaching. Only three churches were favored with preaching all the time. The fifteen churches had but seven to break to them the Bread of Life. They resolved to reunite with the other churches, from which they had separated, and form the Lamoille Association.

Timothy Spaulding was one of the first laborers in this Association. He was a man of superior talents, humble and faithful, and zealous. He removed from this part of the country and went West, and there, as in the churches of New England, he plead the cause of the oppressed, and when every sanctuary was closed against him, and no suitable place was opened to him, where he could advocate the inalienable rights of the down-trodden of our land, like his Saviour and like the early heralds of the Cross, he showed the people their transgressions in the open fields. Not being inured to the hardships of this nature, he soon sickened and died.

The zeal with which he worked and the pathetic circumstances of his death, enshrined his name with peculiar sanctity in the memory of the Baptists of this Association and of the churches of Vermont, generally.

CHAPTER XXI

CHURCHES OF THE LAMOILLE ASSOCIATION

FAIRFAX

The first Baptist meeting in Fairfax was probably held in June, 1790, conducted by Deacon John Cressey, and from this time up to September, 1792, a few brethren and sisters met occasionally to worship, in a log house, about a mile from the village, now known as the Safford neighborhood. In September, 1792, the first Baptist church in Fairfax was organized, consisting of twenty-five members, among them, John Cressey, Martha Cressey, Eunice Barrett, Shaloma Squires, Subriette Heart, Joseph Call, Stephen Churchill, Naomi Cressey, Luther Cressey.

October 3, 1793, was the first ordination in Fairfax. Elisha Andrews was ordained pastor. The salary agreed upon, was board and clothes for himself and wife and five dollars for books. Mr. Andrews' work continued but one year. After him, came a Gospel worker, going from house to house, stirring the people up spiritually. That young man was Ephraim Butler, who afterward became a minister and preached the Gospel for more than fifty years.

The church was incorporated on October 25, 1797. At the first meeting of the society, Rev. Amos Tuttle was called to the pastorate, and it was voted to give him one piece of land worth \$400, as a settlement, and \$200 as salary, to be paid yearly in good merchantable produce. Mr. Tuttle was installed August 6, 1806. That year was a glorious one for Fairfax. Sixty-five were received to membership by baptism. The years 1807-1816, were a dark period. Most of the time in the meetings was taken up in disciplinary inquiry and action. Even the pastor was called to account for speaking publicly, in a manner that implicated his rulers.

In 1809, Deacon Wilkins refused to commune with the church because the minister was settled on civil law, and his salary raised

by tax on the estimated property of the members. The church came off that ground as speedily as possible. Agreement was made with Elder Tuttle that he should receive \$200 in the following articles: \$20 worth of pork; \$15 worth of beef; \$5 worth of tallow; \$15 worth of rye; \$10 worth of wool; \$25 worth of wheat; \$10 worth of flax. The remainder to be paid in articles most convenient for the church. Later it was found impossible to keep this agreement and Elder Tuttle was dismissed. The next trial came from John Cressey, complaining that some of the members had joined the Washingtonian Temperance Society, a secret organization. The outcome was the exclusion of ten members, who were afterward recalled, the church confessing that it had not acted in a spirit of brotherly love. In 1816, an interesting revival was enjoyed and twenty-four were baptized. Elder Tuttle became pastor again in 1817, after an absence of five years, during which the church had been without a pastor.

In 1820, a controversy began as to the validity of baptism, if performed by any but a Baptist minister in regular membership in a Baptist church. The controversy was hot and long, resulting in the withdrawal of thirty members, including the pastor, who was afterward excluded by the church. Various efforts at reconciliation were made, which finally succeeded, and a great revival followed.

From the time of Elder Tuttle's withdrawal, 1820 to 1830, the church had preaching only occasionally, by Ephraim Butler and Roswell Mears. In 1830, Jeremiah Hall was chosen pastor, and he proved a peacemaker. Mr. J. C. Bryant, a licentiate, supplied a few months in 1832. In 1833, there was an interesting discussion upon the subject of Freemasonry, and that secret order was denounced and renounced.

The Sunday school was organized in 1833, and for many years a prayer meeting was sustained once a month in place of the Sunday school lesson. In 1837, Rev. Simon Fletcher was hired for one year. In October, 1839, Rev. C. W. Hodge commenced a series of meetings, which resulted, in the course of ten weeks, in the reception of thirty-one by baptism. Mr. Hodges became pastor and served two years. In 1841, a parsonage was purchased.

April 23, 1843, Rev. Lewin A. Dunn was engaged as pastor, half the time for six months. Thus began a pastorate which continued twenty-eight years. In 1846, a new church edifice was built, Elder Dunn acting as engineer and overseer.

An incident connected with the building of this house is of special interest. The necessity of a new house of worship had become so impressed upon the mind of Mr. Dunn that he decided, if this could not be done, his work with this church would soon cease. It was decided that if suitable stone for the basement could be obtained, the house would be built. Several efforts were made to obtain the stone, which proved unsuccessful, and the matter of building the new church began to look shady. One more effort was to be made. If a certain rock or ledge could be broken successfully, the stone could be obtained and the house built. This would decide whether Elder Dunn was to remain longer as pastor of the church. Elder Dunn, with Osias Story, a mason, went forth to test this last plan. The holes were drilled, the wedges driven, but the rock was not broken. The young pastor went a little distance from the rock and sat down, heartsick and discouraged. His work appeared to be done. But at length, a slight snapping sound was heard in the direction of the rock. He went back to it. The rock was broken its entire length. His sorrow was turned into joy. The little church seemed inspired with new life and energy.

The edifice was completed in 1849. Supplication was then made for revival influences, and soon a revival began, in which men and women and children were converted, and the power of the Spirit was manifested as never in this place before. In 1850, there were fifty-nine additions by baptism and fourteen by letter. In 1851, the house was enlarged. During the years 1850 to 1860, inclusive, one hundred and seventy-two were baptized, and seventy-four received by letter, the membership increasing from one hundred and twenty-seven to two hundred and eighty-eight. This period includes the time when New Hampton Institution was flourishing, and the students constituted a large part of the membership, and the church was heartily at work for the conversion of the students. In the period, 1861 to 1871, inclusive, the accessions by baptism were one hundred and twenty-nine, and by letter,

twenty-nine; the membership attaining its maximum number, of three hundred and forty-six. The influence of the church and its pastor, through the student body of New Hampton Institution, became very strong and wide. In the fall of 1870, Rev. H. G. DeWitt commenced a protracted meeting with the church, continuing several weeks. Thirty-six were brought to Christ and were baptized; four were received by letter.

In the fall of 1871, Elder Dunn closed his labors as pastor here, having been pastor here twenty-seven years and six months. He baptized, while here, three hundred and fifty; three successive years he represented his town in the State legislature. He went from Fairfax to become President of Pella University. In 1861, and again in 1878, he visited Europe, Egypt and Palestine, and published the story of his travels in a book entitled, "Footprints of the Redeemer." His name will long be held in remembrance in the community and in the State, where he did such a commendable work.

Rev. Jabes Ferris supplied for six months; then, for about six months, the church was without a pastor. In October, Rev. J. L. Webber became pastor and remained two years. These are referred to as dark days. Indeed, for the next decade, the accessions were very few, the losses by dismissal and revision of the roll many, and the membership rapidly diminished from three hundred and sixteen in 1875, to one hundred and thirty-six in 1885. The pastors during this period were: De F. Safford, 1875-1876; G. W. Bower, 1878; W. G. Goucher, 1880-1883; C. A. Votey, 1883-1887. Mr. Safford, and the church with him, were afflicted by the death of his wife, during his short stay. Mr. Bowers was a man of fine ability, but in feeble health, and soon after his work closed in Fairfax, his life work ended. W. G. Goucher was a fine sermonizer, an ardent Baptist, and always wore his Baptist armour and kept it bright by constant use, and whenever he used it, he drew blood. So said one, who knew him well. C. A. Votey was a man of evangelistic zeal and had the privilege of welcoming twelve by baptism.

In 1885, the church edifice was thoroughly repaired and renovated at a cost of over \$3,000.

Rev. Henry Crocker became pastor in June, 1887, and continued in that relation till the spring of 1899. These were years of

normal church life and work marked by some noteworthy incidents.

On July 15, 1888, Dr. Dunn was present with his loved people, after an absence of seventeen years, and gave a short address, full of tender allusions to the past and of suggestions for the future.

Four months later came the news of the sudden death of this beloved pastor. His body was brought to Fairfax for burial in the cemetery, which he himself was instrumental in having consecrated as a public burial place. Special services were held, in which both the pastor and some friends from Pella took part.

In 1893, the centennial year of the church was signalized by a series of sermons at intervals, by representatives of the several missionary and philanthropic organizations, and by special commemorative exercises, September 27. These exercises were attended by large numbers of former members and former students of New Hampton Institution, and were very impressive and inspiring. The State Convention was held here the three days following. In this period a company of promising young people came up from childhood into young manhood and womanhood, and entered upon courses of study, or upon their life work. Among them were Rolla Hunt, now pastor of the Baptist church in Shelburne Falls, Mass., and another, A. F. Ufford, now missionary in China.

It was in this period that the buildings of old New Hampton Institution were burned, and this somewhat melancholy reminder of the glory of departed days was removed from sight. A smaller, new school building stands in its place, which is the rallying place of the Green Mountain Summer Institute.

The next pastor was Rev. O. R. Hunt, 1900-1905, who welcomed twelve by baptism, and was an energetic pastor. He was followed by Rev. A. Frank Ufford, a member of the church, brought up from infancy under its influence. Mr. Ufford had consecrated himself to the foreign mission work and these years were pending his appointment. This was a brief but ideal pastorate, marked by the baptism of fifteen converts. Mr. Ufford was ordained here.

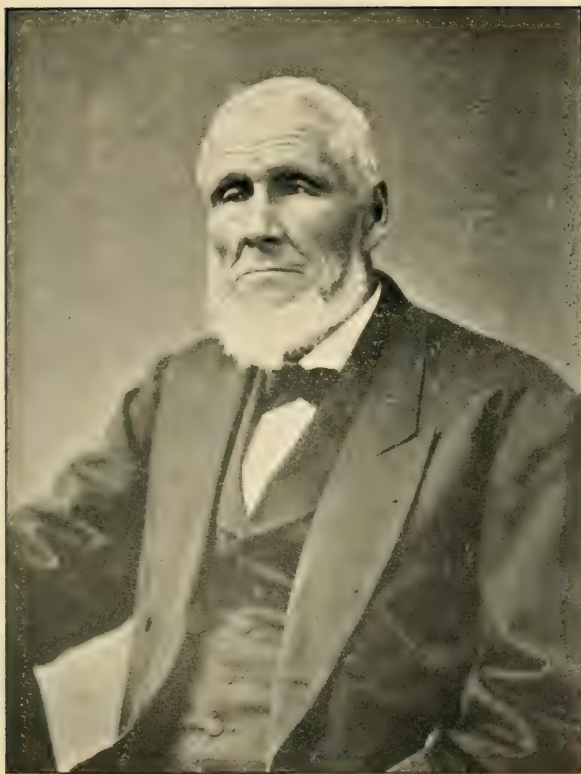
The next pastor was Rev. C. E. VanSchaick, well-known as the State Colporteur, for a season. He remained two years and was followed by Rev. W. S. Boardman.

This history would be incomplete without the mention of the important place given to the service of song, and the name of Deacon Francis Wayland Shepardson, who for sixty-four years has been chorister.

GEORGIA

In 1788, Benjamin and Stephen Holmes, and their wives, were the first Baptists that settled in Georgia, Vt. In 1791, Rev. Joseph Call, an evangelist, came from New Hampshire. He preached in Cambridge, Fairfax, Fairfield, Georgia and Milton. He was the first Baptist minister that preached in this region. July 12, 1793, marks the date of the first Baptist meeting in Georgia. It was held in Abraham Hathaway's house, for the purpose of gaining fellowship, forming articles of faith, and adopting rules of order. A council was called October 21, 1793, and a church regularly constituted. The region was then little less than a wilderness. There is no record of their having a pastor. When the first meeting-house was to be built in Georgia, the majority of the inhabitants wished it to be built and the minister supported by a town tax. This the Baptists resisted. The meeting-house was built in 1800, by subscription. In 1807, the Baptists claimed the use of this house a portion of the time. This was resisted by the Congregationalists, but finally a compromise was agreed upon and each used the house in proportion to the amount of interest of the members of the respective churches.

In 1807, Roswell Mears was called to the pastorate. In 1808, Benjamin Holmes and Ephraim Lewis were chosen and ordained as deacons. Deacon Holmes represented the town ten years in the State legislature. He held many important trusts. He and his wife were well-known for their benevolence. During the winter of 1815 and 1816, the church enjoyed a powerful revival. Sixty were added to the church. Of this number, were four young men who afterward became ministers, viz.: Alvah Sabin, Daniel Sabin, Joseph Ballard, and Paul Richards. In 1818, Elder R. Mears began preaching one-half of the time in Swanton and continued his labors there twelve years. While he was pastor, there was much



REV. ALVAH SABIN

Member of United States Congress 1835- 1837

Pastor of Georgia Plain Baptist Church 1825-1857

Born. 1793 -Died. 1885

church discipline and many trials. One burning question was whether a person called to preach should spend time in attending a theological seminary, previous to preaching the Gospel. Because Alvah Sabin spent some time in preparatory study, several brethren left the church. Alvah Sabin was born in Georgia, October 20, 1793. He was converted in early youth, but neglected to put on Christ in baptism till February, 1815 or 1816, when he was baptized with fourteen others in the Lamoille River, the ice being cut away for the purpose. In 1817, A. Sabin preached before the church and received a license. He spent some time in preparatory study and having proclaimed the Gospel in all the region round-about, in 1825, commenced preaching in Georgia half the time. In the meeting-house in Georgia, such a thing as a stove or furnace was a thing unknown, except the hand-foot stoves that the matrons brought from home filled with live coals. In 1826, the church paid to have the schoolhouse, which was being built, have an upper room. Many meetings of interest were held in that upper room.

In October, 1831, H. H. Hale, John Bowker, and Truman Williams, were ordained deacons and became towers of strength, financially and spiritually. In 1834, Elder Sabin served the State Convention as agent. Elder R. Mears took his place for one year; Elder N. H. Downs, one year, and R. Mears the year following, then A. Sabin resumed his work again as pastor. In 1846, the church voted to build a brick church in the southwest part of the town. The same was dedicated February 2, 1848. The following year quite a number were converted and baptized. In 1852, Elder Sabin was elected to represent the second district of Vermont in the United States Congress. He was absent four years, except during the summer months. In his absence, Rev. Eli B. Smith, D. D., was a most acceptable supply. Several valuable additions were made to the church during those four years. Upon his return from Washington, Elder Sabin was often called upon to comfort those that mourned the loss of friends upon the battlefield. In 1868, Rev. Rufus Smith assumed the pastoral care of the church and during the two years and three months of his stay, the Sunday school was reorganized and several united with the church. In April, Elder Sabin assumed the pastorate. He did not feel him-

self physically able to perform much pastoral labor, yet his gray hairs and well-known voice were a blessing to those who attended the meetings. During the summer and fall of 1876, the old parsonage was sold and a new one erected, at a cost of between \$1,400 and \$1,500.

Rev. J. G. Lorimer became pastor in December, 1876. Not long after his settlement, three brethren, who had been the main leaders of the church for at least a half century, were called to their reward and rest—H. H. Hale, who had filled the office of deacon for forty-seven years, a man gifted in prayer, genial, benevolent and highly respected; Alfred Ladd, a deacon in the church thirty-three years, a man of financial ability and devoted to the interests of the church; and Elder Alvah Sabin, a man of ability, recognized not only by the church but throughout the State.

October, 1826, the Baptist meeting-house in Georgia was burned. A new one was promptly erected at a cost of \$6,235. The new house was dedicated October 25, 1887. Rev. Henry Crocker, of Fairfax, delivered the sermon from Psalm 122: 1. There was a debt of \$1,430. This was provided for on the day of the dedication. October 25th was a red letter day for the church.

Mr. Lorimer served the church with ability, fidelity and love, for twenty-five years, cheerful under discouragement, a lover of young people, the companion and friend of the aged, a genuine under shepherd, beloved of all his people.

Failing health compelled him to give up his pastoral work in 1902. He spent the sunset days of his life among the people he had so long served and passed to his rest, December 21, 1911. Joseph Gibbs Lorimer was born in Beebe Plain, P. Q., February 4, 1833. He was ordained to the Gospel ministry by the church in Derby, Vt., in June, 1861, and served this church as pastor sixteen years. On September 30, 1862, he was married to Miss Almira Hale of Georgia, Vermont. In 1877, he moved to Georgia Plain and began his second pastorate, which lasted twenty-five years. While he gave up his pastorate in 1902, almost to the end of his life he was in truest sense a minister at large. It was his to win many to Christ and the church. He baptized three of his nephews, who later became clergymen: Rev. Addison B. Lorimer,

Rev. Albert W. Lorimer and Rev. E. I. Nye. Mrs. Lorimer died June 11, 1811. While deeply interested in the home field, both Mr. and Mrs. Lorimer were very much interested in State, home and foreign missions. By industry and economy they saved considerable money and at their death bequests were made to the Georgia Plain church, the Vermont Baptist State Convention, the Woman's Baptist Home Mission Society and the Woman's Baptist Foreign Mission Society, \$500 each.

Rev. Thomas Adams succeeded Mr. Lorimer as pastor, 1903, continuing till 1908, when Rev. L. L. Holmes succeeded him, serving till 1911, when J. R. Thomas became pastor.

CAMBRIDGE

April 2, 1793, eleven persons, whose homes were in Cambridge and Johnson, met at the house of Robert Cochran, in Cambridge, related their christian experience, were baptized and covenanted together to walk in the ordinances of Christ's house. On the 10th of July, 1793, a council convened to ordain Robert Cochran to the office of deacon, examined its articles of faith and recognized this body as a regular Baptist church and shortly after it became a member of the Woodstock Association.

The materials of which this church was composed, were the fruit of a work of grace which commenced in this vicinity in the summer of 1792. The commencement of this work is to be credited to two earnest christians, Amos Page, and Ichabod Warren, who noting the destitute condition of the place and the indifference of the people to the interests of souls, became deeply affected and resolved to appoint a conference meeting for the purpose of calling the attention of their neighbors to the great subject of religion. In their first meeting two persons became seriously interested and were soon converted. Thus encouraged, they continued their meetings, which increased in interest and solemnity, till a general seriousness prevailed. About this time Roswell Mears came, full of faith and holy zeal, and under his influence and preaching many were led to Christ, until seventy or eighty were giving evidence of conversion.

Then came Joseph Call, who was present at their organization into a church, and became their first pastor. This church continued to maintain its organization till 1801, when diminished in numbers and discouraged by difficulties, it was disbanded. Four years later, however, a new organization was formed which lived a few years.

SWANTON

On the 12th of March, 1796, brethren, delegates from the churches of Fairfax and Caldwell's Manor, met in *Swanton*, and were organized as a council, and after deliberation, recognized as a Baptist church, the following persons: Joshua Calkins, Thomas Brown, Thomas Armes, Daniel Rowley, Caleb Calkins, David Campbell, Mercy Calkins, Elizabeth Calkins, Martha Armes, Deborah Adams, Deborah Campbell. David Campbell and his wife lived in St. Albans, the others were residents of Swanton.

In July, they appointed delegates to the Richmond conference and at this time probably united with that body.

In January, 1798, Thomas Brown was ordained and became pastor, serving two years. He appears to have been one of the first settlers of the town, which was organized but six years before the organization of the church, and it is supposed that all who were first constituted into a church, were previously members of Baptist churches.

From June to August 25th, there were received into the church forty members, the fruit of a revival, the first the town experienced. It appears that one young woman dreamed of having much trouble to keep clear of the devil, who was continually following her wherever she went, and she saw no possibility, however untiring her efforts, to escape him, but concluded that his she must be. After troubling herself about her dream for some time, she finally disclosed it to a christian neighbor, who observed that she wished all would manifest as much zeal and diligence in keeping out of the hands of the devil.

At length, the young woman was led to lay hold on the hope set before her in the Gospel, when she felt herself free from the power

of the devil. She commenced exhorting her companions, and the result was that the meetings became more interesting and soon the intelligence was spread through the town that a revival of religion was in that neighborhood and people came to see what a revival was, and the result was that the interest spread through the whole town.

EAST SWANTON

In 1802, David Hurlbut was ordained evangelist. In 1803, a Baptist society was formed. At the time, application was made to the town for the privilege of holding a Baptist society meeting on east road, to choose a moderator, society clerk, and other officers. The meeting was held and a Baptist society organized by choice of John Baker, moderator; Wm. Green, clerk; Stephen Robinson, treasurer; Israel Robinson, collector; Joshua Calkins, Wm. Green, John Baker, committee; Asa Green, Isaac Lackey, and Otis Freeman, assessors. (1st Town Book p. 119). Several of these were not members of the church, some of them Congregationalists, there being no Congregational church near. This organization continued for many years. Preaching was supported on the grand list. After a few months' service by Josiah Orcutt, Jesse Smith commenced preaching to the church and was settled as pastor in 1804. Josiah Orcutt was again employed and continued to supply the pulpit from 1808 to 1811 or 1812, soon after which he died. In 1814, Elder Phineas Culver began to serve as pastor. Revivals attended his work. Under his faithful ministry the church attained its largest membership. On April 7th, of that year, a large number were baptized; among them Francis W. Emmons, about sixteen years of age. Fifty years afterward he returned, an ordained minister, preached a good sermon and gave a short history of his life. Between this and 1820, in connection with the Congregationalists, they built a meeting-house, and shortly afterward Elder Roswell Mears was employed as pastor, continuing his work four or five years. In 1830, Elder Culver again supplied them, alternating with Roswell Mears, and twenty-one were received that year by baptism. In this year they denounced and renounced

Freemasonry. Elder Daniel Sabin was pastor from 1836 till 1846. In 1840, protracted meetings were held, assisted by Elder Baldwin, and about thirty were added to the church. The old meeting-house falling to decay, a new one was built and dedicated January 1, 1850. J. Cressey was pastor, 1848-1849; P. C. Hines, 1851-1854. During most of 1854, they were supplied by students from Fairfax. Geo. H. Bixby was pastor five years, 1855-1860; and welcomed at least fifty members. A season of depression followed. During the years, 1861, 1862, 1863, they had no pastor; J. G. Lorimer and F. E. Osburn, then students at Fairfax, supplied.

In 1865, H. C. Leavitt was settled, a parsonage purchased and prospects brightened. This pastorate ended October 1, 1867. A. S. Gilbert, ordained June 30, 1870, served till April, 1873. From April, 1873-1875, A. L. Arms supplied. June 23, 1875, W. M. Mayhew was ordained. He remained till April, 1876. Rev. J. A. Johnson, from St. Albans, supplied for a time. G. A. Arms, 1877-1878. Beginning 1879, P. S. McKillop served. He was assisted, in 1880, by John Corrie and some fifty were converted, twenty-seven baptized. G. A. Wilkins served 1882-1884. All hearts were saddened by the death of his wife in 1883.

The church has been without a pastor since then, but has been supplied much of the time by the pastors from St. Albans. Mrs. Clara Powell was their spiritual leader in 1911, and the membership was twenty-four.

WESTFORD

In the spring of 1798, Rev. Jedediah Hebbard, of New Hampshire, found in Westford a little group of Baptists, who were like sheep in the wilderness, needing the shepherd's care. This he gave them, preaching as often as opportunity offered. Other preachers came to his assistance and soon a congregation was gathered, of regular attendants upon the word. On the 23d of December, the Baptist church of Westford was organized with eleven members. Their names were: Deacon Isaac Chase, Deacon Uriel Stewart, Jonathan Chase, Reuben Smith, Lebeus Burdick, Jonas Hobart, Josiah Ingersoll, William Weaver, Levi Farnsworth, Avary Burdick and Truman Chase.

The church was not favored with steady preaching until about three years after, when Rev. Thomas Brown moved into town and continued three years, after which Ephraim Butler was pastor for several years. In the year 1809, twenty were added, principally by baptism. Soon after this ingathering, a difficulty arose relative to their choice of a pastor, the church was divided, and both parties sent delegates to the next Association, claiming to be the Westford Baptist church. A council, called for the purpose of adjusting the difficulty, and a committee from the Association, both decided that Isaac Chase, Jacob Eastman, Reuben Burdick, Timothy Burdick, Jonathan Chase and others, who agreed with them, were in order and on Gospel ground and advised the other party to confess their fault and renew their covenant with the others. This they were unwilling to do and maintained separate services for a time and then became extinct as an organization.

The war of 1812, and the cold year of 1816, caused much suffering. These things made the people feel their need of divine help and comfort. Their fidelity in attendance upon the means of grace is illustrated by the following incident from the life of Rev. Alvah Sabin, p. 53: "Deacon Jonas Hobart lived about four miles from the place of worship, and the road lay over a small mountain. His father and mother lived in a house near him. They were both over seventy years of age, but were uniformly at meeting. They made the journey in this way. One of them would take the horse and ride to the top of the hill while the other walked. Then the one who had ridden would hitch the horse and go down the hill on foot. The one who had walked up the hill would ride down. After church they reversed the order and so went home."

Some of the early records are lost and so a full history cannot be written, but two ministers are mentioned in the records before Elder Sabin. These were Rev. Thomas Brown and Rev. Phineas Culver. Alvah Sabin's pastorate began in 1821. On the 29th of April, that year, some ten or twelve Baptists, who lived in a part of the town some distance from the place of meeting, presented their letters and were received, adding not only numbers but substantial strength to the church. About the same time, some who had been disfellowshipped came with confessions of fault and were

restored to membership. The church felt their need of some more convenient place of worship, and applied to the Congregational church for the privilege of holding meetings in the town meeting-house, (toward the cost of which the Baptists had contributed,) on Sundays, when it was not otherwise occupied. The answer given was that the Baptists could have the use of the meeting-house when it was unoccupied, except on Sundays. The manifest injustice of this action awakened for the Baptists a measure of popular sympathy, and they were enabled with the cooperation of the Methodists, to erect another meeting-house, facing the green opposite the old meeting-house. An extensive revival began in 1824 and Elder Sabin baptized between fifty and sixty, and the Methodists as many more. Elder Sabin continued his pastoral work about seven years. Meanwhile, the society, duly incorporated, had purchased five acres of land conveniently near the meeting-house and erected a parsonage and barn at a cost of about \$1250, which was raised by subscription, except \$450, the avails of their proportion of the ministerial rights in land reserved for this purpose.

Jeremiah Hall was next pastor, ordained February 1, 1831. It was his happy lot to lead this people during the remarkable revival of 1831. In the short pastorate of less than three years, Mr. Hall welcomed thirty-eight to the church, mostly by baptism.

Isaiah Huntley, of Duxbury, commenced preaching here in the fall of 1832 and continued four and a half years. During that time, thirty-six were added to the church. In June, 1837, James M. Beeman, of Fairfax, was ordained pastor and served four years. These were trying years. In 1840, there were one hundred and forty members. In September, 1840, William Miller, of New York, began to lecture in Westford. As a result of his preaching, the Baptist church lost nearly half of its members.

For a while, previous to 1886, the church was in a discouraged condition. Then came Rev. Thomas Tellier, first as a home missionary and then as pastor, and for seven years he put his life into this field and the results were wonderful. The people responded to his hopefulness and courage, and cooperated with him in efforts for material improvement and equally for spiritual improvement, the membership doubled, the church was repaired, sheds built,

parsonage built, and the church greatly encouraged and strengthened. The Methodists had for many years united with the Baptists in worship, but about 1892 they repaired their own house of worship and began holding meetings by themselves. Mr. Tellier's pastorate closed, September, 1893. Among the strong supporters of the church were Henry Woodruff and R. M. Huntley, for many years church clerk, and Mrs. R. M. Huntley, a member for more than sixty years, and Deacon George Huntley. Mr. James Conlon came to this country from Ireland when sixteen years old. His father and mother died of cholera during the voyage, leaving a family of children to enter, as strangers, a strange land. Mr. Conlon fought in the Rebellion of Canada, in 1837-1838. He served in the Mexican war in 1847-1848; and in the Civil war, 1864-1865. He endowed the church with \$200, the interest of which is to be used for the preaching of the Gospel. E. Hatfield was pastor, 1894-1896. E. P. Lyon was ordained pastor, May 24, 1896.

Having omitted the names of some of the pastors in the foregoing account, we give here the full list of pastors in the order of their service:

Thomas Brown, Phineas Culver, Alvah Sabin, 1821-1828; Jeremiah Hall, 1828-1831; Isaiah Huntley, 1832-1837; J. M. Bee-man, 1837-1841; Chester Ingraham, 1841; O. W. Babcock, R. D. Hodge, T. C. Morley, 1855-1857; J. Ferguson, 1857-1859; C. D. Fuller, 1860-1861; Nehemiah Pierce, 1862-1864; M. Howard, 1866; G. W. Arms, 1867-1871; A. A. Davis, M. L. Fox, 1875-1876; DeForest Safford, 1877-1883; T. Tellier, 1886-1893; E. Hatfield, 1894-1896; E. P. Lyon, 1896-1897; H. M. Hopkinson, 1899-1907; S. H. Chambers, 1908-1909; G. L. Cook, 1910; F. S. Leathers, 1911.

The membership in 1912 was thirty-four. The attendants were somewhat widely scattered and the Sunday school sustained a home department of one hundred or more members.

ESSEX CENTER

The first Baptist church in Essex, Vt., was organized with six members November, 1801, as a *branch of the Westford church*. The constituent members were Uriel Stewart, Joshua Bates, Peter

Hubbard, Gardner Bullard, Thomas Fulsom, and Mehitabel Bates. The branch became an independent church, January 16, 1802. The first baptism into the mission was William Ingraham, wife and daughter, November 14, 1801. William Ingraham was the father of Chester Ingraham, who was pastor of the church seventeen years. The church has had twenty-four different pastors. Two were called to a second pastorate. Their names are David Hurlbut, Ephraim Butler, David Boynton, Thomas Ravlin, Robert Hastings, Chester Ingraham, Lyman Smith, M. G. Hodge, Isaiah Huntley, S. S. Kingsley, Jacob Gray, Holmes Chipman, Albert McGloughlin, Charles Coon, James A. Johnson, J. F. Ferguson, J. A. Leavitt, Irving W. Coombs, William Gussman, Richard Bradshaw, A. N. Woodruff, J. T. Buzzell, P. C. Abbey, N. W. Woolcott.

The following were ordained while pastor of this church: David Hurlbut, Ephraim Butler, Thomas Ravlin, Robert Hastings, Chester Ingraham, Jacob Gray, Albert McGloughlin, James A. Johnson, Richard Bradshaw. When without pastor, Isaiah Huntley, Chester Ingraham, P. C. Abbey, Thomas Tellier, and Richard Nott, have acted as supplies. David Hurlbut was the first ordained and settled minister in the town of Essex. Prominent mention is due Chester Ingraham. Born in Essex, born again and baptized into the church, afterwards ordained and served the church for seventeen years as pastor. He always resided in Essex, but supplied churches in other parts of the State.

The church has enjoyed several extensive revivals.

In 1816, during the short pastorate of David Boynton, there was quite an ingathering. Ten were baptized in one day. In 1821, when the church was without a pastor, thirty were added to the church by baptism. Again in 1839-1840, following the lectures of William Miller, and during the pastorate of Chester Ingraham, fifty were added to the church, forty-two by baptism. In 1842, during the pastorate of Lyman Smith, forty-one were baptized. In 1842, one hundred and thirty-seven members were reported to the Association. During the pastorate of David Gray, 1856 to 1858, as the result of a revival, thirty-four were added to the church by baptism. In 1874, another revival, the most gen-

eral through the town since 1840, Rev. J. F. Ferguson was assisted by Rev. E. A. Whittier, the evangelist, and nearly a hundred in the town experienced hope in Christ and twenty united with this church. During ninety-five years of its history, four hundred and seventy persons were received, or an average of nearly five annually.

The first meeting-house was commenced in 1821, and completed in 1827 or 1828, at a cost of \$1,600. In 1839, this was destroyed by fire, and in 1840, another was built at a cost of \$2,000. The present house was thoroughly remodelled in 1867-1868, at a cost of \$3,000. From this church have been dismissed brothers and sisters to form the Baptist church in Jericho, and many more who have become reliable and efficient members of other churches.

SOUTH FAIRFIELD

The town of Fairfield began to be settled about the year 1789. Among the first comers were several Baptists, viz.: Andrew Bradley, John Leach and wife, Abram Northrop, and Hon. J. D. Farnsworth. These, together with a few Congregationalists, commenced holding meetings on Sundays in a barn. They enjoyed no preaching save as they were occasionally visited by some missionary, till 1796, when Rev. Ezra Wilmarth cast in his lot with them and preached two or three years. His work was abundantly blessed. About the close of the year 1800, an interesting revival occurred and for a time they were supplied by Elder Jedediah Hebbard, Joseph Marsh and Ephraim Sawyer. The result of this revival was the organizing of a church of thirty members in 1801. David Churchill was chosen deacon. Though destitute of a pastor, these held together and maintained religious meetings till 1811, when Elder Isaac Sawyer became pastor and served two years. These were years of the right hand of the Most High. In 1812, a powerful revival was in progress and thirty-three were baptized and eight received by letter. One of the first converts and most influential workers in this interesting work of grace was Sally Whitman, daughter of Jacob Whitman, and later the wife of Rev. Joseph Sawyer. Her first serious impressions were received one night upon her return from a ballroom, when she overheard some con-

versation between her father and mother, expressing anxiety for her. A little later she gave her heart to the Saviour and began earnest effort to lead her companions to Him. Joseph Sawyer was then a young man of about twenty and had just commenced preaching.

One of his first efforts was on the very day that the battle was fought at Plattsburg. It was a time of great excitement and anxiety in Fairfield. When the British fleet, ascending the St. John's, had suddenly entered Lake Champlain and the cry came for volunteers, there was an instant rally—no patriot stopped to think—it was just go. Instantly the volunteers were together, and to the wonder of them all "Priest Wooster," the Congregational pastor, was among them; and when one of his church members expressed a doubt as to his being called to fight, it was reported that he said, "If fighting must be done, I might as well fight as others." The volunteers made him captain, and away they all hurried on. But there was considerable of Tory feeling in the community. As the company was leaving, Colonel Barlow stood on a wagon box and said he hoped they would never come back, or if they did it would be with missing limbs to remind them of their folly. Sally Whitman relates that when her father and the rest had gone, a neighbor came to the house, and finding her mother very sad and expressing her fear that some of them might be killed, made the cruel remark that it wouldn't hurt his feelings if none of them returned. It was under these circumstances that the people who were left went to the little schoolhouse for the usual Sunday services. Young Joseph Sawyer conducted the services. One of his youthful hearers has related the story. He says: "It was a solemn time when we heard the boom of the cannon. It made the windows rattle and we knew that the battle had commenced. The young preacher continued speaking in a low voice and impressive manner. Before he got through it was a rousing sermon. His text was, 'Speak unto the children of Israel that they go forward.' " The preacher went from his meeting to Fairfield Center, and there, in sympathy with anxious wives and mothers, he proposed to learn, as soon as possible, the fate of the volunteers. Hurriedly supplied with old linen for lint and bandages and many other articles known

to be of use to the wounded, he rode away at sunset on his embassy for patriotic women in Fairfield. Just as the morning dawned, he descried on the sand bars the volunteers returning with their chaplain in the joy of victory, no one missing or materially harmed. Only a few weeks later occurred the marriage of Joseph Sawyer to Miss Sally Whitman, Judge J. D. Farnsworth officiating in the ceremony.

As a part of Fairfield history, if not specially of the Baptist church, it is interesting to know that, by way of compliment to the volunteers for their prompt movements, the Governor of the State presented to their captain, Priest Wooster, a large Bible; and the next Fourth of July celebration he led the procession, walking in front of the musicians, holding that Bible in his hands. A company of girls, representing the states of the Union, followed the musicians, all with wreaths of mountain evergreen upon their heads.

In 1814, Joseph Sawyer was licensed to preach and to the great satisfaction of the church they enjoyed his labors about a year. The church now was scattered over a large territory, and that all might enjoy the privileges of church, they commenced holding their meetings in two different parts of the town.

Elder Amos Booth was pastor, 1817-1818; Elder Ephraim Butler, half the time, 1820-1821; Elder William Chase, 1822; Elder J. Spaulding, 1824-1825. From 1828 to 1830 was the most prosperous season the church ever enjoyed. Elder William Arthur, father of President Arthur, was pastor, and his work was fruitful and edifying. Half of the time services were held in the north part of the town and one-half the time in the town house.

The church had become large and scattered over so wide a territory, it was thought best to organize a new church. Accordingly, forty-six members were dismissed to form a church in the north part of the town. This reduced the church to a feeble band of thirty-two members. Elder Arthur became pastor of the new church. From 1830 to 1838, the South Fairfield church was supplied one-half the time by Elders C. P. Hines, Ephraim Butler, and Simon Fletcher. Then came a time of sorrow. A number of the most active and efficient brethren became Universalists, weakening this church.

Madison Beeman supplied them in 1839-1840; H. D. Hodge and R. A. Hodge, 1841; J. M. Beeman, 1842-1844; O. W. Babcock, 1846; C. J. Bryant, 1847. From this time the church ceased to report to the Association and in 1856, its name disappears from the minutes.

FLETCHER

By a sketch, prepared in 1841, we learn that Sarah Church was the first Baptist in town and she commenced her residence in 1800. In 1801, Elder Joseph Call and his wife came to the place, and in 1804 or 1805, he was hired part of the time. In the spring of 1817, Joseph Wilcox, living in the southeast part of Fairfax, established religious meetings at the center schoolhouse, once in two weeks, for a year. July 5 of that year, a Baptist church was formed and recognized by a council the following August. Elder David Boynton succeeded Mr. Wilcox and Ephraim Butler followed him. The meetings were held in a meeting-house, owned jointly by Baptists and Methodists, and their meetings were held alternately. Elder Butler retained his membership here from September 17, 1825, till September 10, 1842. In 1830, a temperance society was organized, some heartily favoring it, others violently opposing and discord in the church resulted.

In August, 1841, Elder Chester Ingraham united with the church as pastor. In the winter of 1845, Rev. O. W. Babcock, of Westford, finding difficulties existing that could not be settled amicably, advised disbanding, and this advice was followed, April 12, 1845. The number of members, when organized, was nine. Whole number included in membership from beginning, ninety-eight. James Robinson served the church, both as deacon and clerk, during the whole existence of the church.

June 26, 1845, *a new Baptist church was organized*, consisting of nine of the members of the original church. Alvah Chase was chosen clerk, which office he held till his death in 1851. In 1852, Willis Leach was appointed clerk, and in 1858, deacon.

In the year 1847, Rev. J. C. Bryant, then settled at the Baptist church in Cambridge Center, began work here and remained

till the spring of 1851, when P. C. Himes of Wells, Maine, settled at East Swanton, ministering to the church there and at this place alternate Sundays. From September, 1852, until the spring of 1856, the pulpit was supplied by various theological students, together with Dr. Smith from New Hampton Institution, Fairfax. Then Rev. Geo. W. Bixby was with the church one year. Prof. Cummings, of New Hampton Institution, was also pastor one year, 1858 or 1859. From that time, till 1866, the church was again dependent upon student supplies. From 1868, till August 3, 1871, little was done and no records kept. In the summer of 1870, the church, in connection with the Methodist, succeeded in building a house of worship, each church owning one-half. This was dedicated in February, 1871. L. B. Elliott was chosen clerk, which office he held till his death. Josiah White was chosen deacon and he too held his position till death, December 21, 1880. Rev. L. B. Parker was pastor, 1871-1875; I. W. Coombs, 1876; M. L. Fox, died while pastor, June 12, 1877; De F. Safford succeeded him, September, 1877, and preached till 1881.

September 25, 1852, the church granted a license to preach to J. W. Buzzell. He studied theology at New Hampton Institution and was ordained at East Sheldon in 1856. July 7, 1855, Corwin Blaisdell was licensed to preach. He studied theology at Fairfax, also, and was ordained at Colton, N. Y. In 1887, Rev. Henry Crocker, pastor of the Fairfax church, began to preach alternate Sundays in the afternoon, and continued to do so till 1893, when he was obliged to give it up for lack of strength to do the work of both churches.

Rev. Edgar Hatfield, of Westford, was then engaged and was followed by Rev. E. P. Lyon in 1896, who served one year. The church since then, unable to maintain preaching, has become extinct. The Methodist church ministers to the needs of the community, so long occupied by the two churches.

JOHNSON

In 1780, a charter was granted to a Mr. Brown of Jericho and the boundary lines fixed. By him the territory was called Brown-

ington. The grantee, before making any attempt at a settlement, was taken by the Indians, who infested the northern boundaries, and by them carried away and sold to the British officers of St. Johns. He remained in captivity three years. When released, he returned to his claim purchase. But because the charter fees had not been paid and nothing was known of him, a man by the name of Johnson had received a grant of the same territory. At his return Mr. Brown was granted a township in Orleans county in place of this. The charter was signed by the governor in 1792, and the name recorded as Johnson, after the name of the grantee. The first settler, Samuel Eaton and family, came from New Hampshire in 1784. He built him a home on the banks of the Lamoille River. All his goods were brought seventy miles on the back of his family horse. The next year, two brothers, named McConnell, followed him. Others followed the same year. Among them are the familiar names of Miller, Rogers, Mills, Smith, Grey, etc. From 1790 to 1800, a second band of settlers came from New Boston and Amherst, N. H., and again we find familiar names, as Dodge, Wilson, Balch, and Ellenwood. From Massachusetts and Connecticut came others, as Ferry, Clark, Wheeler, Atwell, and a little later came families by the names of Griswold, Ober, Patch, Perkins, Waters, Nichols, Whiting, and Waterman. These are still familiar family names in the town.

In the month of March, 1807, Elder David Boynton, of Springfield, Vt., in search of a place to locate himself where there might be an opening for him to labor in the Gospel, as well as at his trade, which was that of a bricklayer, was providentially directed to Johnson, where, while spending a few days to fix upon a location for his family, by embracing opportunities for religious conversation with those he chanced to meet, found many disposed to listen, and after preaching a few times, was determined, more by the prospect of usefulness in the cause of Christ than of pecuniary advantage to himself, to settle in the town. The next March he removed his family into the town and commenced holding stated meetings for preaching and divine worship. In a few weeks the appearance of seriousness on the minds of the people, induced him to appoint meetings for prayer and conference. It soon became evident that

a good work of the Lord was in progress, five had obtained hope of pardon and were desirous of submitting themselves to the ordinance of baptism. These were accordingly baptized—others followed soon, so that in November, twelve had been baptized, who with two others, were organized into a church in the following manner:

The little band had determined to call a council and to arrange for it, when to their great surprise and joy, Elder Ariel Kendrick, sent out by the Woodstock Association as a missionary, arrived in town, accompanied by a Brother Willey, a licentiate, who together with Elder Boynton, made up a number sufficient to form a council. Of this council, Elder Kendrick was chosen moderator and Brother Elijah F. Willey, clerk. November 11, 1808, the twelve converts were organized as a church. Two others were immediately added; Jonathan Burnham was chosen deacon and Charles B. Taylor, clerk. Additions by baptism and letter continued till one year from the date of their organization. They numbered thirty-nine.

The names of the constituent members are as follows: Nathan Atwell, Enos Clark, Jonathan Burnham, Eunice Clark, Martha Davis, Sally Ferry, Martha Fletcher, Charles B. Taylor, Eleanor Ferry, Parker Fletcher, James Heath, Lucy Taylor, Joel Wheeler, and Martha Wheeler. Elder D. Boynton, from the church in Weathersfield and Baltimore, was first pastor, and served till 1821. He still continued a member of this church and resided in Johnson until his death, except for a time, when he became pastor of the church in Coit's Gore, now known as Waterville. Nine members, with Elder Boynton, were dismissed to form that church, which continued its existence for nearly twenty years.

Elder John Spaulding was next engaged to preach half the time in conjunction with Morristown. He labored here two years. Robert Hastings followed from September, 1824, one year. Rev. Joel P. Hayford began a pastorate in July, 1826, which continued till 1830. He died in 1831. He was born in Middleboro, Mass., February, 1799; graduated at Waterville College, Me.; ordained at Morrisville, December 21, 1831. Elder Albert Stone became pastor in 1831. He had been ordained in his own house in Waterville in

February of the same year. His coming was followed by a revival, in which, during that year, thirty-seven were added by baptism and two by letter. His pastorate continued till 1840. They were years of increase in numbers and strength. During his pastorate, the first meeting-house was built. Elder Stone accepted the doctrines of William Miller, after his pastorate here closed. He died in that faith in the fall of 1893, at the advanced age of ninety years.

Elder E. L. Clark was pastor from August 24, 1840, to January 8, 1842. Many were added to the church during these exciting times of the Millerite preaching. Mr. Clark espoused the Millerite faith and was deposed by a council. From 1842 to 1850, the pulpit was occupied by R. A. Hodge, J. P. Hall, and I. J. Cressey. Then came Rev. Moses H. Bixby. His pastorate of a year and a half was one of marked success. Eighteen were added by baptism and ten by letter; the Sunday school became large and flourishing. From Johnson, Mr. Bixby was called of God to enter the work of foreign missionary, and later to the pastorate of the Cranston St., Providence, R. I. Rev. E. Gale was ordained pastor, October, 1852. The membership at this time was one hundred and sixteen. He baptized twelve. Rev. T. M. Merriam followed in 1856 and continued pastor till 1861. Under him, twenty-four were baptized. Rev. L. B. Steele was ordained, after his graduating from New Hampton, in July, 1863. He obtained a strong hold upon the affections of the people and baptized seventeen. The pastors succeeding were: Rev. H. D. Hodge, 1866-1870; D. C. Bixby and J. P. Hall, supplies; Jabez Ferris, 1872-1874; B. F. Rattrey, 1875-1878; (at the close of his work the church numbered one hundred and forty-three, the largest in its history) J. A. Pierce, 1879-1883; T. Crudgington, 1884-1888. Baptisms were frequent during this pastorate and forty were added to the membership. Rev. N. C. Saunders began a successful pastorate in 1889, which lasted till 1896. Sixty-five were added to the church, forty-four of them by baptism. A historical sketch of the church was written by him and read at the eighty-fifth anniversary of the church, November 3, 1893. A succession of brief pastorates have followed: R. I. MacLellan, 1898; A. L. Boynton, 1899; S. E. Packard, 1900; H. C. Leach, 1904; C. E. Hargrave, 1905-1906; G. A. Williams, 1907-1908; A. M. Watts, 1909-1910.

COLCHESTER

The first persons in Colchester to embrace the sentiments of the Baptists were Brother Fisher, and his wife and sisters, Roby Greenough, Mehitable Ames, and Jane Hooper. These people became residents of Colchester about 1810, and Brother Fisher preached for a short time, having been licensed by a church in New Hampshire. He remained in Colchester till his death, which occurred in February, 1811. After his decease there were none in Colchester who embraced the Baptist faith till 1816. That year, Brother Jonathan Blake, a licentiate from the church in Essex, came and preached and many were converted. In October, 1816, Ebenezer Spencer and Peter Burns were baptized by Elder Roswell Mears. A few weeks later he baptized nine others. The eleven recently baptized and two others baptized, before coming to Colchester, now longed for church fellowship. They decided to call a council, which met on the 27th of November, 1816, and recognized this little company of thirteen as a Baptist church. The names of these constituent members were: Walter Ames, Azariah Lee, Ebenezer Spencer, Peter Burns, Parker M. Dole, Melze Packard, William Blakely, Mehitable Ames, Jane Hooper, Sohina Clapp, Silome Washburn, Minerva Hill, Isabella Blakely. The church enjoyed the labors of Jonathan Blake till 1817 and many were converted, some of whom united with the Congregationalists and Methodists, which were strong bodies in comparison with the Baptists. From the spring of 1817, till January, 1820, the church had no spiritual guide, but in this interval eleven were added by baptism. Ebenezer Spencer was chosen clerk, and Azariah Lee was ordained deacon. Phineas Culver was installed in 1820, and with an interruption of two years, served the church nine years, and the church came to number thirty-one members. At this time the Baptists in Colchester were a poor, despised people, their sentiments were everywhere spoken against. The church, left without a pastor and depressed by the loss of members, removing from town, despaired of continuing as a church, and in 1832, they voted to give the members letters of dismission and recommendation to unite with any other church of the same faith and order,

but the members did not use their letters and two years later they got together again and determined that they would maintain their visibility as a church. They employed Elder J. C. Bryant to labor with them, for eighteen months. Then Elder Isaiah Huntley, of Jericho, befriended them, holding special meetings, which were blessed in the conversion of a good number and twenty were baptized. In the fall of 1839, William Miller, of Hampton, N. Y., lectured a few days in Colchester and was received with sympathy. His preaching resulted in the baptism of twenty-three into the Baptist church. Again in 1840, William Miller came and lectured and twenty-five were baptized and ten united by letter. The membership of the church was seventy in 1840, and ninety in 1841. Elder Huntley, who came to them in their depressed state and continued to shepherd them from time to time, won their deep gratitude.

In 1860, they decided to build a meeting-house by themselves. In July, they secured as pastor, Rev. S. A. Whiting, and the church entered upon a season of prosperity which lasted seven years.

After this came strife and removals and consequent weakness. Since the erection of the new meeting-house the following men have acted as pastors: S. A. Whiting, July 1, 1862–December, 1863; George S. Chase, February 24, 1869–May 5, 1872; Rev. R. Nott, August 4, 1872–July, 1875; J. W. Buzzell, January, 1876–January, 1878; H. C. Robbins, August, 1878–1879; H. H. Davis, 1881–1884; J. S. Ferguson, 1885; Dr. Freeman, 1887; S. E. Miller, 1889–1897; Thomas Davison, 1899–1900; J. T. Buzzell, 1901–1908; S. E. Aldrich, 1909. Membership (1912), fifty-seven.

JERICHO

April 21, 1817, a branch of the Baptist church in Essex was set off and organized as a church in Jericho. The manner of conducting their meetings, the name of their first pastor and the salary offered him, are recorded in the following vote, passed near the close of the year 1819. Voted, that Brethren Joiner, Norton, and Castle stand as those who shall take lead of the meetings. Voted to add \$17 to the subscription to make up \$75 to Elder J. Ravlin for preaching two years past.

Meetings were held half of the time at the village, known as the Corner, and the other half at the south part of the town, beginning February, 1823. Up to 1829, the pastors were Thomas Hastings, Joel P. Hayford, and Elders Kimball, Spaulding and Cheney, serving in the order named. In 1829, Elder J. M. Graves was chosen pastor and immersion and additions to the church make up its record till the close of his labors in 1833. Rev. Timothy Spaulding was recalled and remained till 1835. He was followed by Elder I. Huntley, five years. Elder Hodge was pastor in 1843, and in February of this year, thirty-nine persons were set off and organized into a church called the *Second Baptist church of Jericho*, later known as the *West Bolton church*. Rev. H. M. Stearns acted as pastor from the close of Elder Hodge's service in 1845, for two years, followed by Rev. Peter Chase for one year, and S. H. Abbott from 1850 to 1852; Rufus Smith, 1852-1856; 1856-1859, served by supplies. A house of worship and parsonage were built in 1859. Later pastors: James Andem, 1859-1861; H. C. Estes, 1861-1872, the longest pastorate; Evan Lewis, a short time; A. Jones, 1874-1880; DeForrest Safford, 1880-1883; P. C. Abbey, supply; J. W. Coombs to 1886; Richard Bradshaw, ordained, 1889-1890.

Rev. A. N. Woodruff came in 1890 and remained till 1894, when Rev. J. T. Buzzell began his service, which continued till 1901. The following pastors have served since this long pastorate closed: O. N. Bean, 1901-1903; G. W. Campbell, 1905; Frederick Emerson, 1907-1908; N. M. Wolcott, 1910.

In 1874, extensive repairs were made on the meeting-house, and in 1891, the prayer meeting room was constructed and the furnace put in the basement of the church.

Up to 1869, there had been six hundred and nine persons connected with the church. At that time the roll was examined and there were found to be one hundred and thirty-three names then enrolled and the committee recommended that fifty-two of these be stricken from the roll for various reasons, leaving eighty-one as the membership then. Additions have been made from time to time, the most notable that of 1896, when twenty baptisms are reported. Losses have been many and the present membership is

fifty-seven. Deacon E. B. Read kept the records faithfully for thirty-eight years and W. R. Curtis for more than twenty years since then.

The longest period of continued prosperity was probably that of the eleven years' ministry of Rev. H. C. Estes, and it remained for Rev. J. T. Buzzell to record the largest single year's addition by baptism within the church's history in 1896.

MONTGOMERY

The Baptist church in Montgomery Center was organized March 18, 1820, with ten members; Elder John Ide, acting pastor. 1826-1827, Elder Grow served as pastor. In 1829, the church had reached a membership of about thirty. 1831 was a year of refreshing. Elder Powell served the church and baptized seventeen. From 1833 to 1840, the church was served by Elders Spaulding, Beeman, Stone, Rockwell, Cole, and Flint. Elder L. Cole was the first pastor settled in 1835. During this period several were baptized. The exact number is not known, as the records were destroyed by fire. In 1846, the pastor, Rev. A. Stone, and a large portion of the church, were carried away with the Miller doctrine, and no meetings were held during the next six years. The church became practically extinct.

In 1846, a council convened and organized a church after the apostolic order of twelve members. Elders J. Spaulding and I. Cressey, supplied part of the time. From 1850 to 1859, Elders Jersey and A. L. Arms, labored as time would permit. In 1860, the church numbered about fifteen. Rev. J. W. Buzzell labored a year. Up to this time the church had met in schoolhouses. Now they secured the use of the Advent house part of the time. Eleven were baptized this year. 1861 was a year of blessing. The church doubled its membership. From 1862 to 1868, Rev. J. W. Buzzell was pastor. In 1862, Rev. J. S. Small served about a year. 1865, a building committee was appointed. In January 30, 1867, the new church edifice was dedicated. George A. Parker was ordained the same day that the church was dedicated, a parsonage secured, and the church was greatly revived. The membership

was again doubled; thirty being added by baptism, fourteen by experience, and seven by letter; total fifty-one. From 1868 to 1872, Rev. J. F. Ferguson was pastor. These were prosperous years. In 1868, Brother S. H. Green was licensed to preach and commenced a course of study at Hamilton. Brother G. A. Smith was also recommended to the same institution, with the ministry in view. In 1869, the church reported thirteen added by baptism, and five by letter; were saddened by the death of Deacon King. In 1870, a commodious church was built. The debt on the meeting-house was reduced to \$350. In 1871, Rev. H. G. DeWitt assisted the pastor in revival work. During Mr. Ferguson's pastorate forty-six were received into the church, twenty-eight by baptism. April, 1873, Rev. A. S. Gilbert became pastor, and served with acceptance about four years. Prosperity continued. Seventeen were added by baptism, four by letter and one by experience. Within about ten years the church sent out seven young men to preach the Gospel.

In 1864, George H. Parker, ordained in 1867; in 1867, S. H. Green, ordained in 1875; in 1868, George H. Smith, ordained in 1876; in 1868, M. L. Fox, ordained in 1875; in 1871, John Low; 1874, J. T. Buzzell; 1875, O. W. Peck.

Rev. S. B. Macomber labored from May 1, 1876–August, 1879. During his work the last of the debt was paid, and he helped to pay it. Rev. S. G. Chase supplied till January, 1880, when Rev. S. H. Anderson was chosen pastor. He served until August, 1881. The church was supplied by G. Arms, S. B. Macomber and Thomas Grusia, till May, 1883, when the church called Rev. Thomas Tellier. During his pastorate of three years, nineteen were added to the church, fifteen by baptism.

In March, 1887, Rev. R. S. Cook became pastor. Evangelistic meetings were held, assisted by State Missionary, Rev. A. McGeorge. Fifty-seven were added to the church, thirty-seven by baptism, nineteen by experience, one by letter. July 1, 1888, the church called E. K. Dexter and ordained him as pastor. He served about two years and resigned on account of poor health. In December, 1890, Robert MacJanet was called and ordained. He remained about six months. In the spring and summer of

1892, Mrs. M. L. Jackson was employed. In the fall of 1894, Rev. D. Cooksley came and staid six months. In the fall of 1895, Frank A. Leach commenced to supply and continued till April, 1896. May 10, 1896, the church called Rev. Charles J. Engstrom. During all these years there have been men and women, who have stood by the church, toiling, praying and sacrificing, because of their love for Christ and his cause. Among the number it will be proper to mention a few. Deacon Kingsley, Stephen Kendrick, Mary Kingsley, Deacon Davis, Deacon Campbell and his wife, Deacon L. Hurlbut, William Peck, Joseph Wright, George W. Wright, William O. Parker, and wife, S. N. Dix, Mary J. Wright, Columbus Green, Martha Green.

RICHFORD

The present Richford Village Baptist church is the fourth that has been organized in Richford.

The first Baptist church was gathered by the labors of Rev. William Marsh and Rev. J. Hebbard and was organized August 12, 1802, with eleven constituent members. These were John French, Francis Brown, Friend Gibbs, Stephen Carpenter, Jeremiah Rowe, Sibbal French, Rhoda Gibson, Lucy Gibbs, Florinda Carpenter, Chloe Schovill and Nancy Calf. Shortly afterward they were joined by Thomas Arms and his wife, Martha; Parker Ingalls and his wife, Mabel; John Stearns, Caleb Sanders, and his wife, Sally; Anna Coff, Lucy Powell and Charlotte Nutting.

In March, 1804, Elder William Rogers became first pastor. He was a native of Hancock, Mass., son of Elder Clark Rogers, who was settled minister in that town; was baptized by Elder J. Hebbard in St. Armands, and was the second person baptized in that place, and one of the seven constituent members there when the church was organized. He was ordained in September, 1802.

God blessed Elder Rogers' labors and the church increased to a membership above eighty. But unhappy divisions and difficulties took place. One of the first was on account of one of the brethren allowing his children to attend balls. After long discussions and efforts at satisfactory discipline, eight or ten withdrew from

the church. About this time, a woman began a train of prophesying, as she called it, pretending to have messages from Heaven to denounce against Elder Rogers, calling him a sheep in wolf's clothing, and a devourer of the flock, etc., and considered that she had authority from God to depose him and to name others in his stead. Some of the church were half inclined to believe her. However, in spite of difficulties, the Lord revived His work and added to their number, those who gave evidence of having been renewed by grace. Other trials soon came, but the fatal one was division upon doctrinal questions, one part of the church being strongly Calvinistic and the other Armenian.

Elder Rogers continued his labors until age and infirmities disabled him. He died March 9, 1851, after service of forty-seven years. At this time the church became extinct.

The *Second Baptist church* was organized about 1827, by those who left the first church on account of the doctrinal differences. Prosper Powell and Albert Stone were pastors of this church. A large number of this church, with their pastor, Albert Stone, became Second Adventists in 1842. As a consequence, the church became extinct in 1844.

The *Third Baptist church in Richford* was organized with fourteen constituent members on the 16th of July, 1851. Rev. J. C. Bryant was the first pastor and served five years. Rev. A. Bedell served as pastor two years. In March, 1860, Rev. A. L. Arms became pastor and continued to serve until the church, after an existence of twenty years and eight months, thought it advisable to disband. On the 25th of March, 1872, the church met, and with the advice of the late Rev. M. G. Smith and Dr. Estes, deemed it advisable to give letters of dismissal to all members in good standing and to dissolve the church for the purpose of clearing the way for the present organization.

The *Fourth Baptist church*, called the *Richford Village church*, was organized with twenty-three constituent members on the 25th of March, 1872. Rev. M. G. Smith served as pastor for the first three years. He received able assistance from Rev. H. C. Estes, D. D., during the first year. By advice of Mr. Smith pews were purchased in the new edifice, built by Adventists and others.

\$2,000 were paid for these with the promise of the use of the building one-half the time. Rev. J. S. Goodall was next pastor one year; G. S. Chase, three years; and J. T. Buzzell, two years. Good work was accomplished and many added to the church.

In September, 1886, Rev. W. G. Schofield was called to the pastorate and held the sacred office until 1907. The arrangements with the Adventists concerning the joint use of the house worked smoothly for a time, but at length a jealousy on the part of the Adventists led them to seek a separation. Efforts on the part of the Baptists to buy out the shares of the Adventists proved unavailing, and on the 9th of October, 1887, the Baptists began holding their services in music hall, meanwhile erecting a meeting-house of their own. On the 30th day of August, 1888, the new house was dedicated free of debt. The cost of the new house was about \$4,500. The church, happy in their new house, seemed on the high road to prosperity. The Lord graciously smiled on them. Their meetings were of high spiritual order and converts were multiplied. The aid of the State Convention was relinquished. But in 1892, thirty members moved away to other places and six passed to the better country. Among them were the very best workers and most liberal givers. The pastor thought it best to resign, but the church were not willing to let him go, but on the contrary, built a convenient parsonage and retained his faithful labors.

During the first ten years of this pastorate, ninety new members were added, sixty-six of them by baptism. The membership increased from forty-six to seventy. Ten years later the number enrolled was one hundred and eight. Mr. Schofield's pastorate of thirty years was well nigh an ideal one. The relation between him and the church and people of the community, one of confidence and esteem.

After the resignation of Mr. Schofield, Rev. Silas P. Perry was called to the pastorate and took up the work with characteristic hopefulness and energy, remained five years, welcomed to membership thirty-eight by baptism, twenty-one by letter and experience. Numerical losses were many, twenty-one having been dropped from the list in 1908. Mr. Perry removed in 1911, to take up the work in Fair Haven, Vt. The present membership of the church is one hundred and six, (1912).

HUNTINGTON

This church was organized as a branch of the Hinesburg church May 17, 1828. Elder Peter Chase officiated at the first meeting of the church and Amos Dike was clerk. January 1, 1833, Daniel Bennett commenced to preach one-third of the time for one year. April 6th, the church separated from the Hinesburg church and became the Huntington church, with twenty-six members. These were: Amos Pike, Aaron Firman, John Ellis, Harry Williams, Lumon Loveland, James Hazard, George Small, Lemuel Livermore, Lydia Dike, Mary Firman, Catherine Ellis, Susan Williams, Lucinda Small, Hannah Ellis, Polly Fargo, Roby Carpenter, Mary Ann Livermore, Betsy Bunker, Hannah Fitch, Mary Derby, Sarah Ingersol, Lucy King, Mary Firman, 2nd, Phileta Marioe, Sibil Livermore, Hannah Ellis, 2nd. Harry Williams was clerk, 1837-1843; John Work, 1843-1861; Joseph Butts, 1861-1875; O. Ellis, 1875; Aaron Firman was first deacon, holding office till his death, 1843, when John Ellis succeeded him. G. B. Andrews was chosen November 7. Elder Daniel Bennett labored with the church six or seven years one-third of the time, commencing January 1, 1833. A. D. Low, (licensed) preached in the winter of 1840-1841. William Hurlbut commenced his ministry here; was ordained and became pastor September, 1841. He remained with the church over eleven years. In 1843, twenty were received by baptism and four by letter, about doubling the membership of the church. In 1840, they built their first meeting-house; J. Ellis, S. Buel, H. Williams and A. Firman, bearing nearly the whole burden. The following incident in connection with this building is related:

Mr. Harry Williams called one evening at Mr. J. Ellis' and suggested that the Baptists ought to have a house of worship, as there were three other denominations occupying the schoolhouse in that place. The question arose, How can it be done? Mrs. Carter Ellis said she would help all she could. She had two geese and one gander, and she said she would give all she could get from them. The old goose laid eighteen eggs. She set five under a hen and thirteen under the goose. Every egg hatched. The old

goose took care of them for three weeks, when she was missing. Search revealed the fact that the old gander had taken charge of the eighteen goslings and the old goose was laying again in her old nest under the barn. She laid eight eggs and hatched seven goslings, making a family of twenty-five. Twenty of them matured. The young goose raised ten. Mr. Ellis saved one for Thanksgiving and sold twenty-nine in Burlington for seventeen cents apiece. The feathers sold for sixty-two cents per pound. The proceeds were given to aid in building the house of worship. Others were stimulated to bring in their mites. The material having been obtained, the building was commenced. Mrs. C. Ellis went a distance of a mile and carried a warm dinner to the workmen until the building was finished. Mr. Ellis, after working on his farm all day, would drive to Bristol in the evening and be gone all night after lumber. Mr. John Fitch, having only pine lumber, gave a supply of this for the new meeting-house. He was not a religious man. This house served the church till 1861, when they joined with the Free Baptists and built a larger house.

After Elder Hurlbut's long pastorate the church was supplied by different ones for short periods. Chester Ingraham, of Essex, in 1855; G. W. Bixby, in 1863; G. W. Arms, in 1864; J. S. Small, in 1867, 1868, and 1869. In 1874, I. P. Kellogg became pastor, continuing till about 1876. In 1874, special meetings were held, assisted by E. A. Whittier, evangelist, and the church was much revived and eight were added to its membership. In 1884, A. S. Gilbert of Hinesburg supplied once in four weeks; I. P. Kellogg again in 1887. From that time on the church declined, having only occasional preaching. In 1893, the name of the church was removed from the list of churches in the Lamoille Association as having become extinct.

NORTH FAIRFAX

The North Fairfax neighborhood was settled by emigrants from Bennington, among whom were a few Baptists who "spake often to one another" concerning the things of the Kingdom, and welcomed itinerant preachers, as Elder Call and Elder Crossman,

prayed for the conversion of their neighbors. In 1816 and 1817, the Spirit's influence was felt in the community and quite a number were converted and some of these united with the church in Fairfax. It was not, however, till November, 1827, that it was deemed prudent to organize a church. Then, encouraged by the help of Daniel Sabin, of Georgia, an organization was effected and the church recognized by a council the following June, 1828. The name given the organization was "The New Church of Fairfax."

The constituent members of the North Fairfax church were: Alonzo Mason, Peabody Babcock, Francis Story, Moses Howard, Asahel Story, Ruth Story, Chloe Story, Hulda Babcock, Nancy Beeman, Mary Howard, Hannah Mason, Phila Mason and Polly Beeman.

In December, 1828, Daniel Sabin was ordained pastor. The next year, in the month of September, there were some indications of special interest, and at the close of a Sabbath meeting, liberty was given for any who wished to speak, when a young man, under deep emotion, asked that old and most important question, "What shall I do to be saved?" The inquiry fanned the latent interest into a flame, and a powerful revival followed, in which some sixty persons gave evidence of conversion and twenty-three were baptized into the membership of this church; most of these were heads of families. In the autumn of 1836, under the evangelistic labors of Elder Isaiah Huntley, came another gracious ingathering. Twenty-three were baptized, all in the vigor of youth. Three years later, Rev. J. D. Baldwin, then in the service of the State Convention, led the church in evangelistic services. Elder Daniel Sabin's health failing about 1840, he retired from active pastoral work, much to the regret of his people. The church secured the labors of Rev. O. W. Babcock one-half the time and prospered. In November, 1842, the Lamoille Association held a quarterly meeting with this church, which was followed by a deep, religious interest. Elder Daniel Sabin's health continuing poor, the services of Elder L. A. Dunn, of Fairfax, were secured for one-half the time. This arrangement continued till about 1849. Rev. G. B. Bills preached in 1850; R. A. Hodge, 1851 and 1852; G. W. Bixby, 1853 and 1854.

The establishing of New Hampton Institution in Fairfax was an encouragement to the church in North Fairfax. One of the teachers, M. A. Cummings, was secured as a supply, and in 1856, was ordained by this church and continued to serve the church till 1860. For a few years, students from the Institution supplied the pulpit. Then in 1865, Rev. G. W. Arms served three years. For about ten years the church was without regular preaching, then arrangement was made with the church in St. Albans and its pastor, Rev. G. S. Pratt, supplied about three years. From that time the church declined till about 1890, when it disbanded.

NORTH FAIRFIELD

This church was organized May 26, 1830, with fifty-two members, forty-six of whom had been previously members of the South Fairfield church and were dismissed for this purpose. Elder William Arthur, who had been pastor of the South church, took charge of this branch and continued in that relation two years. He was followed by Elder James Rockwell, one year. In March, 1835, the church carried into effect a plan of itinerant preaching, in connection with several other churches. Elder Luther Cole and Elder Moses Flint were the preachers the first year, and Elder Moses Flint and Elder James M. Beeman the second year. Then Elder William Chase commenced preaching one-fourth of the time and continued till 1841. In the spring of 1839, Elder J. Baldwin assisted in special revival meetings, and as a result, twelve were baptized by Pastor Chase. Brother Edwin Adreon came to reside in town in 1841, and preached to this church one-half the time. Asahel Farnsworth and Elias Sherman were chosen deacons and ordained to their office. In 1842, twenty-eight were received by baptism. J. M. Beeman was pastor, 1843-1845. In 1844, thirteen members were dropped from the list. The same year a church was organized in the east part of the town and reported to the Association, under the name of the *East Fairfield Baptist church*. The name does not appear again. The natural inference is that this number were dropped to form the new church which soon became extinct. The cause of this separation is not known. The names

of I. Waldron, J. Spaulding, J. Bowdich, appear as supplies during the next decade. In 1857, the North Fairfield church joined with the church in Sheldon in the support of a pastor, whose services they enjoyed alternate Sundays. The name of the North Fairfield church disappears from the minutes, and the name Sheldon and Fairfield church appears for a few years. In 1858, this church ordained J. W. Buzzell as pastor, and had a membership of thirty-two. In 1860, Corwin Blaisdell was the preacher. After this time the name of the North Fairfield church disappears from the minutes, and its history as a church thus ends.

HINESBURG

The Baptist church in Hinesburg was constituted May 30, 1810, consisting of eighteen members, seven men and eleven women. These members, most of whom lived in Hinesburg, were dismissed from the church in Monkton. The most perfect harmony and christian affection existed between the mother church and the newly organized band. Elder Isaac Sawyer, then pastor of the Monkton church, preached for them occasionally and administered the ordinances. The eighteen constituent members were: John Beecher, and his wife, Lydia; Asa Moon and his wife, Hannah; John Miles and his wife, Mary Ann; John Beecher and his wife, Clarissa; Elisha Booth and his wife, Elizabeth; Stephen Post and his wife, Hannah; Amos Dike, Merch McEuen, Anna Willard, Rhoda Bostwick, Hulda E. Booth, Lydia Andrews.

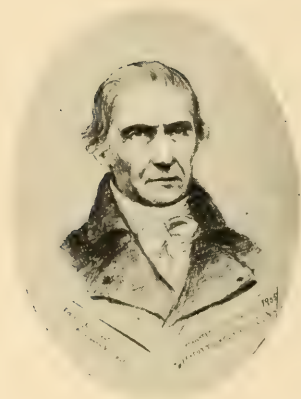
The church has had a large number of pastors, most of whom have served for only a few years. The longest pastorates have been those of Peter Chase, six years; I. G. Burwell, twelve years; A. S. Gilbert, nine years; C. W. Safford, six years.

Rev. Peter Chase came to Hinesburg on invitation of the Baptist church in May, 1821, and continued to preach to the church until August, 1828. During the years of 1823 and 1824, he taught a select school in the masonic hall, and the success of this school led to the origin of the academy, and in its organization and in the erection of the building, Mr. Chase took a very active and successful part, as also in the erection of the Baptist meeting-house. He

had commenced study of the languages and the higher branches of academical education at the age of twenty-one, and pursued his studies with great diligence and success for four years, mostly in Philadelphia. He is said to have acquired the ability to read with considerable ease, Latin, Greek, Hebrew, Chaldee, German and French. He transcribed Chaldee grammar, from the only copy he could find in Philadelphia, in 1820. He went from Hinesburg to Williston in 1828, and thence to West Enosburg (1862).

The succession of pastors, time of service and the blessing of God upon the united evangelistic efforts of pastors and church, as indicated by the number of baptisms, are shown in the accompanying table. The church has been blessed at frequent intervals with gracious outpourings of the Spirit and the conversion of souls, as these figures clearly show.

Time of service	Name	No. of Baptism
1813-1814	Samuel Churchill	1
1818-1821	Ephraim Butler	79
1822-1828	Peter Chase	66
1831-1832	S. S. Parr	18
1833-1834	William Arthur	33
1834-1837	John Ide	29
1839-1840	Amasa Brown	44
1841-1843	W. G. Johnson	22
1844-1847	A. H. Stowell	2
1849-1851	M. G. Hodge	38
1852-1855	W. L. Picknell	2
1856-1858	Archibald Wait	5
1859-1861	Freeman Gregory	20
1863-1867	Reuben Sawyer	2
1867-1878	I. G. Burwell	58
1878-1887	A. S. Gilbert	24
1888-1889	G. H. Page	—
1890-1891	P. C. Abbey	22
1893-1895	William Fuller	—



REV. EZRA BUTLER

Governor of Vermont, 1826—1828

First President of the Vermont Baptist State Convention

Born, 1763—Died, 1838

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1896-1897	C. Ayer	2
1899-1903	C. W. Safford	19
1905-1906	Philbert Contios	13
1907-1910	E. S. Greenleaf	6
1911	N. C. Cushing	—

Two branches of this church have become independent bodies. In 1828, eighteen members went out to form the Baptist church in Williston, the mother church of the Burlington church. In the same year twenty-six members were set off to form the Baptist church in Huntington.

The Hinesburg church has given of her sons a goodly number for the christian ministry. It gave license to Thomas Ravlin in 1814, to Emery Hills in 1827, to Perly Work in 1837, to Solomon Johnson, son of W. G. Johnson, 1842; Carlton E. Miles, 1842; Mr. Thayer, 1860; and John S. Beecher, 1844. Mr. Beecher gave himself to the foreign missionary work in 1854, going out first under the Foreign Missionary Society, and after a few years returned to this country and went again under the Free Missionary Society.

In 1827, it built a substantial house of worship, and later a vestry, which was used for some years, and then sold. Expensive repairs and improvements have been made upon their meeting-house from time to time.

Among the early members, men of strong character and earnest piety, these may be mentioned: John Beecher, John Miles, Edmund Baldwin, Elisha Booth, Asa Moon, Philo Ray, Shubael Clark, (colored), Stephen Post, Joseph Stearns, Lyman Beecher. Descendants of four of these names, Baldwin, Beecher, Miles and Post have long been among the main supporters of the church. Membership, seventy-seven (1912).

WATERBURY

Previous to 1791, so far as is known, there was but one professor of religion in the town except one woman, a Congregationalist, whose membership was in another place. At this time the in-

habitants were few and their homes far apart. No religious meetings were held and little attention paid to this subject. In December of that year, it pleased the Lord to arrest the attention of Ezra Butler to the subject of his soul's salvation. After having spent five or six days, and having been driven hard upon the borders of despair, he obtained evidence that he had passed from death unto life, and was enabled to go on his way rejoicing. A year later he was baptized by Elder Joseph Call. The next year David Atkins and his wife, who had moved into town from Claremont, N. H., were baptized. These three united with the Baptist church in Bolton. Later a few other Baptists moved into Waterbury without uniting with any neighboring church. About the year 1800, the brethren in Bolton, impressed with the need of more laborers in their field, which seemed to be white for the harvest, began offering prayer for that object, and soon became convinced that one of their own number was endowed with gifts fitted for that purpose, and that it was their duty to call Ezra Butler to ordination. A council was called and Mr. Butler was ordained in his own house in February, 1801. The next May, the few Baptists residing in Waterbury, eight or ten in all, organized a Baptist church there. These walking in the fear of the Lord and the comfort of the Holy Ghost, were multiplied, until they numbered about thirty. But a season of declension followed. Some apparently apostatized and the love of others became cold. Deacon Atkins, and his family, removed to Springfield, Ohio, and some to other parts of the land. Elder Butler's health became impaired so that he could not preach all the time, the ordinance of the supper was neglected and the church lost its visibility in 1807.

From 1807 to 1819, there was no Baptist church in town, nor any great amount of Baptist preaching. Spiritual interest, however, did not wholly cease and now and then a convert was won to Christ. Toward the close of the winter of 1819, without apparent effort on the part of christians and in the absence of the means of grace, the Spirit of God wrought on the hearts of the people, prayer meetings were held in different neighborhoods, and a number were hopefully converted. This work proved quite deep and continuous. Desire for a church was awakened and on the 6th

of August, 1819, a church was constituted, consisting of twenty members, with Ezra Butler, pastor; Paul Dillingham and Chester Whitney, deacons. The interest continuing, within a year and a half twenty-two were brought into church fellowship, most of whom were heads of families. From 1821 to 1825, on account of the poor health of Elder Butler and the lack of means to employ others, the services and ordinances were not regularly observed.

In 1826, while general apathy prevailed, some were deeply concerned, appointed neighborhood meetings, and were given the spirit of prayer and exhortation. A revival followed and twelve were added by baptism. Meetings were held more regularly. Samuel Sebra, a licentiate, assisted Elder Butler. In 1831, a substantial brick meeting-house as erected. Special meetings were held, assisted by Rev. J. M. Graves. There were, however, some difficulties in the church of long standing, which were not wholly removed, although some twenty-five were added to the number of members and the church strengthened.

For four or five years following, the church passed through the waters of affliction and trial. Elder Butler's health would not allow him to perform much pastoral work. The difficulties developed into larger proportions. In 1833, Deacons Dillingham and Whitney, becoming aged, were excused from official duties and Ezra Butler and Daniel Green, appointed in their places. Elder John Ide was secured as pastor, and recognized March 13, 1834. Deacon Green was excused from office and Erastus Parker appointed.

Elder Ide's ministry was fruitful and thirty-two were received by baptism and letter. Elder Aaron Angier was next pastor, 1836-1839, and thirty-two were added by baptism and otherwise. In March, 1839, Elder Julius P. Hall was chosen pastor. Revival followed and fourteen were added. This pastorate continued until 1850. The membership reached the number one hundred and one in 1847, and then began a decline which was somewhat rapid and seldom arrested. S. Gustin was pastor, 1852. I. J. Cressey, who became pastor in 1853, died in 1855. The meeting-house, becoming unfit for use, a new one was erected in 1858. Pason Tyler was pastor, 1858-1861; G. A. Bixby, 1862; L. B. Hibbard, 1864-1866;

A. N. Woodruff, 1867-1868; E. Goodspeed, 1869-1870. Then for ten years the church maintained a feeble existence, holding covenant meetings but seldom having preaching. Letters to the Association became infrequent. In 1878, came the pitiful plea, "Do not drop us, pray for us." In 1881, encouraged by a visit of G. S. Chase, missionary of the State Convention, a pastor was secured for one year, G. A. Wilkins. From that time the name of the church only (with the name of the clerk, Mrs. Mary Tyler, 1882-1883) was inserted in the minutes of the Association till 1896, when it disappeared.

The life of Ezra Butler was so interwoven with that of the Waterbury Baptist church, in particular, that a fuller account of this remarkable man may fittingly be inscribed here.

Mr. Butler was the son of Asaph Butler, and was born in Lancaster, Worcester County, Mass., September 24, 1763. He was the fifth of seven children, four sons and three daughters. In his seventh year his father moved to West Windsor, Vt., where his mother, whose maiden name was Jane McAllister, soon died, and where he spent the next seven or eight years, mainly in the family of his elder brother, Joel Butler. When about fourteen years of age, he went to live with Dr. Stearns of Claremont, N. H., as a laborer on his farm, and with the exception of six months, in his seventeenth year, when he was a soldier in the army of the Revolution, he continued in the service of Dr. Stearns, having almost the entire management of his farm, until he was of age.

In 1785, having spent a few months previous in Weathersfield, he came to Waterbury, in company with his brother, Asaph, next older than himself. They came to Judge Paine's in Williamstown, with an ox team. The rest of the way they came on snow-shoes, drawing their effects on a hand-sled, the snow being three or four feet deep. It must have been a joyful day to the Marsh family when these two young men, with their hand-sled, hauled up before their door. Their loneliness, in part at least, was ended. Mr. Butler and his brother immediately made their pitch, near where Mr. C. C. Corse afterward resided, and made a small clearing, planted it to corn, and returned to Weathersfield, where in June, of that year, Mr. Butler was married to Miss Tryphena Diggins.

He soon returned, and finding the title of the land on which he had pitched bad, he selected another right a little below the village, made a clearing, built a log house, and in September of 1786, moved into it with his wife and child, and on that place, he spent the remainder of his eventful life. He and his wife made their journey from Weathersfield on horseback, much of the way by a bridle-path, and in this way brought some of their effects, deemed most necessary in the matter of housekeeping. The brother, who first came with him, settled in Richmond, and twenty or thirty years later moved to the West. Mr. Marsh subsisted his family to a great extent, hunting and fishing, and into this pioneer life Mr. Butler was soon initiated. Their meat was that of the moose, the deer, and the bear, and in their pursuit they were often led far from home into the wilderness of neighboring towns, far up the mountain sides, not unfrequently camping out, the cold winter nights, to renew the chase in the morning. If faint with weariness and hunger they were ready to despair and to return with empty hands, the thought of a starving wife and children put new vigor into their limbs, new resolves into their hearts, and nerved them with the energy of desperation. Food they must have or perish in the pursuit. It was a battle for life for themselves and their families, and bravely they fought it. It was a life full of thrilling adventures, with which, had the story of them been treasured, a volume might be filled. By these hardships the constitution of Mr. Butler was seriously impaired before he was thirty years old.

As Mr. Marsh was drowned before the next settler arrived, Mr. Butler was properly regarded as the pioneer man of the town. Though a young man, he took prominent part in all the private enterprises and public movements of the town. He built the first framed house in town—so long occupied by his son, Russell Butler. To him was issued the warrant to call a meeting of the freemen of Waterbury, in 1790, to organize the town, and at that meeting he was chosen town clerk. From this time the official life of Mr. Butler was remarkable. From this humble beginning he went through almost every grade to the chief magistracy of the State.

From 1794 to 1805, with the exception of 1798, he represented the town in the general assembly. In 1807, he was chosen both as

a representative and as a member of the council; and by the record of votes seems to have acted part of the time in one body and a part in the other. In 1808, he was again elected to the council and with the exception of 1813 and 1814, when he was in Congress, he was annually re-elected to this body until 1826.

In 1803, he was elected assistant judge of Chittenden County court, Waterbury, at that time belonging to that county, and was re-elected to that office the two following years. In 1806, he was elected chief judge of that court, and continued to hold that office until 1811. In 1811, Jefferson, now Washington County, was organized, and Judge Butler was elected chief judge of that county court, and except two years (1813 and 1814) when in Congress, he held that office until 1825, when the judicial system of the State was changed to substantially its present form, when Judge Butler was chosen first assistant judge of the court.

In 1806, he was chosen a member of the council of censors, and in 1822, a member of the constitutional convention. In 1804, and again in 1820, a presidential elector. In 1812, he was elected a member of Congress on the Republican general ticket, along with James Fisk, Wm. Strong, Wm. C. Bradley, Richard Skinner and Charles Rich. In 1814, the candidates of the Federal party were elected, entirely changing the delegation from Vermont. In 1826, he was elected governor of the State, and reelected the following year, and each time without an organized opposition. Immediately after his second election he declined another election, and at the close of that term retired from official life, having been in office, without interruption, from the organization of the town in 1790, often holding two important offices at the same time.

In addition to these civil and political offices, he was a committee with Elijah Paine and James Whitelaw, to fix the site for the first State House in Montpelier; a commissioner in 1807, with Samuel Shaw, John Cameron, Josiah Wright, and Elihu Luce, to determine the place and plan for the State prison, and subsequently a commissioner to locate the State arsenal. He was a trustee of the University of Vermont from 1810 to 1816. Indeed, there was hardly an office of trust and honor in the gift of the people or legislature that he did not fill. In this respect, the career of Gov.

Butler, from an untrained pioneer,—(his schooling was limited to six months in his boyhood) from a hunter and trapper, up through almost every grade of office to the chief magistracy of the State, is a remarkable one and has few parallels in history. These honors and trusts he won by his sterling sense and honesty, and by his great energy and strength of will. Everybody felt that whatever trusts were imposed on him were safe, that whatever was given him to do would be done, and so they always found it.

Mr. Butler had a religious as well as political history, and the former was as marked and positive as the latter. When he came to Waterbury, he was an irreligious and profane young man, and not a little disposed to quarrel with certain great doctrines, and so he continued for some three or four years. The story of his conviction and conversion is an exceedingly interesting one. At a time of profoundest indifference in regard to religious things, when he did not know of a religious man in town, and before there had been a Gospel sermon preached in it, his attention was called to the subject of personal religion in the following singular manner. The account has been preserved substantially in the words of one who received it from his own lips: "Being obliged to work hard during the week, and there being no public worship in town which he could attend, if he desired, he was in the habit of spending much of the Sabbath in sleep. On a certain Sabbath, awaking from his sleep, he found his wife reading a pamphlet, and proposed to read it aloud for the benefit of both. The beginning and end of the pamphlet were gone, and he never knew whence it came, what was its title, or who its author. But he found it treated of a subject which in former times had given him great perplexity, viz., how a man could be blameable for a disposition which he did not create. He would admit the justice of God in punishing overt acts, but not wrong propensities. The author he was reading made it appear that we are justly condemned for wrong dispositions as well as wrong actions. After reading awhile, he exclaimed to his wife, 'If this is true, we are undone.' In a moment all the convictions he had formerly had turned upon him and he was cast into the deepest anxiety. After days of profoundest darkness and sharpest distress, bordering on despair, he was brought into clear light and

liberty of the Gospel. His feet having been set in the way of life he walked circumspectly in that way to the end."

His was the first conversion in Waterbury. A few days after his conversion, Rev. Mr. Call, a Baptist minister from Woodstock, came along and preached the first sermon in Waterbury. About a year after this, Mr. Butler was baptized by the Rev. Mr. Call and united with the Baptist church in Bolton. At the organization of the Baptist church in Waterbury, in 1800 or 1801, Mr. Butler was ordained as its pastor, and amid the multitude of his civil offices he continued to discharge the duties of this office until within a few years of his death, and that without salary or remuneration. In all the conflicts of party politics, and all the labors and perplexities of official life, it is said the meekness and dignity and propriety of the Gospel ministry never forsook him. He walked uprightly, and with serious christian deportment, amid them all. Well may his children venerate his name and the community hold him in lasting remembrance.

His form was slightly stooping, his complexion dark and sallow, and his whole appearance quite unprepossessing; but his penetrating black eye and the calm tones of his voice, quickly told of intellect and will of no common order. He died July 12, 1838, in the seventy-fifth year of his age.

BURLINGTON

The Baptist church in Burlington cannot be classed among the pioneer churches. While in many less promising places churches were coming into vigorous life, Burlington was taxing the faith of a few residents, and the benevolence of sister churches. The township was chartered in 1763, by Governor Wentworth. An attempt to effect a settlement was made in 1775, but the Revolutionary war, breaking out about the same time, the settlers were driven back by the Indians, and one of the number killed. In the spring of 1783, the first permanent settlement was effected by six or eight families from Massachusetts, New Hampshire and Connecticut.

From that time till 1800, the population increased from forty

Left without a leader, the little company felt keenly their destitution and began to rally and to cry to Heaven for help, and finally came to the resolution that whatever came they would throw themselves upon the promises of God, and ask their brethren to constitute them into a branch church, under such regulations as they might deem proper.

The church was finally organized by advice of a council as a branch of the Williston church, provided that church extended to them their fellowship as such, January 5, 1830, with power to transact any church business save the final exclusion of members. The persons composing this branch were six, viz.: Ebenezer Bartlett, Tera Pangborn, Esther Pangborn, Rehua Bartlett, Lucy Wainwright, Ruth Cheney. Terah Pangborn was appointed their first clerk, and they adopted the Articles of Faith of the Danville Association. This church was received into the fellowship of the Williston church, August 13, 1830, and into the fellowship of the Fairfield Association soon after its organization, and with other churches was dismissed for the purpose of forming the Onion River Association.

Few, poor, and without a place of worship, the church began its organized work. Brother E. Hill, a licentiate of the Williston church, was their first preacher. Elders J. M. Graves, Alvah Sabin, M. Cheney, and Elder Winegar of Hamilton, N. Y., supplied now and then. Baptism and the Lord's Supper were first administered, April 18, 1830, by Elder Graves.

Elder Gregory Norris became their first pastor, July 24, 1834, and on the 26th day of September, with the advice of a council, the church was recognized as an independent church. The constituent members, eleven in number, were as follows:

Elder Gregory Norris,
Mrs. Norris,
Charles Benns,
Isabella Benns,
E. Bartlett,

Benja. D. Hinman,
Abigail Hinman,
George Wells,
Lucy Wainwright,
Silva Proctor,

Lorinda Merritt.

For five years, the little church, being almost without pastoral watchcare, maintained a precarious existence. Rev. Mr. Norris, who had been laboring with them previous to their organization, took his departure two months afterward. Rev. John H. Walden, who accepted a call to the pastorate in June, 1836, resigned in September of the same year. In June, 1835, Rev. Hiram D. Hodge became pastor and resigned at the expiration of nine months; but not without seeing the church doubled, numerically, by the reception to its fellowship of sixteen by baptism and two who brought letters from other churches. In August, 1840, Rev. Hiram Safford was chosen pastor. Hitherto, the church had worshipped in a chapel on Colchester Avenue, built for their use by Charles Benms, one of the constituent members, and rented to them at a nominal price. At length, stimulated by the earnest encouragement and guided by the wise counsel of Mr. Safford, the church purchased a lot, and undertook the erection of a house of worship, on the southwest corner of Church and Main streets. Before, however, the little band were able to complete this enterprise, they were bereaved of their pastor, who died July 28, 1844, aged fifty-three years. The work of this consecrated man was not long, but was so fruitful of important results as to make him worthy of special mention. He came to the Burlington church when the church was poor, and few, and overshadowed by Congregational, Unitarian, and Methodist churches, and also by the University of Vermont, which was officered by Congregational professors. He preached in an old academy for some time. His congregations were small and the church had been struggling for some eight or ten years with its head just above water. He encouraged his people to build a meeting-house. He circulated the subscription in the town and the neighboring towns, and as he was a mechanic himself, he supervised the building of the house, collected the subscription, and paid for the material and paid the workmen. The effort was a noble, self-sacrificing effort. Brother Safford was a noble gentleman and he had the entire respect of all the christian community of Burlington, and was tenderly beloved by all who knew him.

In January, 1845, Rev. I. H. Parker became pastor and entered with earnestness upon the completion of the house of worship.

This was speedily accomplished and the dedication took place on the 3d day of April, ensuing. Mr. Parker resigned after a fruitful ministry in November, 1852. Rev. Leonard Tracy became pastor in March, 1853. The protracted illness of his family compelled him to resign in February, 1755, to the great regret of the church. Mr. H. H. Burrington was ordained December 27, of the same year, a man of frail health who served two years. In January, 1858, Rev. N. P. Foster took pastoral charge of the church, which he retained eight years. His pastorate was marked by an interesting revival, in which thirty-five were baptized into the fellowship of the church. The period of this pastorate was characterized by a substantial growth in material resources, which manifested itself in the erection of a new and superior house of worship in a more favorable locality, on St. Paul street, at a cost of \$32,550. The dedication took place December 15, 1864. In January, Mr. Foster resigned and the church remained without a pastor one year. During this interval, however, they enjoyed manifest tokens of divine favor. There was developed in the Sunday school, under the superintendency of Deacon E. A. Fuller, such a degree of religious interest that the church had recourse to Rev. A. B. Earle, the evangelist, for assistance in reaping the evidently ripened harvest. The labors of Mr. Earle, though of brief duration, were attended with the blessing of God and large numbers were added to the church. In February, 1867, Monson A. Wilcox became pastor and was ordained the 25th of April, following.

In the autumn of the same year, a mission school was started, and the erection of a chapel on Water street projected. This was speedily accomplished and dedicated January 9, 1868. The school, which commenced with an attendance of six, so increased, under the superintendency of George E. Davis, as to tax, not unfrequently, the capacity of the chapel. In April, 1875, Mr. Davis resigned his position as superintendent and in 1877, this work was discontinued. In July, 1870, the church was incorporated with the cordial consent of the society, which had previously had charge of its business affairs. Early in the same year enlargement of the house of worship became a necessity, and it was extended one-half its original dimensions, securing a main audience room, seating

seven hundred and thirty, and in the vestry, accommodations for five hundred or six hundred persons. The cost of this enlargement exceeded \$23,000, giving a total value of \$55,550 to the enlarged structure, which was dedicated to the worship of God, January 1, 1871.

The same winter, fifty-eight converts were baptized. In the autumn of 1872, the church established a French Mission, in a chapel, presented by Deacon Mial Davis for that purpose. Rev. A. L. Therrien of St. Pie, Canada, was secured as leader of this mission. The first French converts were baptized May 3, 1874. In 1876, financial embarrassments constrained the church to seek the aid of the American Baptist Home Mission Society in the prosecution of this French work.

In 1879, the mission experienced an interesting spiritual refreshing, which resulted in the accession of several converts. Mr. Therrien relinquished the work in July, 1879, to take up the work in Grande Ligne Mission, and Rev. J. Rossier immediately assumed charge of the mission, which continued for a time to prosper, but after awhile was given up.

In the winter of 1875, there was a gracious spiritual quickening, and forty-eight persons were baptized, and the Sunday school became so large as to need extension of its accommodations.

The church has been greatly favored with the wise counsels of its deacons. The names of those who have held this office, and the dates of their appointments and retirement, are as follows:

Charles Benms, September, 1834, to January, 1845; Daniel Stearns, December, 1839, to 1841; Azariah Lee, August, 1844, died February, 1851; William Hawkins, April, 1845, to June, 1854; Isaac Austin, April, 1847, to January, 1849; Milo Fuller, February, 1854, to March, 1854; Eliashib A. Fuller, June, 1854; Dandy Fletcher, June, 1854, to February, 1856; George Duncan, June, 1856, to July, 1857; Mial Davis, March, 1861, to December, 1878; John Tennant, December, 1867, died March, 1868; Lawrence Barnes, March, 1871; Samuel Bigwood, March, 1871; Volney G. Barbour, March, 1871, to May, 1873.

The following persons have believed themselves called to the work of the ministry and have been licensed by the church:

Frank W. Ryder, September 4, 1873; Gaylord B. Smith, August 13, 1874; Samuel W. Nichols, August 14, 1874; John C. Bracq, April 8, 1880; Mr. Ryder was ordained at Rockport, Maine, August, 1876; Mr. Smith was ordained at Plainfield, N. H., June, 1877.

Mr. Nichols was ordained at Essex, N. Y., in September, 1877; and in the autumn of the following year, sailed with his wife, the daughter of Lyman Jewett, D. D., to Madras, to labor among the Telugus. Mr. Bracq was converted from the errors of Romanism in the summer of 1875, studied at McGill University, and gave himself to the foreign mission work.

The Baptist church in Burlington, beginning its existence with very limited resources, early asked the aid of the Vermont Baptist State Convention, and for a period of twenty years, previous to 1859, received large appropriations for the support of its ministry. Sometime between 1850 and 1860, the Convention Board appointed a special committee to investigate the wisdom of having a Baptist church in Burlington and of longer continuing aid to it. Rev. L. A. Dunn was chairman of that committee, and went to Burlington on a prayer meeting night, to meet the people and inform them that the Convention Board had decided that a Baptist church was not really needed in Burlington, and could no longer be aided from the Convention funds. The thirteen members fell upon their knees, and one after another besought Almighty God in some way to carry on the work, and help them to maintain a New Testament church in Burlington. When all had prayed, Elder Dunn was so moved with their sincerity and determination, that he reversed his decision, and told them to go on, and the Convention Board would help them. In 1856, Lawrence Barnes began business in Burlington, and shortly after put in money enough so that the church could get along without Convention aid, and from that time until the present, has continued to grow numerically, spiritually, and financially, so that it now has about five hundred members, and is one of the most generous supporters of the State Convention. Lawrence Barnes moved from New Hampshire to Burlington in 1861, as the business which he established in 1856, had greatly increased and prospered, and he became Burlington's fore-



DEACON WILLARD CRANE, Burlington
Member of Convention Board for thirty-three years

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most citizen, and always proved himself an earnest christian and a true philanthropist, and after his death, Willard Crane and D. G. Crane stepped into the breach and for many years have given much time and thought to the work, and been by far the largest contributors for the support of preaching and the expenses of the church.

The Burlington church has long since cancelled its pecuniary obligations to the State Convention, by its liberal contributions to that missionary body. It has been the aim of this church to maintain vital interest in the principal enterprises of christian benevolence, and in the progress of the Redeemer's kingdom throughout the world. It established, at a very early period and still continues to cherish, a monthly concert of prayers for missions.

Pastors

John H. Walden, June, 1836, to September, 1836; Hiram Dodge, June, 1839, to February, 1840; Hiram Safford, August, 1840, to July, 1844; H. U. Parker, January, 1845, to November, 1852; Leonard Tracy, March, 1853, to February, 1855; H. H. Burington, August 1856, to August, 1857; N. P. Foster, January, 1858, to January, 1866; Monson A. Wilcox, February, 1867, to 1880; F. J. Parry, 1882, to 1886; F. S. McFarlan, 1887, to 1890; W. S. Roberts, D. D., 1891, to 1902; F. Dee Penny, 1903, to 1910; J. S. Braker, 1911.

Suggestive of the evangelistic efforts of this church, within the last thirty years, there have been received into the church by baptism, eight hundred and twenty-five persons. The benevolent contributions, as reported in the minutes for the same period, total \$21,443. Present total membership (1912), four hundred and eighty-three.

EAST ENOSBURG

The East Enosburg church observed its centennial October 26, 1910. Pastor Rev. William J. Clark gave the historical address, a part of which is here given. It must be said of the history of the

past century in this place, as of so many others, that it has been one of constant struggle. Or to put it in the words of Deacon T. T. Snell, "part of the time we have been swimming, and part of the time we have been swimming with our heads scarcely above water, yet we have kept on swimming." The first Baptist known to have lived in town was Joseph Waller. He moved here February, 1806. Others soon joined him, and steps were taken looking toward church organization, which took place on the 26th of October, 1810. There were ten constituent members. There is no record of there having been a pastor till 1812, and then only for a brief season. During long periods the church was pastorless, and during other periods it had preaching one-fourth or one-half the time. However, year by year, some additions are reported and the church grew, till in 1833, it had forty-seven members. This gain was in spite of distracting difficulties, one of which was likened to the severing of a limb to save the body. In 1835, a few churches in this region organized what was called the East Enosburg Conference, a sort of circuit preaching, in the bounds of which Brethren Cole, Flint and Chase, labored. The first year, 1835, Brethren Cole and Flint, worked among the seven churches of the circuit and their ministry was specially blessed to this church and eleven converts were baptized. The second year, Brethren Flint, Beeman, and Chase, were engaged on the circuit and a revival followed in Fairfield. But the third year the circuit preaching was discontinued, because there were a few who opposed it. The churches were urged each to settle its own pastor. During this time, however, a continued healthy growth was maintained and the membership became fifty-three, in 1841.

At this time, there was in this church much sympathy for the slaves, some members of the church having been members of the Anti-Slavery Society from its origin.

But now there came a sudden reverse in the continued prosperity of the church. The church voted to discontinue meetings when they had no pastor. Perhaps the men of that day did not realize the full purport of this action, but to one reading the records today, it seems like the first great turning point in the church's history. It seemingly makes a cooling of that warm spirituality

which had previously characterized the church. However, the church kept together and in October, 1842, Rev. R. A. Hodge became pastor. For the next ten years little was done. During the latter part of the decade they had preaching only one-fourth of the time. During the next six years, the work appears to have been nearly abandoned. On May 2, 1858, Rev. J. W. Buzzell was called to the pastorate for one-half of the time. He went from house to house, hunting out the places where spirituality had been hibernating and bringing it again to the light of day. By faithful effort and prayer he gave the church the impetus which has made what it has since become.

In July, 1858, the East Enosburg and the West Enosburg churches united and a revival followed. In May, 1860, twenty-five baptisms are recorded. A new meeting-house was built and dedicated about December 20, 1860. A burdensome debt remained a few years, but was finally cancelled by the generosity and firmness of Deacon Snell, who said, "If you will pay the whole debt I will give \$50, and a friend will give a like amount. If the whole is not paid I will not give a cent." The debt was paid and the property deeded, with reversionary clause, to the State Convention.

During the early sixties, this community sent out its quota of men to the army. They were accompanied by the active sympathy, interest and prayers of the church. The clerk of the church was appointed to hold correspondence with the brethren in the army and the church voted to look after the families of the soldiers who belonged to the church and provide for them if necessary. This correspondence brought its replies from the men at the front and cemented the bonds of fellowship which had previously existed and thus was a benefit to the men at home as well as to those in the army.

Another revival season is mentioned, with special interest, that was about 1882 or 1883, when Rev. G. W. Schofield was mightily used of God as a messenger of life.

The church bell was given by David Stebbins, in memory of his mother. At the same time he left \$200 in cash. During the recent years the church has suffered gradual diminishing in numbers by death and removals. The present resident membership

is seventeen. Three men have been ordained by the church and two young men have entered preparatory studies for the ministry. In 1907, the church was closed. In 1908, it was reopened and Rev. Wm. J. Clark chosen to work with this, in connection with the Enosburg Falls church. At the dawn of the new century the outlook is encouraging.

BERKSHIRE

January 3, 1905, a small church was constituted and recognized in Berkshire. After adding eighteen to their membership, they secured the services of Elder William Rogers a part of the time. There are no records of any other preachers until 1809, but from other circumstances, and from the records of the St. Armand church, it is probable that Rev. William Galusha did preach to them part of the time from 1806 to 1809, when Rev. Moses Ware was installed pastor and preached for a number of years, until 1813. There are no records after that time to show what became of the church. From the minutes of the Richmond Association, we find that in 1813 a committee was appointed by that body to inquire into the character of their former minister, Moses Ware. In 1814, this committee reported that they had made what inquiry they thought proper, relative to the character of Elder Ware, and they found nothing proved against him, whereby his character could be impeached. It is quite likely that the trouble, which gave occasion for the appointment of this committee, had something to do with the disbanding of this church.

BERKSHIRE, SECOND CHURCH

In 1817, another council was called in Berkshire, to recognize as a Baptist church, nine brethren and nine sisters who had banded together for that purpose. Ira Smith was appointed deacon and Cromwell Bowin, clerk. Rev. William Rogers and William Galusha preached to them part of the time. Their covenant meetings and preaching services were held in dwelling-houses and school-houses till 1827, when, in connection with the Congregationalists,

Methodists and Universalists, they built a meeting-house, owned by the four denominations jointly, and occupied by each a quarter of the time. On December 29, this house was dedicated, and in January following, Rev. William Arthur was called and commenced labor in the new house. His work was greatly blessed and this year twenty-four were added by baptism and seven by letter. Eleven were dismissed the same year. Arthur remained two or three years. Rev. Mr. Rockwell served one year, when Peter Chase became pastor in 1835, and continued till 1841. He was assisted in 1839, by Rev. Mr. Baldwin, and twenty-two united this year by baptism and four by letter, making the total membership, fifty-nine. In 1841, Rev. Albert Stone commenced pastoral work and continued till 1843, when the Millerite excitement arose and the pastor was carried away with it. The church was pastorless for a short time. Isaac Cressey came and preached so acceptably that he was ordained in 1846. In 1848, Rev. F. N. Jersey was secured and served till 1851.

A protracted season of depression followed. Removals and deaths were saddening. Rev. S. Adams, a theological student, supplied in 1854. J. W. Buzzell, A. L. Arms and Geo. Parker, a licentiate, preached from 1860 to 1867. A great blow came to the church that year when the church in *East Franklin* was organized and twenty members of the Berkshire church were dismissed, to unite at East Franklin. The same year, Deacon Jasper Chaffee, a strong pillar in the church, died. This reduced the membership to sixteen.

During the decade, 1870-1880, they were under the pastoral care of E. Ashton, E. P. Merrifield, A. L. Arms, David F. Estes, M. G. Smith, J. S. Goodall and G. S. Chase. From 1880 till 1885, Rev. A. L. Arms served as pastor, and during the years 1886, 1887, 1888, 1889, Rev. William G. Schofield, of Richford, gave them preaching and pastoral care. Since this time, the church has not sustained regular preaching and has not reported to the Association. In 1888, the subject of building a new meeting-house was strongly agitated. Mr. Schofield helped to secure pledges of money for this purpose and succeeded in getting \$1800 subscribed. A building lot was secured and it was confidently expected that

a new meeting-house would be built that year. But through the inaction of the building committee, nothing was done. The opposition of some, who wanted another union meeting-house, was apparently the cause of the inaction, and from that time many lost interest in the church.

FRANKLIN

Franklin began to be settled about 1816, and a few Baptists were among the inhabitants, but there is no evidence of any attempt to organize a Baptist church there previous to 1831. In 1826, Elder John Spaulding became a resident of the town and preached in parts of it, though his labors were chiefly in other places, till the spring of 1831, when he thought he saw signs of spiritual interest, especially in the northern part, and his mind was strongly impressed that there was a field ready for the harvest. He began laboring there with increasing interest. A powerful revival followed, which appeared to be at its height in November, though the interest did not subside till the next summer. Among the one thousand, one hundred and thirty inhabitants, near two hundred were thought to be converted within a year, and about one hundred joined some religious society. Some of the few Baptists, the older ones, thought the time had come to set up a Baptist church. About September 1, a covenant meeting was held in the house of Job Prouty. Six persons only were ready to take up the cross of setting up a standard different from all the other denominations. These were J. Spaulding and his wife, members of the Enosburg Falls church, Dorcas Glover and Harriet Giddings, of St. Armand church, Mary Shepard, of Rupert, and Lydia Bradley, of Fairfield church. These appointed a similar meeting every other Saturday. At the third meeting a convert told her experience and was baptized into the Enosburg Falls church. At the next meeting, Dr. Levi Cushman, an influential citizen of the place, and his wife, members of the Baptist church in Chester, N. Y., and Esq. Clark Rogers, who had long been a citizen of the town, with his wife, aged people, who, in their younger days, had lived in Hancock, Maine, and were members of the Baptist church there,

joined the little band. Their number was twelve. These called a council which met October 26, 1831, and approved of their organizing as a church and gave them fellowship. In about six weeks, the number was doubled by baptisms. The next September, it joined the Fairfield Association. Its numbers increased to forty-two, in 1833. From that time began serious losses by dismission and a few by defection. Elder Spaulding became superannuated and by 1841 the church was extinct.

EAST FRANKLIN

The Baptist church in East Franklin was organized and recognized as a church, June 11, 1867, by a council called by twenty brethren and sisters, who were dismissed from the East Berkshire church for this purpose. G. H. Parker was pastor till May, 1869; E. A. Ashton, till February, 1870; E. P. Merrifield, May, 1870, to May, 1872. No regular preaching till July, 1874; G. M. Smith, one-fourth of the time for one year; G. S. Chase, half of the time; A. L. Arms, alternate Sundays, 1885-1893; W. G. Schofield, 1885-1893; A. Darrach, 1894. No report to the Association since 1894. Membership then, ten. Largest number, twenty-nine. The church up to 1895, and it may be, longer, sustained covenant meetings and bore their part in maintaining union Sunday school.

WEST BOLTON

This church was organized, February 16, 1843, with thirty-nine members, as the Second Baptist church of Jericho, and was so-called till 1862, when it was changed to the Baptist church and society of West Bolton, and in 1873, it became an incorporated church. The first pastor was Elder I. Huntley, who preached one-half the time till August, 1845, and perhaps longer; the records do not say. In August, 1847, Elder S. Parker was pastor. July, 1848, Rev. Wm. S. Hurlbut became pastor and preached one-third and one-half the time for twelve years. He died in the place where he had so long and faithfully served, February 13, 1887. In November, 1860, Brother H. C. Leavitt commenced preaching and

February, 1861, he was ordained pastor and continued to labor with the church until October, 1864.

In the winter of 1865, L. L. Wood, a student from Burlington College, was hired to preach half the time. He continued till 1866, and then went to Hamilton, N. Y., to study theology. In March, Rev. L. B. Steele was hired to preach all the time. His was a prosperous pastorate of about eight years. A good number were received by baptism. He was assisted, in 1872, by an evangelist, Rev. J. Peacock. During this pastorate the church edifice was built. For four years after Mr. Steele went away the church was without a pastor. Sermons were read. Elder Hurlbut preached when he was able. He was aged and nearly blind, but he kept the church together, administering the ordinances and preaching the Gospel. January, 1879, Rev. A. A. Davis became pastor, preaching half the time till April, 1881, when Rev. De F. Safford became pastor. From June, 1883, till January, 1888, Brother P. C. Abbey preached with acceptance as a supply. In 1889, had preaching but twice by visiting brethren. Rev. Richard Nott, of Burlington, was the next supply, 1890. They were then visited by Brother H. Rider, who came as a colporteur and held meetings and visited from house to house. He was aided by Rev. A. McGeorge and God blessed their united labors. Seven were baptized. A Young People's Society of Christian Endeavor was organized. For several years the church was without pastoral care, but improved their house of worship and maintained church life. They shared the pastoral care of the Jericho minister, Rev. O. N. Bean, 1900-1902, and G. W. Campbell, 1904. Since then, they have had but such occasional supplies as the State Convention can furnish in summer by students and helpers. The church, however, though pastorless and with a membership of but fourteen, sustains a Sunday school, and two prayer meetings and a young people's meeting, and attend the services of the Methodist church in town.

ST. ALBANS

The first regular service of the Baptist denomination held in St. Albans took place December 17, 1865, in the chapel of the court

house, Rev. J. F. Bigelow conducting the service, at the suggestion and with the assistance of the Baptist State Convention. On January 17, 1866, a Baptist church was organized, consisting of twenty-five members, six brethren and nineteen sisters. An Ecclesiastical council, held in the court house, January 31, gave the name of the First Baptist church of St. Albans to the new organization. The first church officers were Rev. J. F. Bigelow, D. D., pastor; M. D. Walker and Marshall Mason, deacons; L. J. Swett, clerk; and S. S. Robinson, treasurer. A Sunday school was at once organized and also a missionary concert and Thursday evening prayer meeting. In May, 1867, Dr. Bigelow resigned, having performed the initial work of organizing a church. His signal ability, fine scholarship and christian courtesy gained for him the regard, not only of the church and society, but of all denominations of christians. For about a year and a half the church was dependent upon supplies, and held its meetings in the court house, which was its meeting place for seven years. November, 1868, W. G. Walker, a graduate of Hamilton, commenced his pastorate and was ordained to the christian ministry, January, 1869. He remained only one year. Seventeen had then been added by letter and till June the church was again dependent on supplies.

In June, 1870, Rev. M. G. Smith, under the auspices of the State Convention, whose general agent he had been elected, commenced labor here as pastor, doing very much in addition to his pastoral duties in securing funds for building a church edifice and enlisting the interest of others in the enterprise. The cornerstone of the new church was laid September 9, 1871, and the vestry finished and dedicated August, 1873, after which public services were held there until the whole work was completed.

In September, 1873, Rev. M. G. Smith, having seen the church occupying the new vestry, was called elsewhere by the Convention, leaving many devoted friends, who were called, not long after, to mourn his death. During his pastorate, seventeen were added by baptism and twenty-three by letter. Till about this time the Convention had aided the church. Now it became self-supporting and helpful in benevolent enterprises. In May, 1874, Rev. J. A. Johnson commenced labor as pastor. On the twenty-eighth of the

following December, the whole church edifice was finished and dedicated free of debt, through the generosity of Lansing Millis, Esq., prominent Baptists in the State; and townsmen of other denominations, helping to provide one of the pleasantest church edifices in the State. Mr. Johnson remained pastor until January, 1878. During the three years and more of this pastorate, the church had received thirty-six by baptism and twenty by letter, reaching a membership of one hundred and eight. Seven died among them. Deacon D. M. Walker, had been identified with the church from the beginning and had served as clerk nearly all the time, till his last illness compelled him to resign.

Rev. Geo. S. Pratt was next pastor, commencing labor April, 1878, and continuing till March 13, 1887—a period of aggressive, vigorous work on the part of both pastor and people. In January, 1879, a series of well-sustained meetings, continuing ten weeks, resulted in the accession of fifty-one members; forty-one by baptism. May 10, 1883, the church edifice was destroyed by fire, and about three years later, a new church edifice had been dedicated, and a parsonage built at a cost, in round numbers, of \$3,500. From this pastorate Mr. Pratt went over to the Episcopalians.

Rev. Geo. A. Smith, of the First Baptist church in Saratoga, was next pastor, February 28, 1887, to June, 1889. Shortly after his dismissal, his letter of dismissal was recalled and proceedings instituted against him for unchristian conduct. On advice of the Lamoille Association the church called a council, the charges were investigated and sustained, the hand of fellowship withdrawn, and the pastor deposed from the Gospel ministry. The church rallied nobly to the work after this crushing experience and were lovingly led by Rev. L. S. Johnson, from September, 1889, till September, 1891, when ill health compelled the separation between the church and this faithful pastor.

Rev. E. D. Croft was pastor from October 8, 1891, to October 13, 1893, and was succeeded by Rev. Chas. McGlauchlin, whose pastorate was from April 5, 1894, to April, 1895. This half decade was one of serious trouble. At the close of the first pastorate, the church was divided and some thirty or more of those who had been active and influential in the church work withdrew from the body.

Mr. McGlauchlin's habits, confessedly irregular, brought reproach upon himself and the church and caused his retirement from this pastorate. Rev. W. H. H. Avery was then invited to this field from Upper Alton, Ill., and began pastoral work in July. He found the church disheartened and well-nigh ready to give up all, but the membership rallied about him, put away differences, engaged in special meetings, and within a year seventeen members had been received, harmony restored and strong hopes awakened of a prosperous future. This pastorate continued till 1903. Substantial accessions were made to the membership, notably in 1899, when twenty-five were received by baptism and six by letter. The membership attained one hundred and forty-one, notwithstanding the roll had been carefully revised and numbers dropped, and, more serious than all, within four years, more than twenty-five families connected with the church and congregation removed from town, reducing considerably the financial strength of the church and making appeal to the Convention for generous support a necessity. Since 1904, the Convention has appropriated \$300 annually to sustain this important work. Rev. John Cameron succeeded Mr. Avery, serving till 1905, when Rev. J. S. Brown was called from Manchester, Vt., and began courageously leading the church in aggressive work. The church has an exceedingly pleasant place of worship and parsonage property.

ESSEX JUNCTION

Established first as a mission. From May, 1877, until May, 1880, Rev. J. A. Leavitt was pastor. In 1878, began the erection of a meeting-house and finished the chapel for immediate use and completed the house in 1889. The Essex church dismissed twenty-four members in 1879, to form a Baptist church in Essex Junction. The church was organized July 5, 1879, and recognized by a council November 4, 1879; admitted to the Lamoille Association, September 1, 1880. The first report of the church is as follows: Baptisms, ten; letter, two; dismissed, two; total, thirty-four; resident members, thirty-four; Sunday school officers, ten; pupils, sixty; average attendance, forty-two.

Pastors: Rev. I. Coombs, 1880, to May, 1882; W. Gussman, January, 1883, to January, 1885; S. E. Miller, January, 1889, to 1897; D. D. Owen, 1899, to 1902; W. F. Sturdevant, 1903, to 1904; N. A. Wood, 1905, to 1909; I. M. Compton, 1910.

This church has had its trials and discouragements, but the field is an important one, and the Convention has given liberal appropriations and encouragements to it.

The following tragic incident is a part of the history of the Lamoille Association.

DAVIDSONISM

In September, 1829, a man by the name of Davidson called on Elkana Reed, who lived in the southeast part of Fairfield. Elkana Reed was a prominent member of the Congregational church in Bakersfield. Mr. Davidson introduced himself as a Congregational missionary, and as there was quite a settlement in the neighborhood, part in Bakersfield and part in Fairfield, that were some distance from any stated place of worship, Mr. Reed asked him to preach in their neighborhood. He readily consented; the appointment was circulated; the neighborhood gathered, and Davidson preached, much to the acceptance of the people. The next evening he preached in the same place to a larger congregation, and all were much interested. He then, by invitation, appointed a meeting on Friday evening at a schoolhouse in an adjoining neighborhood, in the south part of Bakersfield. A good congregation assembled, and all seemed highly pleased with the new preacher. His sermons were a little peculiar, as he dwelt mainly on the prophecies, but they were of a high order; they exhibited great study and research; they were finely arranged, and delivered in a captivating manner. His language was elegant and well chosen, yet plain and simple; his style was earnest, but not boisterous; in a word, he was an eloquent preacher. By request, he appointed a meeting for the Sabbath at the usual hour, ten-thirty o'clock A. M., at the house of Timothy Carroll, his house being larger and more convenient for a large assembly than any other in the section.

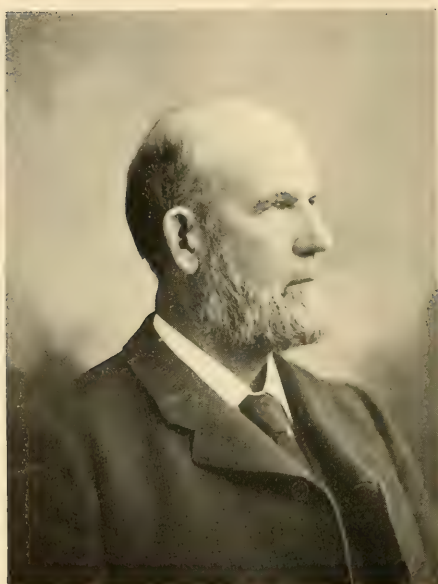
The day was fine and at an early hour a very large congregation assembled to hear the eloquent stranger. He was seated near a front window, so that he could be seen and heard by those within and without the house. As soon as ten-thirty A. M. the audience was all seated and ready for the service to commence. He was sitting, looking steadily downward toward the floor, seemingly unconscious that a large congregation had gathered to hear him preach. After a little time, someone told him that the congregation was seated and ready for the services to commence, but he paid no attention, but still remained with his eyes turned downward; a long hour passed away; the congregation remained in profound silence; all eyes were fastened on him; curiosity and excitement were raised to the highest pitch. By and by he raised his head; his eyes rolled in their sockets; his features were distorted, and, in a manner overwhelmingly astounding, he announced to his hearers that he was a prophet sent by God! And then in language the most persuasive, and in tones the most solemn and impressive, he urged his hearers not to doubt on pain of eternal death. He then presented a very ingenious and conclusive argument, based on prophecy, to show that a prophet was to appear at that time. His array of arguments in favor of that position was perfectly astonishing; he seemingly made it as clear as the noon-day sun. Miller never presented an argument so clear in favor of his view of scripture prophecy as did Davidson in favor of his position.

He then proceeded to open his mission. He stated, first, that he was sent to announce to the world that God, the Father, was then on earth; that God, the Son, who was equal with the Father, came in person to introduce the *last* Gospel dispensation, and that the Father had come in person to close the dispensation and with it wind up the affairs of earth. He stated that the world would end in 1832, and his arguments in favor of 1832 were stronger and more conclusive than any that have been presented in favor of 1843. The effect of these astonishing announcements upon the audience, under the circumstances, cannot be described. Some believed; some ridiculed and at once called him an impostor; but a large portion seemed to be struck with awe, and were disposed to suspend their judgment for the time being. He continued his

meetings in that neighborhood each evening for some four weeks; much excitement was created, and many professed to embrace his views. In his sermons he labored especially to reveal the dark things in prophecy. His discourses were able, impressive, and thrillingly interesting; some of his views were rational and scriptural; others were absurd and ridiculous.

Among other things, he taught that Christ was a woman, and that she would appear on earth with the Father. Not long after this announcement, a Mrs. Thompson, a lady some fifty years old, who had never previously made a profession of religion, but had embraced his views, and become wild with excitement, announced that she was the Christ. At first Davidson seemed to hesitate a little, but soon declared that she was Christ. Other people called her crazy; her husband confined her; the neighbors watched her as a crazy person. These meetings were holden mainly in Fairfield, and a large number gathered from Bakersfield, Fairfax, Franklin, Georgia, Milton, and some from the other side of the lake. Some were Baptists, some were Congregationalists and some were Methodists, but a large portion were persons who had never been members of any church.

The meetings were continued night and day and assumed a most ridiculous character. Toward spring, Mrs. Thompson escaped from her confinement and joined them. She was worshipped as Christ and all her commands were strictly obeyed. A Mr. John Steward, an Englishman by birth, and a joiner by trade, a very pious Methodist man, embraced Mr. Davidson's views. He had no family and for some time had made his home with Mr. Timothy Carroll, in Bakersfield. While Mrs. Thompson was in Fairfield, Mr. Steward, by request or otherwise, called to see Mrs. Thompson, whom he believed to be the very Christ. She had some private conversation with him; what she said to him we know not. On coming out of the room he looked pale and terrified. He walked rapidly some four miles to Mr. Carroll's and without speaking to the family, went directly to his chest of tools, took a cord, went a little way into the woods, a little way back of the house, fastened the rope around his neck and then around a tree, swung off, and soon he was in the eternal world.



DAVID G. CRANE

A member of the Burlington Baptist Church over fifty years

In the autumn following, a Mr. Crow in Fairfield, who had embraced the views of Davidson, had become entangled in the snare, sharpened his knife and deliberately cut his own throat.

A short time after this, a Mr. Randall, in Franklin, who had become affected with this same doctrine, came to believe that he must offer his children in sacrifice; he, therefore, took his butcher knife and deliberately cut their throats. At this, some of the inhabitants of Fairfield became so indignant that they resolved to put an end to this work, and one night this Davidson mysteriously disappeared. What became of him I know not. Report says that he was placed astride a little French horse, and having been well covered with tar and feathers, was driven beyond the line of the State. Where he came from, what had been his former occupation, or what was his true name, or what was his end, we know not. He mysteriously came among us, ran a short race, accomplished a vast amount of injury, and disappeared. There being no Baptists in Bakersfield, and but few in that part of Fairfield, we suffered less in this raid than some others; but yet, our churches suffered to some extent.

HISTORICAL SKETCH OF THE FRENCH BAPTIST CHURCH OF MONTGOMERY, VERMONT

In the years 1840 and 1841, several French Canadian Catholics were led to embrace the truth of the Gospel in some Methodist meetings held at the village of West Enosburg, Vt. Among them a laboring man, Mr. J. Morin, a mechanic, unable to read even in his own language, worked very earnestly to spread the truth among his countrymen. His efforts developed in him natural talents for the work of evangelization. After a few years, forty of these converts, who had united with the American Baptist church of Enosburg, severed their relations to it in order to form the French Baptist church of Enosburg, of which Mr. Morin, who had made a short stay at the Institution of Grande Ligne, became the pastor. Prayer meetings, from house to house, multiplied. Most of the Canadian families of the locality were won to the truth, and the good work soon spread in the neighboring towns

of Berkshire, Richford and Montgomery, where the French population was on the increase from year to year.

In the meantime, while the Lord was using J. Morin as an instrument of His grace among the French Canadians scattered among the Green Mountains, he was preparing in distant villages of Canada, new souls, who were soon to come and share in this glorious gift of Gospel light. In the village of St. Aime, (twelve miles from Sorel), an aged man named Dominique, a native of France, lived peaceably in the midst of his numerous family, which was nominally Catholic, while he himself, connected with no religious denomination, spent his leisure hours in reading an old Bible which he had brought from his native country. The priest, who watched with close attention this family, whose devotion to the church was somewhat doubtful, had often attempted to take possession of the precious volume, the old man's treasure, with which indeed some of his sons, in order to escape the suspicion of heresy, would have consented to part. Three of these came to settle with their families in the vicinity of Enosburg. One of them, Felix, having obtained a Bible from Mr. Morin, read it with much interest, so much was he under the impression that the Protestant Bibles were falsified. In this anxiety he returned to St. Aime, and desired the opinion of his father with regard to the book. After a careful examination, his father said to him, "This book, my son, is the living word of God; read it without fear." Not long after the father died and the priest ordered that the book, which had kept him aloof from his church, be burned, an order which the children at first refused to obey. However, one of the sons, the owner of the old homestead, having delivered the book into the hands of the priest, he quickly cast it into the fire, thrusting it with the poker before the horrified eyes of the family. After his return to Vermont, the Bible became indeed for Felix and his family, "the living word of God." His zeal and christian fidelity conduced greatly to the edification of the Enosburg church until his death. Afterwards, the church in Montgomery numbered among its members several of his children and relatives, and the author of this sketch considers it one of the most interesting incidents of his missionary life that he received these details from

the lips of his pious wife, when on her death bed she praised and glorified the Lord that He had delivered her husband with his kindred from the power of darkness and translated them into the kingdom of His dear Son. (Col. 1: 13.)

This progress of the Gospel among the French of Vermont awakened the lively interest of the American churches. Mr. Morin and his colporteurs were liberally supported. A society was even organized at Burlington with the special object of aiding this work. This sympathy, thus expressed, created great anticipation that might have been fully realized had not self-seeking human nature been allowed to use these smiles of divine grace and the gifts of christian munificence for its own glorification, an act which is always the sure presage of humiliating defeats.

The French population, disseminated in the forests which at that time completely covered the hills south of Montgomery, formed an important part of the West Enosburg church. The Gospel was readily and joyously received by those people, who were laboriously engaged in establishing for themselves homes in those wild places where the soil was comparatively cheap.

On the tenth of November, 1851, forty-eight of these people, most of them members of the West Enosburg church, organized a French Baptist church, of which Mr. Antoine Boisvert, a French colporteur of the same locality, became the pastor. Rev. J. Morin presided at the council convened for that purpose in the Methodist chapel at Montgomery. On this occasion some of the French Protestants, whose homes were situated on the Richford mountain, but who had attended this Convention for the purpose, also organized themselves into a Baptist church. Soon after, the church of Enosburg was obliged to sever its connection with its pastor, who had brought reproach upon himself and upon the church by the use of intoxicating drinks, while Rev. A. Boisvert, receiving little encouragement, retired from the work at Montgomery. Thus, in a short time, this missionary enterprise, deprived of its leaders, presented the sad spectacle of a ship abandoned in mid-ocean. In these circumstances the Grande Ligne Mission directed some of her laborers, particularly Rev. J. N. Williams and T. Riendeau, to visit the field as often as possible. They did so until the year 1858,

when a missionary from France, Rev. J. Sestourneau, who had come to Canada under the auspices of the Grand Ligne Mission, impressed by the urgent need of Vermont, came to settle at West Enosburg with his family. He was ordained the year following, by a council of Baptist pastors, and immediately addressed himself with great energy to the work of re-establishing the churches and repairing the injuries which they had received. At first he was but scantily supported, receiving but a small appropriation from the Vermont State Convention. He, however, labored none the less with an energy and devotion which will not soon be forgotten. The work received a new impetus. The churches setting aside their local preferences, united under the name of The Church of Montgomery and West Enosburg. The little church of Richford was also revived. A general revival took place. A large number of converts were gathered in who confessed their faith by baptism and greatly rejoiced the heart of the missionary and the churches. In the meantime a meeting-house was built at Montgomery, the seating capacity of which often proved inadequate for the increasing congregation.

At the request of the church, the board of the Grande Ligne Mission, in 1860, decided to assume the support of Brother Sestourneau, and to consider his field as one of their missionary stations. A colporteur was engaged to help him in the person of Mr. E. Villeneuve. Swanton and Highgate were visited by the missionaries. In this last place the Gospel was well received by several French families, and a few persons having given evidence of a change of heart were baptized. This, however, drew the opposition of some Catholic priests, three of whom came to visit their former adherents at Montgomery, where they challenged the Protestant missionary to a public discussion, in the hope of bringing back into the pale of the Roman Catholic church some of those whom they considered as lost sheep. But this attempt resulted in their discomfiture. A poor Catholic man having asked them where he must go to find the truth, he was told that the truth was at Rome. "In that case," said he, "I must make up my mind to go without the truth, for I am too poor to go so far to get it."

During the war of the secession, a comparatively large num-

ber of French Canadians entered the army of the United States. This national calamity was the cause of many painful separations, and of the making of many orphans and widows among the French families under the pastoral care of Brother Sestourneau. His visits became more urgently needed and much more frequent. In leaving their families these soldiers commended them to the watchful care of their devoted pastor, and when they were away a large part of their correspondence devolved on him. These additional cares and labors made the draught upon his system too great. Before the end of the first year of the war, Brother Sestourneau's health was seriously impaired, symptoms of a nervous disease developing with an alarming rapidity. Family circumstances having induced him to settle at Richford, his visits became still more difficult. The field of Montgomery was the first to suffer. In a visit to Canada, Mr. Sestourneau met with a young brother, who had just left the Institute of Grande Ligne, and who some time before had entertained a conviction of duty to devote his life to the missionary cause, but who was at this time in a state of serious doubt and uncertainty with regard to the foundation of these convictions. Accepting, however, an invitation extended to him by Mr. Sestourneau to accompany him to his field of labor, he was thus initiated into the work, accompanying him in his missionary visits and participating in the conduct of public meetings. His vocation soon became manifest. Hearing of this, Madam Feller, of the Grande Ligne Mission, was greatly rejoiced, and she requested the board of that mission to appoint him as assistant missionary, stationing him at West Enosburg, where he remained about a year. Thus, the Lord was preparing for his work a new missionary in the person of our brother, Rev. A. S. Therrien, whom the board of the Grande Ligne Mission now justly claims as one of its laborers and has called him to the important station of Montreal. Brother Sestourneau's health growing worse and worse, he was obliged to resign the pastorate of the Montgomery church, but retaining that of the Richford church, which soon lost two-thirds of its members, who immigrated to Minnesota. In the same year, at the request of the church and on the recommendation of Mr. Sestourneau, the board of the Grande Ligne Mission

appointed Rev. J. D. Rossier, a native of Switzerland, to the post of Montgomery. He found the congregation greatly stirred through the ardent and somewhat eccentric zeal of a Methodist brother. From its origin, the church had shown a predilection for that demonstrative style of praying and exhorting which sometimes characterize religious revivals among country people. In meetings protracted to a very late hour, the emotions of the heart culminate in an enthusiasm and ecstatic demonstration. This dangerous element, which lead many to depreciate quiet meetings, and to place a higher estimate upon loud and demonstrative speaking than upon plain and earnest preaching of the Gospel, and which fosters the notion that clamours and groanings are the necessary accompaniments of true worship, can easily be developed among the French who have received the first glimpses of Gospel light. A too free reception given to new doctrines and an indiscriminating admiration for those who can speak well, is another danger which has often threatened the peace of the church. In these circumstances the new pastor saw that his work called him to plant his home among his people upon the hill of Montgomery, which through years of hard labor, had become more habitable. Being aware of the church's lack of a solid foundation of religious knowledge upon which to rest its faith, he thought it of primary importance to instruct them, and to apply himself to the teaching of sound doctrine, in order to place his flock in better condition to resist the dangers mentioned above. It was not long after this that some Seventh Day Adventists, who had succeeded in founding in a neighboring town, a church which was under the direction of two French brothers, formerly connected with the Enosburg church, attempted to spread their views among the flock. But receiving no encouragement they abandoned their undertaking. Afterward, some Catholic priests came, preaching in private houses, visiting among the people, sprinkling children born of mixed marriages, and artfully assuring the people that they could be received into the communion of the Roman Catholic church without being constrained to obey all its regulations, and that they could even be excused from accepting certain doctrines too repulsive to be accepted by those who have tasted of God's pure Gospel. The

pastor was again challenged to a public discussion which, however, was conducted more prudently than the one above alluded to. The priests agreed to establish their thesis by the Scripture, which they recognized as the basis of christian faith; but, forced to express themselves upon certain doctrines of their church directly contradicted by Scripture, they declared that the Church of Rome is endowed with divine authority to establish or condemn. No unfortunate results ensued from this discussion; the church remained firm and united. The meetings were well attended and several members were added to the church.

The board of the Grande Ligne Mission, having become considerably embarrassed in its finances, the church was obliged to look elsewhere for help. An application was made to the American Baptist Home Mission Society, which agreed to pay two-thirds of their pastor's salary, the church paying the other third.

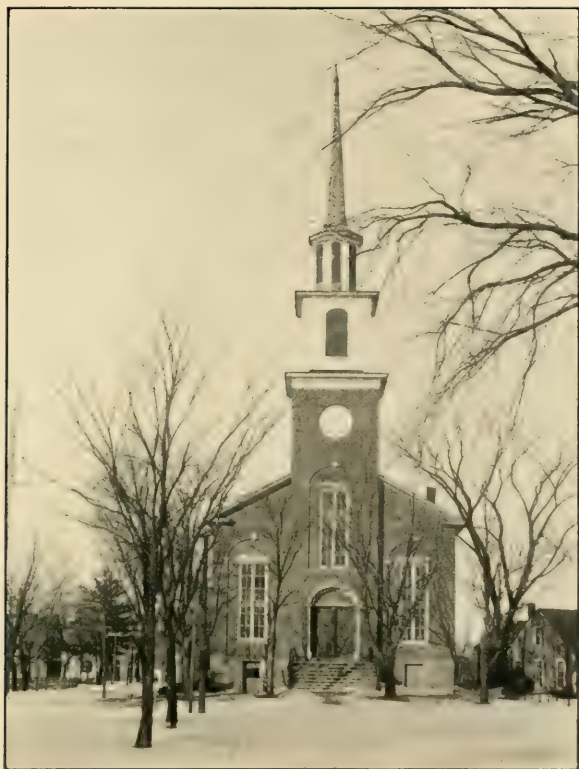
In the year 1874, the board of the Grande Ligne Mission called the pastor to take the direction of the Grande Ligne Institution, hoping to find a suitable man to succeed him at Montgomery. During two years the church remained without a pastor, depending upon the occasional services of colporteurs and neighboring pastors and the monthly visits of its late pastor.

After two years, and as a consequence of too many cares and excessive labors in the supervision of the house-management at Grande Ligne, Mrs. Rossier's health failed and this induced her husband to accept a second call extended to him by the church in Montgomery. Shortly after his return his heart was greatly cheered by the conversion of a few persons who had recently abandoned Romanism. One of these, Mrs. D. Vierge, deserves a special mention. Being a widow and an invalid, she had been, until the age of seventy-five, a sincere adherent of the Roman Catholic church, in spite of the fact that her children had abandoned that church long ago. But at last, through the labors of the French Canadian colporteur she was led to see and embrace the truth as it is in Jesus. She soon desired to follow her Saviour in baptism and prayed earnestly that the Lord might send a pastor to administer the ordinance to her. Being unable to walk, some of her friends carried her in their arms through the woods to a

favorable place where she was baptized in the presence of a large assembly, largely composed of Catholics, who admired her courage and her sincerity, which could not be questioned. "What a blessing," exclaimed the daughter! "We left Canada with the thought that we were coming to a country where there was no religion, and behold we found in it the light and truth."

Not long after the pastor's return to his former field of labor, the board of the Grande Ligne Mission having decided, on account of its financial embarrassments, to abandon its station in Vermont, the church was left to its own resources and the pastor found himself in a critical position. Owing to the inability of the Vermont State Convention, and of the other missionary societies, to extend any help for the continuation of his work, and in the circumstances desiring to leave the church entirely free to act for itself, the pastor resigned, in 1874, his pastoral charge, while continuing to serve the church as supply according to the measure of strength the Lord gave him, he being obliged to work with his hands for the support of his family. In 1879, the church of Montgomery numbered sixty-one members, who had regular services every Sunday in two different localities. The field of the missionary embraced seventy families of French Canadians, nominally Protestants, and a certain number of others which, though Catholic, were disposed to listen to the reading and exposition of God's Word.

Translated from the French by Rev. A. L. Therrien, 2 Thistle Terrace, Montreal.



BRANDON BAPTIST CHURCH
The Convention was organized in Brandon, 1824

CHAPTER XXII

THE VERMONT BAPTIST STATE CONVENTION

ORIGIN AND EARLY YEARS

Convinced of the need of closer co-operation in evangelistic and missionary operations, the Fairfield, Vermont, and Woodstock Associations, each appointed delegates to confer with the delegates from other Associations, and with brethren from different parts of the State, on the expediency of forming a General Convention of the Baptists of Vermont.

Thus authorized, a number of brethren met in conference in the court house, in Montpelier village, on Wednesday, October 14, 1825. In addition to the brethren appointed by the Associations mentioned, there were present brethren from the churches in the Barre, Danville and Leyden Associations.

Ministers present were from Waterbury, Ezra Butler; Chester, Aaron Leland; Dummerston, Jonathan Huntley; Sharon, Joseph Parker; Brandon, Isaac Sawyer; Whiting, Joseph W. Sawyer; Montpelier, C. C. P. Crosby; Coventry, John Ide.

Lay brethren, from Fairfield, Joseph D. Farnsworth; Swanton, Joseph Berry; Vernon, Samuel Sikes.

Brethren, after deliberating upon the question committed to them, agreed that the interests of religion required that a Convention be formed. This decision was not reached till the whole question had been thoroughly debated. One of the delegates, at least, was there as a vigorous opposer of the enterprise; that was Aaron Leland. "With the most determined energy he fought the proposed formation of a State Convention, believing or fearing that it would jeopardize the independence of the churches. After the vote was taken, resulting in a strong majority against him, he arose and said in a good natured way all his own, 'And now, my brethren, I suppose you think you have got rid of the troublesome old man;

but if so you are much mistaken. I can never be separated from my brethren, and if you are determined to launch this ship, I shall jump aboard and ride; and I warn you now, that if you do attempt to interfere with the independence of the churches, you will hear my voice in protest.' " (Convention Minutes, 1875.)

The main question having been thus settled, Brethren Joseph W. Sawyer, and C. C. P. Crosby were appointed a committee to draft a constitution, rules of decorum, and a circular or call to the churches and associations. At a subsequent meeting, this committee made their report, which was unanimously adopted. The names of all present were appended to the circular, and a number of copies of the constitution and circular were printed and distributed through the State. The time mentioned in the circular for the meeting of the delegates was the fourth Wednesday in October, 1824. The place fixed upon was Brandon.

Agreeable to this appointment a Convention was held in Brandon, October 26, 1824. The following brethren were present, Vermont Association, Rev. Abel Woods, of Hubbardton; Rev. Isaac Sawyer, Rev. Samuel C. Dillaway, of Granville, N. Y.; Rev. Jonathan Merriam, Jr., of Bridport; Deacon Oliver Sanford, of Poultney. Fairfield Association, Rev. Peter Chase, of Hinesburg; Rev. Alvah Sabin, of Georgia; Austin Beecher, of Hinesburg; Edmond Chamberlain. Woodstock Association, Rev. Daniel Packer, of Mount Holly. Manchester Association, Rev. John R. Dodge, of Manchester. Mission Society, Vermont Association, Rev. Pharellus Church, of Poultney.

The Convention was organized by choosing Rev. Isaac Sawyer, moderator, and Rev. John R. Dodge, clerk. The circular was read, and the probable advantages of the Convention discussed.

1. The Convention voted to adopt the substance of the constitution (adopted by the meeting the preceding year).

2. Appointed Rev. J. R. Dodge, and S. C. Dillaway, a committee to prepare a set of by-laws for the Convention.

3. Appointed the following persons, officers for the ensuing year: Rev. Ezra Butler, president; Rev. Aaron Leland, first vice-president; Rev. Roswell Mears (of Georgia), second vice-president; Rev. Joseph W. Sawyer, corresponding secretary; Rev.

John R. Dodge, recording secretary; Deacon Abner Forbes (of Windsor), treasurer; Rev. Linus Austin (of Whitingham), Rev. Abel Woods, Rev. Timothy Spaulding, Rev. John Ide, Rev. Alvah Sabin, Rev. Daniel Packer, John Conant, Esq., (of Brandon), Deacon Peter Dean (of Manchester, afterwards of Grafton); Deacon Daniel Mason (of Rockingham); Hon. Joseph D. Farnsworth, board of trustees.

4. Voted that the next meeting of the Convention be held at the Baptist meeting-house, East Bethel, on the third Wednesday of October, 1825.

Every association was represented except Shaftsbury, which then had only four churches in the State. The Shaftsbury Association, however, in 1826, voted to unite with the rest in the Convention.

It is noteworthy how many able leaders there were, so early, among the Baptists in Vermont. Aaron Leland was then lieutenant governor of the State: Ezra Butler had been in Congress (1813-1815), and was soon to be governor of Vermont (1826-1828), before Leland laid down his office,—two Baptist ministers, at the head of the commonwealth! Alvah Sabin was sent to Congress during the anti-slavery struggle in 1853. Deacon Conant, Judge Farnsworth, General Forbes were among the most influential men on either side of the Green Mountains. Rev. Pharellus Church, D. D., died at Tarrytown, N. Y., June 5, 1886, full of years and honor, the last of the founders of the Convention. He was ordained in Poultney, in June, 1825, but he left the State in 1828. The foresight and energy of these brethren and others of equal wisdom, if not equal in prominence, led to a remarkable series of denominational enterprises during the next fifteen years, and under the divine favor, to an advance of our numbers from 6,600 to 11,000. The outflowing westward tide of emigration was only then beginning.

The Vermont Baptist Convention was formed in the same year as that of Rhode Island, and was preceded in age only by Massachusetts (1802); New York (1807); South Carolina (1820); Georgia (1822), Alabama, Connecticut, Virginia (each 1823).

Twenty agents were appointed at Brandon to collect funds and to form auxiliary societies: The treasurer and Deacon Conant were

designated to receive money or goods, and disburse the same under the direction of the Board. Rev. Abel Woods was also appointed to be a traveling agent for six months. But funds were not secured, and the ensuing February, at Royalton, the Board resolved to retain but one collecting agent, Rev. John R. Dodge, with a salary of six dollars per week, to be paid in money or goods in proportion to each collected. This arrangement stood till 1826, and then it was voted that "the compensation of the missionaries and agents be 'the same,' payable half in goods and half in money."

CIRCULAR ORDERED BY THE VERMONT BAPTIST STATE
CONVENTION IN 1824

The Board of the Baptist Convention of the State of Vermont and vicinity, to the churches composing the same, and to the friends of the cause of benevolence, send christian greetings.

The work of evangelizing the world is now successfully commenced by the friends of Christ—and in this labor of love we, as a denomination, are attempting to bear some humble part. There are already, in the various fields occupied, twenty-eight competent missionaries—sixteen males and twelve females. Nine males are ordained preachers. These missionaries have, under their immediate instruction, about two hundred scholars. They have also established four churches among the heathen. In addition to this, we have a number of institutions, literary and theological, which make a demand on our charities, and ought not to languish through our neglect. Also, the condition of our own State, (in which there are at least one hundred churches of our own denomination, and of ministers not more than two-thirds that number), demands the sympathies, the prayers and the benevolent efforts of all who cordially desire the advancement of the Redeemer's cause.

These considerations, together with that of a world lying in sin and wickedness, and perishing without the knowledge of salvation, have impelled the Board to call upon you in this manner, in the hope of exciting you to greater exertions.

Our missionaries require immediate assistance in order to continue their operations. The resources of our brethren, which

were called into action for about three years from the formation of the General Convention, manifested that they were both able and willing to do much for the spread of the Gospel. If, then, for any reason, we have become inactive and indifferent, let us not remain so. It is time to awake and put forth our energies in the best of causes.

Does not He, who gave His life for us, require it at our hands? Consider how large a portion of the church in America is made up of our brethren; and shall we withhold our portion from the treasury of the Lord? Let each one now act with eternity in view. And let it not be found, in the Great Day of accounts, that for the sake of leaving a trifle more to his heirs, he has withheld from immortal souls the Gospel of salvation.

As united and concentrated action is most powerful and successful, to this we now invite you. We confidently hope that ministers, deacons and private brethren will take an active part in this good work, and exert themselves in forming in their respective neighborhoods, societies auxiliary to the State Convention. That all monies and other property may be at the disposal of the united wisdom of the whole; unless when a special object is named by the donors; in which case, it will be faithfully applied to that object, whether foreign or domestic missions, or the support of our literary institutions.

We trust that it will be obvious to every one, that a State Convention on the general plan marked out by the constitution, supported by the different auxiliaries, is the best means of promotion, the great object we have in view.

We have, therefore, appointed Rev. John R. Dodge, as a traveling agent, to make the necessary explanations—to assist in organizing societies, solicit donations and subscriptions, and receive whatever is contributed to the funds of the Convention; who will make returns to the Board at their next annual meeting, at Bethel, the third Wednesday in October, 1825, at ten o'clock A. M.

Done by order of the Board,

JOHN CONANT, Chairman,

JOSEPH W. SAWYER, Clerk Pro Tem.

Randolph, February 9, 1825.

FORM OF A CONSTITUTION FOR AN AUXILIARY SOCIETY

Article 1. This society shall be called the Baptist Benevolent Society, auxiliary to the Baptist State Convention of Vermont and vicinity.

Article 2. The sole object of this society shall be to raise money, or other property, annually, to aid the funds of the State Convention.

Article 3. Any portable property may be taken in payment for the subscriptions of those who sign, but no property may be taken on a subscription, above the current price of such property, at the time when it is paid into the treasury.

Article 4. All persons, belonging to this society, shall have the privilege of designating the object to which the Convention shall appropriate their subscriptions or donations; and the same privilege is by the Convention, given to each auxiliary society.

Article 5. It shall be the duty and the right of every society, which adopts this constitution, to send an agent to each State Convention, to act in all their deliberations.

Article 6. The officers of this society shall be a chairman and scribe, a treasurer and collector; who shall perform the following duties, viz.:

The chairman shall preside in all the meetings of the society; the scribe shall keep the records and conduct the correspondence; the treasurer shall take charge of the money or property collected, and pay it out by order of the society; the collector shall make collection of the same for the society.

Article 7. The annual meeting of the society shall be on the third Wednesday of October. The meeting shall be opened by prayer; and, if practicable, a sermon shall be delivered, before the ordinary business of the society commences. The report of the treasurer shall be presented, and audited by a committee, appointed for that purpose; and the funds transmitted to the treasurer of the State Convention; together with directions for its appropriation, unless it be left at the disposal of the Board.

1824—1840

At its next session, October 19, 1825, the Convention began to assume the proportions of a State organization, and its constituency, constitution, its appeal to the churches and the beginnings of its work become the objects of interesting study, in comparison with more recent developments.

The following associations and auxiliary societies were represented: Woodstock Association, Rev. Daniel Packer and Rev. R. M. Ely; Vermont Association, Rev. Abel Woods, Rev. Joseph Sawyer, Gibbon Williams, Rev. Jonathan Merriam, Jr.; Leyden Association, Rev. Phineas Howe; Manchester Association, Rev. C. M. Fuller; Barre Association, Rev. Isaac Sawyer, Rev. Timothy Spaulding, Rev. Elijah Huntington; Warren Baptist Missionary Society, Bissell Phelps; Bethel Female Mite Society, John Billings, Jr.; Bethel Baptist Missionary Society, E. A. Fowler; Putney Female Mite Society, John Townsend; Putney Baptist Benevolent Society, John Townsend; Manchester Female Mite Society, C. M. Fuller; Grafton Female Mite Society, C. M. Fuller; Brandon Flock Society, J. W. Sawyer; Townshend Baptist Missionary Society, J. M. Graves; Townshend Female Missionary Society, J. M. Graves; Jamaica Baptist Missionary Society, J. M. Graves; Jamaica Female Missionary Society, J. M. Graves; Hartland Baptist Missionary Society, Rev. T. Grow; Halifax Female Missionary Society, P. Howe; Vermont Baptist Missionary Society, Rev. Pharellus Church.

There is nothing in the records to show how many attended the Convention besides the appointed delegates, but it is evident that the attendance was not large, as the morning session, which was doubtless held in the meeting-house, adjourned for one hour, "and then to meet at Deacon Fowler's."

Rev. Nathaniel W. Williams, R. M. Ely, Deacon Abner Forbes and Brother John Billings were appointed to prepare a circular, make the necessary alterations in the constitution and superintend the printing of the minutes.

Elected Rev. Isaac Sawyer, president; Rev. Abel Woods and Rev. Daniel Packer, vice-presidents; Rev. Joseph Sawyer, cor-

responding secretary; Rev. Richard M. Ely, recording secretary; Deacon Abner Forbes, treasurer; Brother John Jones, sub-treasurer.

Rev. Joseph Sawyer and Cyrenius M. Fuller were appointed delegates to the General Convention of the United States, to meet in New York, in April, 1826.

The business transacted by the Board of Managers makes a very brief report. The churches of Dresden, Grafton and Putney were the first to receive appropriations; to Dresden, the sum of twenty dollars, that the Rev. Isaac Fuller might continue his labors with them; to Putney, fifteen dollars, to be paid their pastor, Rev. M. McCullar; and Elder Sweet, a missionary for the town of Grafton, was allowed to receive the money still retained by the society there (auxiliary to the Convention), for his labors while in the service of the Convention.

One hundred dollars were ordered sent to the treasurer of the General Convention. Note the small beginnings of State work and the relatively large appropriation for the general work of the denomination.

Several agents were appointed: Rev. Timothy Spaulding, for the term of six months, to labor in the northern part of the State and vicinity; Brother Gibbons Williams for four weeks; Rev. Isaac Sawyer to labor one-fourth part of the time till the next meeting of the Board; Rev. C. M. Fuller, for four weeks; Rev. J. M. Graves for four weeks.

The first treasurer's report is in two columns, one for the cash receipts, mainly from associations and societies, amounting to \$184.45; the other for clothing, etc., amounting to \$166.56½. The items in the clothing column are exceedingly suggestive of the primitive conditions in those early days of the Convention. They are not unworthy of permanent record in these pages. "Two boxes of clothing, etc., for Carey Station, in the hands of Asa Billings, Royalton, from a few females of Thetford and Fairlee, \$61.00; Brandon Religious Flock Society, 14½ yards fulled cloth, \$15.35; 9 yards fulled cloth from Manchester Society, \$9.00; 1 pair shoes, do., \$1.50; sundry clothing from Grafton Female Missionary Society, \$17.52; Putney Female Society, sundry socks, etc., \$4.25;

Jamaica Missionary Society, sundry clothing, \$2.08; Do. Fem. Society, 15 yards cotton cloth, 12½ yards flannel, 5 pair socks and 1 handkerchief, \$10.38; Townshend Missionary Society, 2 pair socks, etc., \$4.81; D. Female do., sundries, \$4.09; Elder Dodge, 2 pair shoes and 3 pair socks, \$2.10; 10 volumes sermons and pamphlets collected by Elder Dodge, \$15.00; 1 pair Satin Den shoes, \$1.50; 1 pair child's morocco shoes, \$.75, and 1 cotton shawl and two silk handkerchiefs, \$3.12½; 1 pair shoes and 2 pair socks, \$1.31½; linen and two yarn \$.94. From individuals in Plainfield, 4½ yards fulled cloth, \$4.50, diaper, \$.50; Middletown Female Missionary Society, 4 pair socks and 4½ yards fulled cloth, \$6.85."

Contributions of goods and articles of value continued for some years to form a large part of the income of the Convention. The work of collecting, appraising, transporting, storing and distributing these articles became at times burdensome to the treasurer and his assistants, especially when the contributors were not careful to give a careful inventory of their boxes, or properly to label them, and more than once they had to be reminded of this important duty.

The women bore their full share of the Convention burdens, giving their money, time and toil for the cause. The "Female Mite Societies" and "Female Missionary Societies" are conspicuously in evidence in the treasurer's reports. They carded, spun, wove, knit, sewed and sacrificed to supply the needed resources. Many of them parted with their personal ornaments, strings of gold beads, necklaces, finger rings, ear knobs, watch seals and watches, jewelry of every kind. These were sold in Boston by the agents of the Convention, and the receipts turned into the treasury.

Articles of other kinds bear witness to the devotion of the men. Sermons, pamphlets, sole leather, axe helms, found their way to the treasury. An elder and his family contributed "two dozen boxes of pills, appraised at four dollars."

Children put in their offerings, juvenile societies and Sunday school scholars are credited with contributions, and old people cast in of their slender income. Among the most interesting entries, occurring several times, is "a tenth of an old Revolutionary soldier's pension, sacredly consecrated."

THE SECOND CIRCULAR, FIVE HUNDRED COPIES OF WHICH
WERE ORDERED PRINTED IN 1825

After a comprehensive review of the missionary movement that began with Pierce and Carey about the year 1790, the circular continues:

“It is probably known to you all, that a Convention of our denomination was formed in this State one year since, having for its object the promotion of the interests of true religion. This object they aim to attain, not by an exclusive attention to any one method of exertion, but to embrace in the design, foreign and domestic missions, and the instruction of pious young men called to the Gospel ministry. Which of the three may be considered the most important, it is difficult to say. The design is to afford aid to them all, and, from time to time, to bestow the greater attention to that object, which appears to need the greater assistance. At the present time it is conceived that a considerable portion of attention is needed in our own State. Many of the churches are destitute of pastors, and are suffering for want of constant, faithful preaching and discipline, and other parts of the State, where no churches exist, or where destructive errors and practices are prevalent, need the faithful and judicious labor of pious missionaries.

“Many of our churches and societies are too small and too poor to support a minister themselves, but where they lie contiguous to each other, by combining the means of two or three churches and societies, they might support a respectable preacher, who should devote his whole time to prayer and the ministry of the Word in their service.

“In this way our churches may be brought into a more regular and systematic state, and it is believed that by the constant labors of pastors the cause of religion would be more extensively promoted. We know that, in a state which is comparatively new, it cannot be expected that every desirable object should be at once accomplished, but every object should be prosecuted in a manner adapted gradually to secure the end proposed. The support of faithful and well informed missionaries, to labor within the

State, is thought to be one of the best which we can employ. And if we would have missionaries qualified for their work, our young brethren, who are generally unable to bear their own expenses, must be furnished by the hand of christian charity, with the means of cultivating and improving the gifts which God graciously bestowed upon them.

“Nor must we overlook missions among the red men of our forests, and the many millions of idolaters which live in foreign countries. To carry the Gospel where it has never been known is an apostolical work. To engage in this work, the providence of God is particularly inviting us. Great facilities are afforded in the translation of the scriptures, and very pleasing success has of late attended some of the exertions which have been made. It is true that the peril of our dear friends in Burma have been great, and for the safety of some of them we have many fears. Yet, even there it is believed the way is preparing for much more extensive efforts, and with far greater safety, than were made before the war.

“A more perfect translation of the New Testament is now preparing in Calcutta, with which the brethren will return to Burma as soon as the war shall have ended. Beside the missionaries, who have been for several years in India, our worthy Brother Boardman, with his wife, have probably reached their destination about this time. Other brethren are ready to go when the Board or management shall think fit to send them. In view of all these circumstances, it must be obvious that large expenditures are required and larger ones will be required.

“How desirable it is that missionary funds should be increased. But we have to lament that for several years the spirit of missions has declined, so that it has been with difficulty the Board has been able to support their laborers in the field. We do not, however, think that this defect has been wholly owing to the want of feeling, but chiefly to the want of system and cooperation among our churches. The practice of forming distinct societies is not sufficiently prevalent. To remedy this evil the Convention has been formed in this State, and it is ardently desired that, in each and all of our churches, societies may be formed speedily, auxiliary to the Convention, and reported without delay. This Convention

will be likely to become auxiliary to the General Convention of the United States, and thus a regular channel of communication be formed from the individual contributions to the general treasury.

“And now, beloved christian friends, we have only to exhort you to think of the millions of precious souls that are destitute of gospel instructions and liable every moment to drop into eternity! Let the question come home to your own mind, ‘How much owest thou unto my Lord?’ and if your hearts are grateful for the love of Jesus for you, do all in your power to make known the same love to others. Govern your charity by this apostolic rule: ‘Let every one of you lay by him in store, on the first day of the week, according as God has prospered him.’ And while you give, dear friends, do not forget to pray that a blessing may attend your gifts. ‘Prayer moves the hand that moves the world.’ Imagine yourselves and your children in the same situation in which the disciples of Jesus in Burma are. Would you not desire and justly expect the favored inhabitants of America to send the gospel to your perishing countrymen? Bear, then, on your hearts the poor heathen before God, and in view of that day when you must need the assembled nations before the Lord, now act as you will at that time wish you had done.”

ORIGINAL CONSTITUTION OF THE VERMONT BAPTIST STATE CONVENTION

PREAMBLE

At a day when the christian church is impressed with the great importance of spreading the Gospel of Christ, the Baptist churches of the State of Vermont, being desirous of aiding the same cause, delegates from different parts of the State, pursuant to a circular missive, from brethren convened at Montpelier in October, 1883, resolved that it was expedient to form a State Convention, and proceeded to the adoption of a constitution, which, being altered and amended by a committee appointed by the Convention for that purpose, at their annual meeting in Bethel, in the present month of October, 1825, the following is the revised:

CONSTITUTION

OF THE BAPTIST CONVENTION OF THE STATE OF VERMONT AND VICINITY

- I. This Convention shall be called The Baptist Convention of the State of Vermont and Vicinity.
- II. The object of this Convention shall be to unite the wisdom and energies of the Baptist Denomination in this State and vicinity, thereby to facilitate their union and cooperation in supporting missionary labors among the destitute, and to devise and execute other important measures for the advancement of the Redeemer's kingdom.
- III. This Convention shall be composed of delegates annually appointed, by the different Associations, Missionary and Education Societies within the State and vicinity, i. e., each Association contributing to the funds of the Convention shall have the right of sending one delegate, and for a contribution of \$50 or more, shall have the right of sending two delegates. Each Missionary or Education Society, which shall contribute to the funds, shall have the right of sending one delegate, and for a contribution of \$50 or more, two delegates; and each individual contributing \$5 annually, shall be a member for life, and anyone who shall contribute \$50 at one time, shall be a member of the Board of Trustees for life.
- IV. The Convention shall meet annually at such time and place as shall be appointed, at which time a sermon shall be delivered by a person previously elected, at the close of which a collection shall be taken up for the benefit of the Convention.
- V. At the annual meeting of the Convention there shall be chosen by ballot a President, two Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and one Trustee, who shall constitute a Board of Managers eight of whom shall be a quorum to transact business.

- VI. It shall be the duty of the President to preside in all meetings of the Convention and Board of Managers, and in his absence one of the Vice Presidents shall fill his place.
- VII. The Corresponding Secretary shall maintain correspondence with such individuals and societies as he may think proper, or the Board may direct, with a view to aid the great objects of the Convention.
- VIII. The Recording Secretary shall register every society which becomes an auxiliary, and every member's name, and shall keep a fair record of the transactions of the Convention and Board of Managers, which shall be liable to their inspection whenever requested.
- IX. The Treasurer shall receive all donations made to the Convention, and give a sufficient security for the funds in his possession, and shall pay out on the written order of the Board, signed by the Secretary, and shall render an accurate statement of accounts at each meeting of the Convention, or oftener if required by the Board.
- X. In regard to the funds, contributed to the promotion of the general objects here contemplated, the Board shall exercise discretion in their appropriation, but no moneys, contributed for any specific object shall be otherwise applied. They also shall have power to make appropriations, from time to time, to the General Convention of the Baptist Denomination in the United States,—to employ missionaries, decide on their qualifications, designate the place of their labors, and dismiss them at their discretion, and they may draw on the treasurer for the amounts due such missionaries,—appoint agents to collect funds, and at their annual meeting shall make a report of their proceedings for the past year.
- XI. The Convention shall recognize the independence and liberty of the churches of Christ, and shall not in any case interfere with their spiritual or secular interests; and no decision of this body shall be further binding on any church or association, than the decisions of the Associations are upon the churches which compose them.

- XII. Whenever a General Convention from State Conventions throughout the United States, shall be formed, or designed, it shall be in the power of this Convention to send delegates to meet in such Convention and to instruct them to enter into any arrangements to promote the interests of religion not inconsistent with this Convention, nor with the general declaration on which it is founded.
- XIII. It shall be the duty of the delegates, from each Association, to present to the Convention a full and correct list of all the churches belonging to the Association which they represent. This list shall specify the number of churches and of members at present, the numbers added, dismissed, excluded and deceased, since the last meeting, the number of licentiates, and the number of destitute churches, belonging to the Association, together with such other information as the Convention may, from time to time, request.
- XIV. Any alterations may be made to this Constitution at any annual meeting of the Convention, by three-fourths of the members present.
- XV. This Convention may make such by-laws, from time to time, as may be thought proper, not incompatible with this Constitution.

In 1826, the Convention met in the Baptist meeting-house in Poultney. Rev. Isaac Sawyer presided.

Deacon Forbes, Rev. Alvah Sabin and Rev. John Ide, were chosen a committee to obtain from the legislature the grant of an act of incorporation for the Convention.

The Board of Managers reported that the agents appointed at the last meeting had organized seventy-five societies, from which an income of \$1,651 was expected; \$20 had been appropriated for the church in Dresden, N. Y., for the support of Rev. Isaac Fuller; \$15 to assist the church in Putney, and \$60 to the church in Rutland, to enable them to obtain a suitable minister to preach in East Village, in the court house.

The treasurer's report showed receipts in money and goods amounting to \$1,248, received from no less than fifty-four societies and associations.

At this session a resolution was passed earnestly recommending to the churches and ministers to take immediate measures to promote the systematic study of the sacred Scriptures. An elaborate plan for systematic instruction was presented by Mr. Merriam, which was endorsed by the Convention.

In 1827, the Convention met at Mount Holly, October 17. Aaron Leland presided and preached the concluding discourse.

Ira M. Allen was authorized to carry into effect the plan of forming county societies, auxiliary to the Convention, to be composed of primary societies, in order to establish a uniform system of operation throughout the State, and it was resolved to employ Mr. Allen as agent, until he had passed over the State, agreeable to the plan on which he had commenced, and pay him according to the agreement made with him by the committee of the Board.

The Board, in their report at this session, complain of their lack of success, and yet show a commendable amount of missionary work done. They say, "The principal object of this Convention is to amass together all the pecuniary resources of the denomination, for the purpose of rendering the most immediate and effectual aid to the cause of general benevolence. This object has therefore been viewed by us as one of primary importance, and when attending to it, we have felt the necessity of having an agent constantly employed in *forming societies auxiliary* to the Convention, and promoting a spirit of liberality in the churches. But after making diligent and unwearied efforts to obtain a person suitable to act in such a capacity, it is with regret that we state to you that we have not succeeded to our wishes."

The Board employed Rev. Timothy Spaulding as agent in the early part of the year. He stated that he *had formed sixteen primary societies* in the towns of Rochester, Middlebury, Bridport, Addison, Panton, Bristol, Jericho, Essex, Fairfax, and Cambridge; that the sums subscribed would probably amount to \$232. The whole number of subscribers, two hundred and ninety-two. He also stated that "a part of the societies were flock societies; the number of sheep for which keeping has been procured was thirty-five. Mr. Spaulding stated that his missionary labors were performed in the following towns: Chelsea, Brookfield, Washington,

Barre, Plainfield, Orange, Topsham, Bradford, Montpelier, Norwich, Sterling and Rochester. He found some of these churches in a very low state, spiritually; baptized four persons and received, while engaged as missionary and agent for the Convention, \$31.34, and articles of clothing, etc., to a considerable amount, not valued.

Rev. Joseph Gambrell spent ten weeks with the churches of Winhall, Londonderry and Weston.

The northwest part of the State, adjacent to Lower Canada, offered at that time the most extensive and needy field for missionary effort. There were a few feeble churches, scattered here and there, that are described as appearing like stars of the sixth magnitude, and there were few ministers to break the bread of life there. The cry from that region was like that from Macedonia, "Come over and help us," and the Board could not but respond. Rev. Marvin Grow was sent and labored in twenty towns, baptizing eighteen persons, and reporting revivals in Richford, Montgomery, Craftsbury, Malden and Goshen Gore.

Rev. John Ide was another missionary sent to that part of the State, laboring in sixteen towns. He was gladly received wherever he went and baptized seven persons, assisted in organizing one church, and formed one auxiliary society. Rev. Harvey Clark, another missionary, was sent across the border into Lower Canada and spent about twelve weeks, principally in Stanstead, Barnston, Eaton, Bolton, Dunham, St. Armand and Stanbridge. Mr. Harvey reported the region very destitute of evangelical preaching, and that he was probably the only Baptist preacher in that region.

Ira M. Allen, agent of the Convention, during an agency of six weeks in Bennington County, traveled five hundred miles, originated five primary societies and reorganized sixteen. He found many societies in a dying state, their annual meetings having passed without notice, and nothing would have been raised by them had they not been visited by an agent.

Appropriations of from \$20 to \$25 were made to the churches in Dresden, East Clarendon, Pittsford, Dorset and Arlington; and one of \$60 to the Rutland church, which had been supplied during the year with a pastor and had erected a new, decent house of worship.

An appropriation of \$33 was made to Hamilton Theological School, and \$20 given to assist a beneficiary of that school.

Boxes of clothing were sent to the western missionary stations among the Indians, and \$300 appropriated to the Burman missions.

One cannot read this report without being impressed with the breadth of the missionary spirit of the Convention.

In 1828, the Board reported that the small amount of funds, and the difficulty in obtaining suitable men, had given them much perplexity. Home and foreign missions received some support, and the circulation of missionary and other religious periodicals and publications was encouraged by the Convention and its agents. Seven missionaries had been employed from two weeks to three months each. In this number of missionaries was Rev. Wm. Arthur, widely known now as the father of Ex-President Chester Allen Arthur. In his report to the Board he gave a gratifying account of his work, which was half the time for six months in Richford. He remarks that when the brethren were made acquainted with his appointment to labor among them as an under shepherd, they manifested gratitude to the Giver of every good and perfect gift, as also to the Board for their special fostering care exhibited to them in seasons of peculiar need. He had the pleasure, generally, of preaching to large and deeply interested audiences, and frequently enjoyed the satisfaction of seeing anxious sinners come forward to request prayers. During the period of labor with them, seventeen were added to the church by baptism and three by letter.

The connection of William Arthur with the Convention, and his relation to the people of this country as the father of Chester Arthur, give special interest to the account of his life and character published at the time of his death. He was born in the county of Antrim, Ireland, in the year 1797. He sprang from that Scotch-Irish stock which is excelled by no other in all those qualities which go to make strong, true, independent men. After a thorough preliminary training, he entered Belfast College and was graduated from that institution at the early age of eighteen. Not long after, he determined to make the new world his home and accordingly

sailed from Liverpool to New York. Proceeding from the metropolis he began his labors in this county as principal of Burlington Academy. While maintaining this connection he commenced the study of the law, which he subsequently continued in the office of Governor Van Ness of Vermont. His future, however, was destined to run along a different path, and he had not been long at the law before he became convinced, first in his heart and then in his mind, that he was called to the ministry. He at once prepared himself with characteristic energy and assiduity for the sacred calling, and in due course of time was installed as minister of the Baptist church in Bennington. He was subsequently settled at Hinesburg, Fairfield and Williston, Vt., and, in 1835, removed to western New York. After laboring a while at York, Livingston county, he accepted a call from the Baptist church in Greenwich, Washington County, and in that field remained five years. Later he removed to Schenectady and had charge successively at Schenectady, Lansingburg, Hoosick, West Troy and Albany. Among his literary labors, the most widely known was his work on "Family Names."

A correspondent of the Rutland Herald, probably Dr. Case, of Brandon, wrote the following letter to that paper:

"I send you a few facts concerning the parentage and birth of Gen. Arthur, the Republican nominee for Vice President. Nearly fifty years ago, the writer, then a small boy, lived in a remote district in the town of Fairfield, Vt., which joins St. Albans on the east. I well remember the advent to that neighborhood of a Baptist preacher of Irish birth, but of remarkable ability and eloquence. He drew audiences unheard of before in that rustic community, where there was a flourishing Baptist church. He at first preached in the district schoolhouse, which soon failed to hold half his audience. Finally, a spacious neighboring barn was pressed into service as a place of worship. A meeting-house was soon built in which he afterward preached. On moving his family to the place of his labors there was no vacant house suitable to receive them, as the large families of the farmers filled all desirable tenements. The minister and his wife and four young daughters moved into a small log cabin, only a few rods from the humble

dwelling of my parents, to remain there till a small but comfortable parsonage should be built across the way. In this log cabin Chester A. Arthur was born."

At the session in 1829, the Convention made its first declaration on the subject of temperance, appointing a committee on that subject composed of three strong men—Hadley Proctor, Aaron Leland and Alvah Sabin. When we take into account the comparatively low standard of public sentiment at that time upon the subject of temperance, the stand taken by the Convention becomes an item of history worthy of record. The report of the committee sounded a note of uncompromising hostility to the use and sale of intoxicants. The report:

"The committee on the subject of intemperance beg leave to report that they consider the evil of intemperance as one of an alarming nature, and while they are pleased with the powerful check which it has received, it is still evident that much more must be done before the remedy will be equal to the disease. It is the duty of all christians to use their influence to advance the cause of temperance, and especially should the ministers of religion lift up their voice and cry aloud until the alarm be sounded through all the land, and the means of suppressing the evil be known and successfully employed. It is the duty of every christian to adopt as his maxim, in relation to this subject, 'Touch not, Taste not, Handle not.' Wherefore,

"*Resolved*, 1. That it be recommended, that all persons, and especially professors of religion, wholly abstain from the use of inebriating liquors.

"2. That it be recommended to the several churches to take the subject into consideration, and adopt such measures as will best promote temperance, and report next year to the Convention their doings on the subject.

"3. That this Convention approve of the object and measures of the American Society for promoting temperance, and recommend to the churches a cooperation with that body to the extent of its ability.

"HADLEY PROCTOR, Chairman."

Another important incident marked the session of the Convention in 1829. "On the expediency of forming a Sabbath School Union for the Baptist Denomination in this State, the churches by their delegates were agreed; therefore, *Resolved*, that we proceed to form a Baptist Sunday School Union for the State of Vermont." Jonathan Merriam, Leland Howard and Cyrus W. Hodges, were appointed to draft a constitution, which, after amendments, was adopted and the Union organized by choice of Rev. Proctor, president; Rev. Jonathan Merriam, corresponding secretary; and Eli B. Smith, recording secretary. A committee was appointed to prepare a suitable address to the churches which, with the constitution, was printed in the *Vermont Telegraph*, a paper which was regarded as an important auxiliary in promoting the various objects of the Convention. This organization was maintained until 1844, when it was merged into the State Convention.

The year 1830, was one of great religious interest throughout the churches in most of the Associations. The baptisms for the year were one thousand, three hundred and twenty-nine. The Board reported the missionary work as encouraging, considering the amount of funds at their disposal, \$1,609. Six missionaries were employed, mostly for short periods of time, and thirteen churches were aided, among them the Burlington church, which was organized that year, and was aided to the amount of \$100. The great destitution of pastors in the northern parts of the State, together with the inability of the Board to procure suitable men to supply vacancies, led them to recommend to such churches to unite in forming circuits of suitable size, and to employ one or more ministers to preach to them. Rev. J. M. Graves was appointed agent of the Convention to assist the churches in forming such circuits. Committees in each association were also appointed to carry the measure into effect.

At this anniversary was formed the Vermont Branch of the Northern Baptist Education Society. This society, of which further account will be given, was maintained till 1845, when it was merged into the State Convention.

The next anniversary, in 1831, was one of deep and thrilling interest. A large majority of the churches had enjoyed a glorious

refreshing from the presence of the Lord—one thousand, two hundred and sixty-three baptisms were reported for the year. The circuit system so far as organized had worked well. Eight missionaries were employed, most of them for short seasons.

Some of the aided churches had been specially blessed by revival influences and additions to their membership. The Arlington church had received thirty by baptism; Middletown was rejoicing in the addition of fifty, nearly all youth and children. The pastor of the Wallingford church had baptized forty; Williston had received thirteen converts; Londonderry and Weston each had received fifteen. Burlington alone is mentioned with discouragement. Brother Winegar, after laboring there eighteen weeks, thought the prospect not very flattering for a Baptist church there. They had no convenient place of worship.

At this session, which was held in Ludlow, the Convention appointed a board of twenty-five trustees "to take measures to establish a literary institution in this State." This action resulted in the founding at Brandon, in 1833, of the Vermont Literary and Scientific Institution, which school, in its day, did good service in the cause of education, but for want of adequate support did not realize the hopes of the founders.

The year 1832, was also a year of unusual spiritual prosperity. About one thousand, six hundred souls were gathered into the churches by baptism. The receipts of the Convention were large, amounting to \$2,347. The domestic mission work was carried on in the northern part of the State and in Canada, though by fewer missionaries and with less vigor than for a few years previous. Fewer churches also were aided than before. Foreign missions absorbed, and naturally, a larger share of the interest of the churches that year. Since its organization the Convention had taken a deep interest in the Burman mission. During the six years it had contributed more than \$1,000 to its work. Now the relation was to be still more intimate and sympathetic, for one of their own number was to be a missionary there, and for this event the churches had been preparing, having raised some \$1,800 for the outfit, passage money, and support of Nathan Brown and his wife, who were soon to sail as "our missionaries to Burma."

The Convention at this session pledged itself to support the Rev. Nathan Brown and wife, "while they shall labor as missionaries under the approbation of the Baptist General Convention."

The Board in its report says, "This field has now become exceedingly dear to us, from the circumstance that one of ourselves has taken a commission to labor in it, nursed in our churches, set apart to the work of a missionary by our hands, clothed, furnished, and sent forth by our liberality, known to our eyes, loved by our hearts, and to be sustained through the toils of his life by the aid we have pledged; we are, it is believed, ready to say, as was said to the first mission from England: while Nathan Brown is in the well, we will hold him up—we will not let go the rope."

Although Dr. Brown was not born in Vermont, and was educated in Massachusetts, yet, as he removed with his parents to Whitingham the year after his birth, and was ordained and sent out from this State, he is appropriately claimed as our representative. He was born in New Ipswich, N. H., in 1807. He was converted at the age of nine years and received into the Whitingham church, August 5, 1816. He was graduated from Williams College in 1827. After graduation he was one of the associate principals in the Bennington Seminary, in 1829, having taught formerly in Sunderland and Ipswich, Mass., and Concord, N. H., thus earning money to pay his debts incurred during his college course. Here he became acquainted with William Lloyd Garrison, then editor of the Bennington Times, and the intimacy doubtless deepened and intensified his anti-slavery views.

He was dismissed from the Whitingham church to unite with the Bennington church, March 6, 1830. On the sixth of May, 1830, he married Eliza Ballard, who was born in Charlmont, Mass., April 12, 1807, and was educated at Frammingham, Mass., and later at Sanderson Academy in Buckland, Mass., then under the charge of Miss Mary Lyon. For a while they resided at Brandon, and Mr. Brown was editor of *The Vermont Telegraph*. He was a member, for a short season, of the church in Rutland, and was ordained there as a missionary to Burma, August 15, 1832. They embarked for Burma, December 21, 1832, and arrived in Bengal, May 2, 1833.

As a translator, philologist, poet and philanthropist, Dr. Brown met the highest expectations of those who were so interested in his going to the foreign field.

Dr. and Mrs. Brown, in consequence of conscientious scruples in regard to the receipt of money from slave-holders, for the support of missions, returned to this country in 1855.

For fifteen years he was editor of the *American Baptist*, the organ of the American Free Baptist Mission Society. While he was in this post, he was one of a committee of three, who visited President Lincoln, to urge the issue of the Emancipation Proclamation. The difference among northern Baptists in regard to slavery having been settled by the war of the rebellion, Mr. Brown accepted an appointment from the missionary union as a missionary to Japan, and reached there in February, 1873, when he was sixty-five years old. Having translated the New Testament into that language, finishing it in 1847, he now did a kindred work for the Japanese, completing it in 1879. He died January 1, 1886, aged seventy-nine years.

Mrs. Eliza Brown died in 1871. On the 24th of July, 1872, Dr. Brown married Mrs. Charlotte A. (Worth) Marlitt.

The joy of the delegates at this session, in 1832, was tempered with sadness on account of the death of one of its foremost members, Elder Aaron Leland. At the close of the annual report, the Board pay a brief but fitting tribute of respect to the venerable Father Leland, "who had for the last five years, with no ordinary diligence and patience, presided over the deliberations of your Board, and taken a very active part in all the business of the Convention. Prompt in his attendance upon all the meetings of the Board and Convention, ever ready to unite with all the friends of Zion in all measures to advance her interests, we feel that we may be allowed to imitate the conduct of the ancient Israelites, who mourned when they saw that Aaron was dead."

At this meeting also the Convention voted to become an auxiliary of the American Baptist Home Missionary Society, and organized a board of managers to act as an executive committee for home missions. Of this board, Alva Sabin was president and G. B. Ide, secretary.

In their report on the state of religion for 1833, it appears that the churches were generally prosperous, although in the Barre Association the condition was said to be deplorable. It had fourteen churches and only three were ordained ministers. The Board appropriated \$200 to support circuit preaching in eight towns in the northwestern portion of the Danville Association, and Brethren Downs, Powell and Jonathan Baldwin preached on the circuit with much success. Earnest effort had been made to secure an effective agent for the Convention and Rev. J. M. Graves had been engaged, but for special reasons he had been able to give but ten weeks to this work. At one of its meetings the Board, having sought in vain to secure an efficient agent, appointed every Baptist minister in the State an agent of the Convention. But the result approved the wisdom of the old adage, "What is everybody's business is nobody's," as the receipts for the year were only \$755, the smallest amount reported since the first year of the Convention, when the Board began by appointing twenty agents.

At this session, added to the usual committees was one on tracts. On this was the untiring Hadley Proctor and Edward Mitchell. In their report they refer to the general utility of tracts, as proven by their success in the foreign mission work, and by the increasing demand for them throughout the world. The report concludes with the resolution, "(1) That we feel a deep interest in the affairs of the Baptist General Tract Society and approve both their general and denominational publications; (2) That we purchase the Depository at Brandon and take the whole management of the concern; (3) That we furnish all our domestic missionaries a suitable portion of tracts for gratuitous distribution."

The sessions of the Convention were adjourned three hours to give time for the anniversary of the Education Society.

In 1834, the Convention held its anniversary at North Springfield. Mr. Joab Seely, agent of the American Bible Society, addressed the Convention in relation to the work of that society, and was commended to the patronage of the Baptist churches of Vermont, among which he was then traveling.

Rev. Bela Jacobs, secretary of the Western Baptist Education Society, gave an interesting account of the efforts in operation to

extend general information and pure religion throughout the states of the Mississippi Valley, and upon calling for contributions, above \$100 was immediately raised for the work of the society he represented, and resolutions passed commending the interests of that great valley, with its rapidly increasing population, to the prayers and contributions of the people. The work of the Board had been limited for lack of means. But few churches had been aided. The Orleans circuit had been organized, but no man found to take charge of it. One church, the Passumpsic, realizing the destitution in this circuit, were willing that their pastor should be absent from home a third of the time, and he worked with success and was rewarded by seeing several churches revived, and reported sixty conversions in Derby and thirty in Coventry.

William Guilford and Prosper Davison were employed about thirteen weeks, and Edward Mitchell and Jona. Baldwin worked in Lower Canada with encouraging success. During that year twelve protracted meetings were held in the Danville Association, and three hundred were baptized into the fellowship of those churches.

The Leyden Association changed its name to the Windham County Association. The Vermont Association was divided and its boundaries confined to Rutland County.

The Addison Association held its first anniversary this year.

We have covered now the first decade in the history of the Convention. The results have been thus summed up by Rev. Chas. Hibbard, whose centennial address is the basis of what has been already given. "The success of the organization has already become assured. It has facilitated intercourse among brethren in all parts of the State; it has become a strong bond of union to the churches and of fraternal and christian affection to their membership; it has made known to all the wants of the destitute, and has become the medium of their relief. Noble plans of usefulness have been devised, sectional jealousies have been removed, selfishness repressed and benevolence promoted. Churches separated by mountain barriers have become one in feeling, in interest, in action. Supported by its contributions, the heralds of the Cross have conveyed the glad tidings of mercy to the sinful and perishing through-

out the length and breadth of the State; and many a barren spot has been made to blossom as the rose. And not only to our own State, but to Canada and to many a western settlement, and even to distant Burma, it has become a fountain of blessings. The Sabbath School Union, The Home Mission Board, The Education Society and institutions of learning have been the natural outgrowth of the Convention. During these years, six thousand, four hundred and forty-nine persons have been received into the membership of the churches by baptism, and the total membership has been increased from six thousand, six hundred and twenty-nine in 1825 to ten thousand, six hundred and eighty-two in 1834. The receipts of money in the meantime have amounted to \$13,657, making a yearly average of \$1,365.70. And, finally, Nathan Brown and his noble wife, have been sent as missionaries to Burma."

The study of these early records and documents reveals the conception the founders had of the constituency of the Convention and of the method of accomplishing its mission. The Convention originally was a *federation of missionary societies*. It was a sort of *missionary trust*; all the little scattered missionary societies pooling their contributions in a central treasury, under the management of trustees appointed by their representatives. The membership of the Convention consisted of the delegates of *associations*, missionary and education *societies*, and contributing individuals. The representation of a society was determined by the size of its *contribution*. Each *organization* was entitled to one delegate, and if its contribution amounted to \$50, it could send *another*. The influence of an *individual* was determined by the size of his *contribution*. Five dollars annually made him a member for life, and \$50 at one time made him a member of the Board of Trustees for life!

Churches were not recognized as *missionary organizations* from which delegates could be sent and contributions expected. Ordained ministers were not members by virtue of their office, but by virtue of their appointment by some society. Within the churches there were missionary societies, and female mite societies, and flock societies, and Education societies, and these were the units of the Convention and the base of its supplies.

Accordingly, the first work of the Convention was an effort to multiply these *societies*. The lack of missionary interest was accounted for as due not to want of feeling, but chiefly to want of system and cooperation among our churches. They said, "The practice of forming distinct societies is not sufficiently prevalent. To remedy this evil the Convention has been formed in this State, and it is earnestly desired that in each and all our churches, societies may be formed speedily, auxiliary to the Convention and report without delay."

The agents appointed in 1825, addressed themselves vigorously to this task of organizing societies, and within a year seventy-five new societies were reported. The work of organizing and reorganizing was urgently pressed. Appeals were addressed to the pastors to engage in this work. Thus, plainly the hopes of our fathers were based upon organizations within the churches, rather than upon the churches themselves. It is interesting to follow the amendments to the constitution and note the gradual change in the recognized basis of the State Convention.

By an amendment in 1826, a contribution of \$50 entitled a society, not only to an additional delegate, but also gave it the right to elect a trustee, and \$25 annually gave a contributing individual the right to a place on the Board of Trustees. The offer of a life membership in the Board for \$50 was withdrawn.

In 1829, the Associations were permitted to send each five delegates instead of one; and the churches are for the first time included with the societies, as entitled to delegates, if contributing to the funds of the Convention.

In 1832, the constituency was apparently broadened by the general provision, that it consisted of delegates from Associations not exceeding five, and of delegates from any other body of people, who shall contribute \$5 annually. Additional delegates were allowed for additional \$50.

In 1842, ordained Baptist ministers in regular standing, residing within the bounds of the Associations, were entitled to membership; the delegates from Associations reduced from five to three each; one delegate was received from each church and each auxiliary society, and the members of the Board were ex-officio members.



HON. WILLIAM W. STICKNEY
Governor of Vermont, 1900—1902
President of Convention Board

The amendment of 1851 differs little from that of 1842, except by the provision that any member of a Baptist church in good standing may be a member for the year, by the payment of \$5.

The latest amendment, that of 1893, reads, "This Convention shall be composed of ordained Baptist ministers within its bounds in regular standing, members of the Board, and delegates from the churches as follows: One from each church contributing to its funds; any church contributing not less than fifty cents per resident member (as reported the preceding year) shall be entitled to a second delegate, or any church, contributing \$50, or more, shall be entitled to a delegate for every \$50."

Thus the Convention has come gradually to recognize its ministry and its churches, as the sole basis of its membership, and source of its supplies.

1835-1840

For the next six years the Convention prosecuted its work with commendable energy, and a fair degree of success, but evidently under increasing difficulties and discouragements. The average yearly receipts were \$2,083. And yet, in the year 1837, the receipts fell off from \$2,600 of the year before, to \$1,140. This unexpected decrease seemed to lay upon the Board the necessity of paying only fifty cents on the dollar of the appropriations; and they had to borrow the funds in the treasury, belonging to foreign missions, to do that. The year 1837, was one of great financial disaster throughout the country. During the six years there were employed, on an average, seven and one-half missionaries a year, in Danville, Barre and Fairfield Associations, and in the border townships of Canada. The mission in Canada became very interesting. In 1838, six missionaries were appointed to that field alone, five of them labored through the entire year, and the sixth, four months. They reported nine churches and four hundred members. Edward Mitchell and Jonathan Baldwin were especially useful through this period. Mitchell laboring for the most part in Canada, and Baldwin both in Canada and in the northern part of Vermont. It was in 1838, and in a protracted

meeting in St. Armand, held by this venerated man of God, that Charles Hibbard was brought to the decision to give himself unreservedly to Christ. Mr. Baldwin's labors as a missionary and in protracted meetings were greatly blessed for many years. During this period there were baptized into the churches connected with the Convention, four thousand, five hundred and seventeen, or an average per year of seven hundred and fifty-two and five-sixths. In 1837, the Convention, sympathizing with the feeling which originated the American and Foreign Bible Society, recommended the immediate formation of a Vermont State Bible Society, auxiliary to said society. An adjournment was at once voted to give an opportunity for the organization of the same. Hon. J. D. Farnsworth was chosen president, with ten vice-presidents, secretary, treasurer, and executive committee.

A full account of this organization is given in a separate chapter.

During these years two more schools of higher learning, under the control of the denomination, were established in the State, indicating a revival of educational interest of much promise—Black River Academy, founded at Ludlow in 1835, Leland and Gray Academy founded at Townshend about the same time, and the Derby Literary Institute, afterward known as Derby Academy, at Derby Center, incorporated in 1839.

During these years the questions of temperance and slavery, specially the latter, began to assume increasing prominence. Resolutions, strongly condemnatory of the slave-holder, as well as the institution of slavery, were introduced and earnestly discussed in the meetings of the Convention.

At the close of this period the total membership in our churches was eleven thousand, one hundred and one, being an increase of four hundred and nineteen since 1834, and of four thousand, seven hundred and seventy-two since the formation of the Convention.

At a meeting of the Board in October, 1837, it was voted "that the American Baptist Home Mission Society be requested to recognize our missionaries laboring in Lower Canada, as their own; and that they authorize this Convention to sustain them from funds raised by the Convention, designated for Home Missions, and

pay over the surplus to the parent society. This course was not taken for the purpose of relinquishing our jurisdiction over the Canada mission, nor because we have discovered any diminution of interest on the part of the churches to sustain it; but solely to avail ourselves of funds raised within our borders, for what is called the Home Mission." The executive committee of the Home Mission Society in reply to the request of the Board, agreed to comply with the request. "It is deemed reasonable," they say, "that the money expended out of Vermont should be considered as belonging to the Home Mission Department. By this arrangement it is understood that your Board are still to have the oversight of the Canada mission, and that all moneys, raised in Vermont for home missions, shall be appropriated for the support of that mission; the surplus to be transmitted to the treasurer of the parent society."

Under this new arrangement the missionaries were expected to report, from time to time, to the Home Mission Society, and the treasurer of the Convention to report an account of the moneys paid over to these missionaries. The Convention considered itself pledged for the support of this mission, but were not able to long carry the burden, and the mission was practically transferred to the Home Mission Society.

1841-1850

In the sessions of 1841, the discussions were animated, if not exciting. Anti-slavery was the subject of all-absorbing interest. A proposition was introduced recommending that the relation between the Convention and the American Baptist Foreign Mission Society and the American Baptist Home Mission Societies be dissolved, and another resolution introduced called for a protest against the action of the Triennial Convention, which was thought to have committed that body in favor of the South on the subject of slavery. Neither of these resolutions passed, but they were fully discussed. A remarkably large number of visitors from abroad were present and took part in these discussions. These were Reuben Winchell, agent of the American Baptist Mission Society;

Horace Seaver, agent of the American and Foreign Bible Society; William Crowell, editor of the *Christian Watchman*; E. Thresher, secretary of the Northern Baptist Education Society; Seth Ewer, Sandy Hill, N. Y.; D. S. Lincoln, Hubbardton; Lewis A. Dunn, Granville, N. Y.; J. M. Rockwood, Mass.; and S. Fletcher, N. Y.

The committee on the state of religion reported, "There has not been such general dearth of revival intelligence through the State for many years. Last year nine hundred and sixty-four baptisms, this year three hundred and seventy-six. Of the one hundred and thirty-five churches reported last year, only about fifty have retained their pastors. This is one of the most unfavorable indications in the history of the Baptist denomination in this State; for these changes have taken place among the churches themselves. But few pastors have been called out of the State, or to larger or more important fields. Under the unhealthful excitement of these frequent changes the churches can enjoy but a spurious prosperity at best, and the ministry cannot greatly improve."

Such was the bankrupt condition of the treasury that the Board felt obliged to decline nearly all applications for aid to churches. Three only received any help, and the year closed with a debt.

In 1842, little was done save to render \$50 each to the churches in Burlington, Brattleboro, and Middlebury. The Burlington church, under the lead of Rev. H. Safford, was building a meeting-house. The Brattleboro church was thought to be able, under favorable circumstances, to raise \$300, and needed the fostering care of the Convention.

Brother Safford, of Burlington, had expressed the hope "that Baptists in Vermont, who have means, will not forget the Burlington church, and that the Board of the Convention will increase their appropriation for a few years, when they *hope to go alone, and do something to help others*,"—a hope gloriously fulfilled.

In 1843, no missionaries were employed, and no appropriations made. Even the Canadian mission was cut off. This year the Convention received its first legacy. By the will of John Rogers, a legacy was given the Convention, which at that time was

thought to be about \$750, but fell somewhat short of that amount. This was the beginning of the permanent fund.

There were no signs of improvement in 1844. Many churches had been sadly injured by the recent extravagant notions of the Second Advent of Christ.

On its twentieth anniversary, the Convention was still in debt and practically disabled in most lines of work.

In 1843, the eighteenth annual report of the Board began with this melancholy record: "We have been constrained for the want of funds the past year, to almost suspend our missionary operations. We have been obliged, not only to withdraw aid from Canada, but to turn away from waste places within our own borders."

During the next five years little was attempted or accomplished. The Convention was, however, awakening to its condition and was studying the causes and seeking the remedy.

In 1848, a special committee, appointed to suggest the causes and ascertain the remedy for the decline of the Convention, reported as follows:

"I. *Causes.* We consider a worldly spirit, sapping the foundations of deep piety and benevolence, as the *main cause*. The prejudice against State agencies, on account of the supposed useless expenditure for their support, as a second cause.

"Giving up the prosperous Canada mission, and the missions among the Catholics in northern Vermont we consider a cause.

"Want of full published reports of the success attending the aid afforded several of our once feeble, but now flourishing churches, we consider *among* the causes.

"Did the churches generally know the value of their aid formerly afforded to several feeble churches, they would be more ready to continue their benevolence.

"II. *The Remedy.* We consider that the appointment of one or more missionary agents, to take the oversight of the whole field—its wants, and its pecuniary means—is one of the first things to be done.

"We consider that definite fields of labor should be hunted up and pointed out to the churches, as objects of specific effort;

such as used to be the Canada mission, and as would be the Catholic population on the northern border of our State; such towns as once were Burlington, Rutland, Brattleboro, and places where former assistance has been rendered by your body.

"Feeble churches should be visited by the missionary agents, ascertaining their ability, stirring them up to duty and aiding them in obtaining pastors to supply the churches according to their ability of support.

"Pastors raising funds for benevolent purposes should endeavor, under existing circumstances, to see, especially, that the wants of the Convention be supplied. While we would not wish to have any cause of benevolence neglected, still we would have the importance of making *first efforts*, at least the present year, for the State Convention."

A. Angier was chairman of this committee.

Again, in 1850, Mr. Angier expressed to the Board his conviction, that if the Board, for the ensuing year, should adopt efficient measures for the supply of the destitute in our own State, the churches would cheerfully devote the major part of their contributions to the treasury of the Convention.

During the years 1840-1849, inclusive, twenty-nine churches became extinct. These were Dorset, Craftsbury, Burke, Shaftsbury 2d, in 1840; Franklin, 1841; Barre, 1842; Arlington, Rochester 2d, West Windsor, Windsor, 1843; Richmond,—the birthplace of the Richmond Association, 1844; Ferrisburg, Fletcher, Readsboro, Randolph, West Townshend, Williamstown, Winhall, 1845; Sterling, Stowe, 1846; Charleston, Stockbridge, Stratton, 1847; Hartford, Pawlet 2d, Union Village, 1848; Milton, West Roxbury and Waitsfield, 1849.

Sunday schools, ministerial education, and, in short, all our State benevolent work seemed struck with spiritual paralysis. And yet one or two items cast a glittering ray into the gloom. One was the French mission at Enosburg, which, though it had its lights and shades, was generally very prosperous from the time it was taken up in 1843, till at the close of this period. The church numbered one hundred and seven members, the most of whom were won from the thrall of Romanism. One new church, the Hyde-

ville, was organized this year under promising auspices, and aided by the Convention. The Brattleboro church, after nine years of fostering care, in which time it received from the Convention about \$350, became self-supporting, in 1849, and it is important to notice that, while thus fostered, it contributed during those nine years, to different benevolent objects, between \$600 and \$700. Thus, "the bread cast upon the waters was found after (not) many days."

It is but just, also, to the churches of this period to state that they were not utterly dead to the claims of the perishing world. They took a far deeper interest in foreign missions than in their own State or home mission work. During the last four years of this time, they contributed \$7,966.57, or about \$2,000 a year to the Missionary Union.

Some of the more prominent causes of this remarkable decline, noted by Mr. Hibbard, are as follows:

First, is Millerism, which from 1841 to 1843 swept like a desolating fire over a considerable section of our State. It was specially destructive in Addison County and Lamoille Association. At the outset, it led many to scoff and turn away in disgust from all consideration of religion, but as the time set drew nigh, there was intense excitement, and multitudes from sheer fear, it is believed, professed to be converted and were baptized. In that year, one thousand, two hundred and fifty-five united with our churches by baptism, while the year before, only four hundred and seventy-seven did so; and the year after, one hundred and fifty-four; and still a year later, one hundred and one. But if many had scoffed at religion during the excitement, very many more did so after the set time had passed, and became utter infidels. And while spurious converts quickly fell away, thousands of true christians, who had more or less strongly entertained the belief, were paralyzed by the shock given to their faith in God's word. It took years for some of the most excellent of them to regain their lost ground, and many of them died under a cloud.

Second. Following in the track of this desolating scourge, or rather sweeping on with it, came a wave of infidelity,—often called Murrayism,—from the fact that Orison S. Murray of Brandon, was

the head and front of it. He was a Baptist, and a man of great energy and determination of character, and had for some years been editor and proprietor of the *Vermont Telegraph*, a Baptist paper widely taken by our people. Becoming an infidel, he began at first covertly, but afterward openly and boldly, to disseminate his pernicious views, through the columns of that journal. When the paper was discarded by the denomination and the "*Vermont Baptist Journal*" was started in Middlebury, in 1842, (this paper was published only a few months) to counteract its infidelity, he took the lecture field. Being a strong, outspoken opponent of slavery, he drew large audiences, into whose ears, willing or unwilling, he was sure to pour his infidel sentiments. The poison was widespread, and the evil results far greater and more lasting than those of Millerism.

Third. The anti-slavery discussions were a third element in explanation of this declension. Baptist principles demanded equal liberty for all. It is not surprising, therefore, that our people early took strong anti-slavery ground. This they did as far back as 1834, but then, trampling on their own principles, many were not willing to allow others the liberty of seeking its overthrow in whatever way might seem to them the most promising, and so the discussion grew hot,—nay, almost fierce. It was brought into the Convention and all public meetings consuming time, dividing councils, impugning motives, alienating brethren. The *Vermont Telegraph* was full of it, and in 1842, was formed the Vermont Anti-Slavery Society. Now, there is no doubt but that God over-ruled this discussion for good. It did its part in bringing to pass President Lincoln's ever memorable proclamation of liberty to the slaves, in 1862, but turning away men's minds, as it did so largely, from the subject of personal religion, it just as certainly did much to bring on the great declension of this period.

Fourth. But a cause, greater than any one—nay, than all these, because it left an open door to them all—was the inefficient ministry. One of the most keen and accurate observers in the State referring to that period, wrote: "We had no adequate supply of even partially trained men, in the ministry, to meet the evils that came in like a flood." Here we have in a sentence the

secret of the disaster. Beyond a dozen or fifteen names, we had no well-trained men in the ministry—men fitted by mental discipline and generous culture to meet the disseminators of error, hand to hand, foot to foot, and turn back the tide of evil; or yet, as in the anti-slavery discussions, to stem the torrent of misguided enthusiasm. Grant, Patterson, Church, Conant, Hotchkiss, Hodge, Smith, and Ide, and others like them, each a host in himself, had left the State.

We find that against the churches where such men were retained, the storm surged in vain.

Fifth. A fifth adverse influence, and one which, to a certain extent, lay still back of the last mentioned, was a worldly spirit, or a love of the wealth and honors and pleasures of this world. It had grown strong with the greatly increased prosperity of the country. It indisposed men to take the sacrifices needful to the procuring of an educated ministry, or to support, and so retain, such as had providentially come to them.

It took advantage, moreover, of the early prejudice against a learned ministry, and so refused to support the men, who, if retained, would have been the salvation of the churches. Christians hoarded their wealth, or spent it upon their lusts, which, if poured into the treasuries of the churches and the Convention, would have saved the State from the terrible calamity of this period, and caused many a desert place to bud and blossom with beauty. If the last was the secret of the disaster, this was the bottom element. Other minor causes might be mentioned, but such of them as were peculiar to this period are substantially covered by the above.

The anti-slavery discussions were so animated in this period, and the action of the Convention on the subject so distinctly historical, that the full account of it may well be included here.

SLAVERY

In 1837, a new committee was appointed,—a “Committee on Slavery,”—A. Sabin, and O. S. Murray. The report of this committee was adopted and ordered printed in an extra of the *Vermont Telegraph*, signed by the chairman and clerk of the Convention,

and sent to all the Baptist churches in the southern states of the American Union.

The next year, 1838, Wm. Guilford and W. Marsh, were on this committee. This was their brief report, unanimously adopted: "*Resolved*. 1. As the ancient prophets were sent to warn the kings and nations, and remonstrate with them for their sins, the sons of the prophets ought to speak in the ears of this nation, reproving, exhorting, and remonstrating for the sin of slavery. *Resolved*. 2. That the history of the last six years demonstrate that God has been arousing the minds, not only of this nation, but of all christendom, to the injustice and cruelty, and sin of slavery; and we cannot be workers together with God unless we throw our influence into the scale of humanity and justice."

The extent to which the subject of moral reforms was agitating the minds of the delegates to the Conventions is indicated by a resolution which, though tabled, had some grounds, evidently, for its introduction.

"*Whereas*, the introduction into this Convention of the various subjects of moral reform, such as Temperance, Anti-Slavery, Peace, etc., seems to divert attention and retard the business constitutionally before this body, therefore, *Resolved*, that in future we vacate the afternoon of Thursday to give room for those who may wish to discuss the several subjects of moral reform now agitating the community."

In 1840, the committee of arrangements of the Convention, assigned Wednesday evening to the friends of the slave, at which time most of the members of the Convention assembled, and many from the village and vicinity of Bristol. It was a full meeting, indicating deep interest in the subject.

Brother Stephen Hutchins, pastor of the Baptist church in Bennington, was appointed chairman, and O. S. Murray, clerk. Moses Flint, of Charlotte, led in prayer. All were invited to participate in the discussion. The following resolutions were introduced and read: "*Resolved*, that slavery is a violation of human rights, a sin against God, and, as connected with the christian church, a scandal on the Christian religion.

"*Resolved*, that the time has fully come to withdraw christian

fellowship from those who practice this sin, or apologize for it, or in any way countenance it.

“Resolved, that robbery for offering is an abomination to God. *Resolved*, therefore, that in future we will seek channels for our contributions to the cause of benevolence, uncontaminated by the offerings of those who extort without wages.”

The first resolution was adopted unanimously after thorough discussion.

The second gave rise to an animated discussion of great length. It was manifest that a large majority were at any time ready to adopt it. But there were a few who thought that the time had not yet “fully come.” Most of this class appeared to think that the time would come, but they confessed that they had not yet discharged the duty which they felt to be incumbent on themselves, preparatory to such a step. The number was small who did not look to action of this kind, and in this degree, sooner or later. At length the following substitute was offered and adopted by a large majority: *“Resolved*, that the time has fully come, when we can no longer invite slave holders, either to our pulpits, or our communion tables, or in any other way countenance the sin of slavery.”

By this time it was near eleven o'clock and the meeting adjourned without taking up the third and fourth resolutions, hoping there might be another opportunity to give further attention to the subject, before the close of the Convention, but no opportunity was found.

It is evident that the Convention was divided between the more radical members and the more conservative. In 1841, a resolution was introduced by Brother J. A. Beeman. *“Resolved*, that our connection with the American Board of Missions for Foreign Missions and the American Baptist Home Mission Society, as an auxiliary, be dissolved.” This resolution, after long discussion, was divided, and the last item taken first in order. In the afternoon, after another long discussion, it was rejected by a vote of seventeen affirmative and forty negative. Another resolution was introduced at the same session by Rev. H. D. Hodge: *“Resolved*, that we view the doings of the Triennial Convention.

at Baltimore, in which, in our opinion, the Convention became committed in favor of the South on the subject of Slavery, as a breach of the neutral ground which the Convention as such has heretofore occupied, and that we hereby enter our protest against it."

This resolution, on motion of D. Haskell, was indefinitely postponed.

October 13, 1842, the Vermont Baptist Anti-Slavery Society was organized at Ludlow. A large number of the brethren assembled in the Baptist meeting-house to deliberate upon their duty to the colored population of our country, enslaved and free, and the best means of discharging that duty. Brother Wm. Warner, of Andover, was chosen chairman, and J. W. Sawyer, of Shaftsbury, clerk. Brethren B. Brierly, T. H. Lunt, J. Ide, T. Galusha, and A. Beecher, were appointed a committee to report a declaration of sentiments and a constitution. The following declaration of sentiments was adopted:

"We, the undersigned ministers and members of the Baptist churches in Vermont and vicinity, adopt the following sentiments:

"1. That God, as the moral governor of the universe, justly claims the right to give us such laws as He, in infinite wisdom, sees fit.

"2. That God, in His word, has given laws for the regulation of our intercourse with Himself, and with our fellowmen.

"3. That in giving us these laws, He has clearly defined man's relation to his fellowman, and the duties growing out of this relation.

"4. That this relation and these duties, as revealed to us in the Bible, render, in our view, the chattel principle of slavery a fearful infringement of human rights, and no small violation of the law of God.

"5. That such being the facts we conceive that under no circumstances, whatever, can man hold the right of property in his fellow man, as he may in the soil or its products.

"6. That with these views we cannot believe that slavery, in the modern acceptation of the term, ever did exist, or ever will exist, by divine right or with divine sanction.

"7. That if slavery did exist anciently, by divine authority,

the American slave-holder can claim no such authority, the former system can be no justification or palliation of the latter.

"8. That American slavery is a fearful violation of the divine law, a gross outrage upon human rights, a plague spot upon the purity of the American church, a stain and reproach upon our national character, exposing our professions of religion and liberty to the contempt of the civil and christian world, endangering the purity and safety of the church, and the permanency of our civil institutions, and worse than all, exposing us, as a church, and a nation, to the rebukes and judgments of God.

"9. That we are called upon by our duty to man, by our professions of attachment to liberty and religion, by our piety and our patriotism, to bring all the influence that we possess to redeem the nation and the church from its moral and political evil.

"10. Believing that our relation to the Baptists of the South and the mutual relation of both them and us to the cause of Christ gives us the right, and makes it our imperative duty to remonstrate with those of them who are directly or indirectly fostering this sin, and that we may labor more effectively, we agree to form ourselves into a society, and to be governed by the following Constitution:"

The object of this society was, "To aid in forming correct abolition sentiment in our churches at home and among the churches of the South, and to exert our influence for the elevation of the free colored population of our country.

"It shall endeavor to accomplish these objects by resolutions and addresses at the annual meetings, by the circulation of information among the churches at home, and by the opening and conducting, by means of committees appointed for this purpose or by its corresponding secretary, a correspondence with the Baptist churches and Associations in the South, and with such individuals at the South as may be thought desirable."

The officers chosen were, for president, W. M. Pingry, of Perkinsville; vice presidents, M. Bruce, V. Church, A. Angier, F. Blood, T. Galusha, J. Conant, R. Fletcher, L. Bottom. Each of these represented an Association to which he belonged. Recording secretary, J. W. Sawyer; corresponding secretary, B. Brierly;

treasurer, L. H. Cheney. Brethren Brierly, Sawyer and Angier were appointed a committee to prepare an address to the churches of the South, stating our grievances, and entreating them to break every yoke and let the oppressed go free. The society recommended to the churches to hold a concert of prayer for the Slave, in connection with the monthly concert of prayer for missions, on the first Sabbath evening of each month.

At the second meeting of the society resolutions similar to those referred to were passed and another address prepared to be sent to the churches in the south.

In 1854, the society expressed its approval of the action of the Foreign Missionary Board in the following resolution:

“Resolved, that while our acting Board of Foreign Missions is bound to confine its attention to the one great object for which it was appointed, we hear with pleasure that several of its members, in their individual capacity, are decidedly opposed to slavery, and that as an associated body they have deliberately and fully determined that they can never be a party to any arrangement which would imply approbation of slavery. *Resolved*, that as by righteously refusing to appoint a slave-holder as a missionary, they have incurred the displeasure of the slave-holders at the South, and the consequent loss of their cooperation and pecuniary aid, it behooves us, as anti-slavery Baptists, and as the Friends of Foreign Missions, to tender to the acting Board our warmest sympathies, and to offer on their behalf our fervent prayers, and to diminish their pecuniary embarrassment by contributing liberally to their funds.”

There are no further records of this society in connection with the minutes of the Convention.

In 1848, the Convention, by resolution, expressed its pleasure that the Executive Committee of the American Baptist Foreign Missionary Union, in April last, speedily and unanimously refused a legacy of about six hundred dollars, when the money offered them was a part of the proceeds of the testator's slaves.

A final resolution, expressive of its stand relating to slavery, until the outbreak of the Civil war, was passed in 1855: *“Whereas*, this Convention has, in various ways, and at various times, ex-

pressed its convictions of the wickedness of the whole system of slavery, and its abhorrence of it, therefore, *Resolved*, that we deem it unreasonable and improper for any persons or person to demand any reiteration of views on this subject. We do, however, now re-affirm our past declarations, that we do not in any manner sanction that iniquitous system and have no brotherhood or fellowship with its supporters or advocates."

In 1854, a resolution was introduced by T. H. Archibald and adopted by unanimous vote:

"*Resolved*, that we deem it our duty to express our deep abhorrence of the late act of Congress of the United States, known as the Nebraska Bill, opening the extensive territories embraced in its provisions, to the enormities and horrors of slavery, as being alike a violation of plighted national faith, an outrage upon the principles of human liberty, and a disregard of the Divine law, which demands a stern rebuke of every friend of humanity and of God."

In 1859, immediately after resolutions commending the American Baptist Publication Society, a resolution was introduced by T. H. Archibald:

"*Resolved*, that in the judgment of this Convention, the American Baptist Publication Society ought to bear the same outspoken testimony against the system of American slavery which it has already recorded against intemperance, Sabbath breaking, and other kindred sins.

"*Resolved*, that a committee of three be appointed whose duty it shall be to present the above resolution to the American Baptist Publication Society and urge action in consistency with the opinion therein expressed."

T. H. Archibald, R. Fletcher, and I. Person were appointed.

The following year the report of this committee was recommended to the same committee, awaiting the final action of the society on that subject.

Before the next session the Society had taken the stand desired, and upon the motion of T. H. Archibald the following resolution was adopted:

"*Resolved*, that we hail with peculiar gratification the action of the American Baptist Publication Society at its last annual

meeting affirming its duty to publish on the sin of American Slavery as on other sins; that we pledge our hearty cooperation with them in their new position on this subject, and respectfully, yet earnestly, urge upon the Board an early compliance with the practical instructions of the Society."

1851-1860

With this decade a brighter period opened, but with no sudden outburst of light. Pursuant to the policy which the Board believed had been wisely prescribed, they set themselves to the task before them. The closing action of the Convention in 1850 was a vote which was prophetic of good things. On motion of Brother N. W. Smith, "*Resolved*, that we go home and go to work and raise \$2,000 for the Convention." More than \$400 were subscribed on the spot.

The Board, confidently anticipating that God would stir up the people to increased liberality, did not feel at liberty to turn a deaf ear to the urgent entreaties of need, and every application was carefully considered and none wholly denied. God honored their faith, giving them an income of \$1,845—against \$513 of the year before. Brother M. G. Hodge served three months as agent, soliciting funds, and Ahira Jones was secured for the whole of the ensuing year as agent of the Convention.

In 1851, we find the first record of aid extended by the Convention to the Grande Ligne Mission. Two incidents made the session of 1852 memorable. In the afternoon session of the first day the business was suspended to see if the sum of \$2,000 could be raised, to complete the endowment of the New Hampton Institute, to be transferred to Fairfax. The effort was successful, and a prayer of thanksgiving was offered.

The next morning Rev. Moses H. Bixby, who, with his wife, was about to sail for Burma, made a farewell address, and Rev. L. A. Dunn, in behalf of the Convention, gave the parting hand, and Brother H. I. Parker commended to the kind guardianship of the God of missions. Dr. Bright then addressed the Convention on the subject of foreign missions.



HOWARD CRANE
Treasurer of Convention since 1902

A similar service made impressive the session of the Convention at Brandon, in 1853, when Rev. M. J. Knowlton who, with his wife, was under appointment of the American Baptist Missionary Union, addressed the Convention, and prayer was offered in their behalf, led by I. Person, after which Alvah Sabin addressed them and, in behalf of the Convention, gave them the parting hand. The following December they sailed for Ningpo, China, and began their service of twenty years, which made their names dear to all American Baptists, and gave them a lasting monument in the China mission.

The year 1853 was made memorable by the removal of the New Hampton Academical and Theological Institution from New Hampton, N. H., to Fairfax, Vt. The legal transfer had been effected in November, 1852, but it was not until the summer of this year that the removal of the school was fully effected. The opening of this institution in Fairfax, with its able faculty and full classes, was a happy augury for our denomination in Vermont. It did very much to change the ebbing tide of disaster into the flood tide of success.

During the remainder of this decade the Convention prosecuted its work with steadily increasing success. A review of the whole period shows on an average ten churches aided per year, against three the last decade. The Bellows Falls church was formed in 1854. The Burlington church, which had been steadily aided by the Convention since 1828, in 1859, with grateful thanks, declined further assistance. Many a time this little church had been ready to die; and many times the Board sent a committee to see if it was not better to let it die; but in every instance a little handful of devoted christians, for the most part women, plead for assistance with a faith that could not be denied. Many and bright will be their jewels in the day of the Lord Jesus.

There were baptized during these ten years, three thousand, three hundred; and the total membership was eight thousand, two hundred and sixty-three, against seven thousand, six hundred and fifty-three in 1850; or a gain of six hundred and ten, against a loss of three thousand, four hundred and forty-eight during the previous ten years. The advance will be still more apparent when we com-

pare the receipts of the treasury for the two periods—\$23,5 against \$5,133, being a gain of \$18,218. In both cases only funds raised for the purposes of the Convention are included. "Beside it is to be borne in mind," says the report for 1860, "that during said period there has been raised among the churches comprising this Convention a subscription of more than \$2,000 for an endowment of a Theological Institution among us."

Another event marks this period. In the year 1851, an act of Incorporation was passed granting a charter to the Convention, which, after a slight amendment the following year, was accepted, and the Convention thus incorporated entered upon a new era in its history, as the guardian and manager of trust funds sacredly consecrated to its work. That expectations of the Convention at that time were not extravagantly large is indicated by the limit fixed to the amount which might legally be received in trust. Ten thousand dollars was the measure of their faith. The possibility that this body might ever be the guardian of funds amounting over \$200,000 was beyond their fondest dreams. The text of the charter is as follows:

"ACT OF INCORPORATION

"Passed November 18, 1851, and amended November 9, 1852.

"It is hereby enacted by the General Assembly of the State of Vermont, as follows:

"Section 1. Joseph D. Farnsworth, John Conant, Truman Galusha, Peter W. Dean, Nathan N. Bottom, John P. Skinner, Frederick W. Baldwin, Jacob Estey, Samuel Griggs, and Samuel L. Armington, and their associates, are constituted a corporate body and body politic, by the name of 'The Vermont Baptist State Convention' and by that name may sue and be sued, prosecute and defend, and be vested with, and enjoy, all the privileges and powers incident to corporations of a similar nature.

"Sec. 2. Joseph D. Farnsworth, John Conant, Truman Galusha, Peter W. Dean, Nathan N. Bottom, John P. Skinner, Frederick W. Baldwin, Jacob Estey, Samuel Griggs, and Samuel L. Armington, and their successors in office are hereby constitute

Board of Trust, to control and manage the funds, and all the pecuniary interests of said Convention. The persons named in this section shall hold office until their successors shall have been chosen by said Convention. The said Convention may increase the number of said Board to a number not exceeding twenty-one, and may elect such Board, or a part thereof, from year to year, according to such methods as the Convention may prescribe.

"Sec. 3. Joseph D. Farnsworth is hereby authorized to call the first meeting of said Board of Trust, at any suitable time and place, by giving such notice to the members thereof as he may judge sufficient; and said members, or a majority of them present at said meeting, may choose a moderator and clerk, and establish such rules and by-laws as they may deem expedient, and not repugnant to the Constitution and laws of this State.

"Sec. 4. Said Trustees may receive, hold and alienate real and personal estate, to an amount not exceeding \$10,000 in trust, for the use of said Convention, to be appropriated for the benefit of Domestic and Foreign Missions.

"Sec. 5. This act shall be under the control of the Legislature to alter, amend or repeal, as the public good may require."

The number of trustees authorized by this act is not to exceed twenty-one. The old number, thirteen, was for some time continued as sufficient.

In 1869, the number of trustees was not less than twelve.

In 1878, the articles of incorporation were amended, making the amount of funds authorized \$100,000 instead of \$10,000, and the purposes designated are "for Domestic and Foreign Missions and for any other religious or educational purposes."

In 1885, Art. VI. of the Constitution was amended to read, "At the annual meeting, in 1886, a Board of twenty-one managers shall be chosen in three classes of seven each, to serve respectively one, two and three years. Annually, thereafter, one class of seven shall be elected for three years, and vacancies in the other two classes shall be filled. Five members shall constitute a quorum. All shall be nominated by a committee appointed for that purpose. *The Board of Managers* shall annually elect from their members a president, two vice presidents, etc." Hitherto the officers of the

Board were appointed by the Convention at the annual meeting.

November 13, 1900, the Act was again amended and the limiting clause in Sec. 4, "not exceeding \$100,000," was removed and no limiting clause substituted.

1861-1870

This period opens at the beginning of a chapter of national history of unparalleled tumult and trouble. The wrongs and abuses of slavery were to yield their legitimate fruit of suffering and blood. The year 1861 had hardly begun before the mutterings of the impending war became distinctly audible, and before it had closed the war was casting its dark and fearful shadow over the whole land. The part that Vermont took in that Civil war has been told by those who witnessed its terrible scenes and shared in its perils at the front. The stories of camp and march, siege and battle, have been rehearsed for many years. The story, however, of the homeward side of that dreadful war, the anxiety, suffering, sacrifice and sorrow of those who remained at home, has never been as fully told, and probably never will be told. If it could be, it might be impossible and perhaps undesirable to separate from the rest the narrative of the part taken, the trials endured, by the Baptists of Vermont. Still one cannot help wishing, at times, that when it was possible to gather the facts we might have preserved the knowledge of the suffering and the cost in life and treasure to our churches of that terrible strife. The history of our part of that war is a record of a small and rural commonwealth, heavily drained of its able bodied men by emigration, without large towns or floating population, and having thus much less than the average proportion of the material out of which modern armies are made, but which, nevertheless, sent to the war ten men for every one hundred of its total population.

In proportion to her population Vermont had more of her sons killed in battle than any other northern State.

The deaths from all causes are reckoned to be five thousand, two hundred and twenty-four, or one hundred and sixty and forty-nine hundredths men lost to every one thousand of her population.

How many families were thrown into mourning, how many homes and hearts made desolate! It could not be otherwise than that the churches should feel heavily the burdens and the depression of this period. But no portion of the people were more loyal than the Baptists.

The annual sessions of the State Convention, and of the several Associations, gave opportunity for the expression of patriotic and loyal sentiments, and these expressions are an interesting and honorable part of Baptist history. They were usually made by men who penned with care the resolutions that they presented, and the hearty adoption of them by these representatives, assemblies of the delegates from the churches, bears witness to the prevalent sentiments among the membership.

In 1861, the committee on National Affairs reported the following resolutions, which, after interesting remarks, were adopted and ordered to be printed in the minutes:

“Resolved, that in the present state of our national affairs, we witness the culmination of a strife, which has long been progressing, between the principles of freedom incorporated into the frame work of our government, and laying at the foundation of our national existence, on the one hand, and the system of American slavery on the other.

“Resolved, that in our judgment, every just principle of reason combines with all the signs of the times, and all the events of the conflict, to indicate that the conquest can be determined only by the complete and permanent subjugation of one or the other of these contending elements.

“Resolved, that every principle of right, and every consideration of expediency, continue to call upon this government to emancipate the slaves, of every person engaged in the rebellion now going on against the authority of these United States.

“Resolved, that as citizens, as christians, and as christian ministers, we tender to the Government in this contest our constant sympathy, our earnest prayer, and our cordial and persevering aid in all righteous means for the suppression of this unholy rebellion.”

1862

In 1862, the Emancipation Proclamation had been signed and the Convention expressed its satisfaction by the following:

"Resolved, that the proclamation recently put forth by our Chief Magistrate, looking to the emancipation of more than three million of slaves, increases our confidence in the wisdom and integrity of Abraham Lincoln, and meets our hearty approbation, gives us great reason to thank God and take courage, places before us additional motives for labor, and affords new encouragement for prayer for the emancipation of every slave, and for the suppression of the wicked rebellion which seeks to overthrow and destroy all our liberties, both civil and religious.

"Resolved, that, as citizens and as christians, we tender to the Government, in this contest, our constant sympathy, our earnest prayers, and our cordial and persevering aid in all righteous means for the suppression of this unholy rebellion."

The progress of the war was watched with intense interest. Fervent prayers were offered to God for the return of peace. The hand of God was recognized directing events, and strong faith was exercised that He who founded the nation had beneficent purposes for the world through it, yet unfulfilled, and that he would, in due time, suppress rebellion and preserve the nation from disruption. Though the longed for end of the war had not come, yet there were indications of final victory, and the resolutions in 1863 were hopeful and loyal.

1863

"Resolved, that in the present appearances that the beginning of the end of the rebellion is come, we have occasion for devout thanksgiving to God; we see the efficiency and adaptation of our Chief Magistrate to the position Providence has assigned him; that protestantism and evangelical piety are to supplant all false systems of religion and rule the world; and that America is yet to be what her ancient history promised, the missionary nation to carry the gospel to the ends of the earth.

“Resolved, that the policy of the Administration in emancipating the slaves and employing them in the service of the Government is evidently directed by ‘that wisdom which cometh from above,’ and is an omen of success in securing freedom, and restoring peace and union to the nation.

“Resolved, that we endorse the policy of the Administration in suspending the writ of the habeas corpus, as demanded by the occasion, and a wise measure for the preservation of the Union.

“Resolved, that in the hopeful signs of the times we see no occasion to omit the least effort to overcome the rebellion; and that, as heretofore, we pledge to the President, ‘our lives, our fortunes and our sacred honor,’ to stand by him until the authority of the Government is vindicated, and the honor of our flag maintained, which is the emblem of freedom, equality, justice, and the power of a great law-abiding and liberty-loving people.”

Another year passed and the end had not come. The Convention met again under the depressing influences of the prolonged and dreadful war, but its utterances were still hopeful and patriotic.

1864

“Resolved, that we recognize, with devout gratitude to Almighty God, that divine favor which has given so many and such important victories to our arms, and hail them as harbingers of the complete and speedy suppression of this unhallowed rebellion.

“Resolved, that in this terrible conflict, the insurrection of the southern oligarchy against the constitutional government of the country secures the sympathy and aid of every lover of civil and ecclesiastical despotism throughout the civilized world, as they hope for the overthrow of civil and religious freedom of this continent.

“Resolved, that while we long and pray for a speedy peace, we believe that no peace can be either righteous or permanent, and therefore no peace can be desirable, that does not embrace these three things, namely, the integrity of the whole Union, the complete submission of those in arms against the Government, and

the entire abolition of chattel slavery—the impelling cause of the conflict—and that for the attainment of these ends, we are willing to bear all needful burdens and make all necessary sacrifices.

“Resolved, that we believe it to be the duty of every christian and of every patriot to rally around the Government and sustain it to the utmost, in its efforts for the preservation of the country and that we pledge it our earnest prayers, our continual sympathy and our steady support.”

When the Convention met in 1865, the nation had passed through experiences of unparalleled interest. The victory of Appomattox and the surrender of Lee had wakened ecstatic rejoicings, which were soon quieted and quenched with tears by the assassination of the beloved Lincoln. By autumn, the minds of the people were quieted, and christians were filled with devout thanksgiving to God for his providential care and were seriously facing the problems before them.

“Resolved, that in view of the wonderful and stirring developments of divine providence during the past twelve months connected with our national affairs, while we have abundant reason for humility and abasement for the carnage and atrocities of war, culminating in the unparalleled assassination of our late beloved President, we find cause for devout thanksgiving for the return of peace to our borders and that in deserved wrath God has remembered mercy.

“Resolved, that although the surgings of the battle are stilled and the effusion of fraternal blood is stayed, perils of scarcely less magnitude yet gather around us, threatening to destroy the prospective good purchased by such terrible sacrifices of treasure and life, it becomes us as patriots, philanthropists and christians, to earnestly and humbly pray Almighty God that he will grant our Chief Magistrate, his counsellors and advisers, all that wisdom requisite for the great and difficult work, ‘Reconstruction,’ and that the Government may not forget or disregard the entire manhood belonging to the race manumitted by the stern arbitrament of arms, in which that race have exhibited so much loyalty to the Government and faith in God.”

Notwithstanding the distress and depression of this condition of things during the war, the State Convention continued its work

with increasing activity and widening usefulness. Strong men were upon the Board and in the pastorate of the churches. A. Sabin, J. Freeman, T. H. Archibald, M. Merriam, C. A. Thomas, L. A. Dunn, N. P. Foster, W. L. Picknell, I. Person, R. Sawyer, and others of like ability. I. Person was moderator in 1861; and N. B. Lock, D. D., president of the Board; T. H. Archibald, corresponding secretary; Deacon E. A. Fuller, treasurer.

Eli B. Smith, D. D., had been recently taken from the scenes of his important labors. No man could have been taken from among us whose departure would have left a wider breach. Respected as a christian, wise as a counsellor, mighty in Scriptures and ready for every good work, his advice was of great service in all the deliberations of his brethren. Ezra Butler, C. A. Briggs, R. M. Ely, and E. Megregor, were also among the men who had ceased from their labors and entered into rest.

The Board found itself exceedingly embarrassed by the unexpected financial revulsion, which utterly deranged the monetary interests of the country. They, however, aided fifteen churches. Their appropriations amounted to \$1,093.33; their whole expenditures, including salary of agent, amounted to \$2,059.70. For a time it appeared that the debt of the previous year would be heavily increased, but the receipts of the treasury were unexpectedly large at the last of the year, and that debt was increased but a little over \$160. Rufus Smith was the very efficient agent of the Board during this year.

The anniversaries of 1862 were held with the church in Burlington. The place of meeting was suggestive of the good achieved through the instrumentality of this body. The secretary of the Board, in his report, naturally called attention to this fact. "Here, for many long years, an infant church, struggling for existence, was sustained by appropriations from the Vermont Baptist Convention, without which, it is not too much to say, that Baptist preaching could not have been maintained in Burlington. Here and now we witness a portion of the ripened fruit—a self-sustaining church welcoming us here, to hold our thirty-seventh anniversary, and causing us with grateful admiration to cry, 'What hath God wrought?' Long may this church continue a monument of your

wise liberality, to bless this community, and to bless the world; and may many such be raised up and matured in every part of the State, through the same agency, till our whole people shall become, 'The chosen of the Lord, the branch of His planting, that He alone may be glorified in that day.' "

This session was rendered specially impressive by the presence of another of our number designated for the foreign mission field. Rev. C. H. Carpenter, of Brattleboro, designated as missionary to the Karens, was sent out with appropriate services. Rev. J. G. Warren, D. D., addressed the missionary on the qualifications essential to missionary success. Rev. Mark Carpenter, father of the missionary, offered the consecrating prayer. Rev. C. H. Carpenter addressed the Convention upon his convictions and hopes upon going forth to his work. The chairman addressed the missionary in behalf of the Convention, and a missionary hymn was sung by the choir.

Fifteen churches were again aided by the funds of the Convention. A part of the report of the Board reflects the condition of the churches and of the times. "They have been perplexed more than they can describe in ascertaining the path of duty. On the one hand the distress and embarrassments have borne, with oppressive weight, upon the feeble churches, which have been accustomed to look to them for aid. Their numbers have been diminished, and their pecuniary ability reduced, by the enlistment of their members, and supporters in the armies of the nation, while those who remain have been called to struggle under unusual pecuniary burdens, and they have urged, with the importunity of distress, for aid as involving not only their usefulness, but their visibility also. On the other hand, the churches that have been accustomed to contribute to your treasury have themselves, in many instances, been crippled, and in all cases rendered less able, than in times of wonted prosperity."

The balance against the treasury at the end of the year was \$380.17. Eleven churches were aided in 1863.

At the commencement of the year it was determined to make an earnest effort not only to defray the current expenses of the year, but also to remove the existing liabilities of the Convention,

which then amounted to \$750. This, together with the expenditures of the year, constituted an aggregate of \$2,284, besides interest. The receipts of the year exceeded this, and cancelling all past liabilities, left a balance in the treasury.

The Board had been specially impressed with the need of enlarging their work, entering new and promising fields, and Rufus Smith, agent of the Board, made a careful survey of the State, county by county, mentioning the towns that were without Baptist preaching, and suggesting where work might profitably be begun. Acting upon these suggestions, the Board appointed a committee to visit St. Albans to confer with the friends there in regard to the establishment of a Baptist church there. The result was that a lot for a house of worship was secured, and a subscription started to build a chapel that could be occupied until sufficient strength could be gained to erect a larger and more commodious building.

During the winter of 1866, the safe of Deacon E. A. Fuller "was feloniously opened, and along with private property, cash, drafts and bonds belonging to the Convention to the amount of \$344, were stolen." A part of this was in drafts, the payment of which was stopped; the remainder was lost. The Board, in view of the fact that no blame could by any possibility be attached to Brother Fuller, and that his valuable services as treasurer for a series of years had been entirely gratuitous, unanimously voted to recommend to the Convention to discharge him from all liability for the funds lost.

The anniversary in 1867 was held at North Springfield, and was rendered specially serious and sad by the death of the pastor of that church, the beloved Brother W. L. Picknell, which occurred September 28. The convention met October 2. Business was suspended for an hour in the afternoon of the first day for devotional services, followed by services in memory of Brother Picknell. The family were conducted to the house by Brethren Freeman, Cudworth and Dunn. Rev. S. F. Smith pronounced a eulogy upon the life and character of Brother Picknell, and resolutions were submitted which, after remarks by Brethren L. A. Dunn, T. H. Archibald, Ira Person and H. Fletcher, were adopted.

Rev. W. K. Picknell was born in Fairfax, in the year 1823. He pursued his studies at the New Hampton Institution and was

ordained to the work of the ministry at Hinesburg. In 1855, he removed to Windham, and in 1858, to North Springfield, where September 28, 1867, he entered into rest. Brother Picknell was a man of earnest and consistent piety, with as few imperfections of character as are often found in any one, yet he was always deeply conscious of his own unworthiness in the sight of Christ. His conceptions of man's sinfulness and need of a Saviour were very clear, and gave impressiveness to his sermons. He was marked by warm sympathies and strong affections. As a pastor he was more than usually industrious and discreet. Free from ebullitions of passion, he preached and practiced forbearance. He lived for the single purpose of preaching Christ, and Him crucified. His ministry was a successful one.

The years 1866-1867, will long be memorable for the great spiritual awakening experienced by many of our pastors and laymen under the labors of Rev. A. B. Earle, the evangelist. The meetings in Burlington, Chester and elsewhere, were specially blessed to the development of a simpler faith in God and more perfect consecration to his service. The success of these meetings led to the revival of a policy so successful twenty-five years before, viz.: that of employing missionary evangelists to hold protracted meetings among the churches. Rev. M. G. DeWitt was accordingly invited to do this work. He came, and under the direction of the Board, labored with much success. In 1868, the First Baptist church in Vergennes, was constituted under the fostering care of Joseph Freeman, D. D., pastor.

In 1870, was organized the Vermont Baptist Sabbath School Convention, with much promise of good in promoting a more earnest and effective prosecution of this important branch of our evangelistic work. This year, also, the Rev. M. G. Smith of Connecticut, a long tried and efficient pastor, was secured as State missionary, and entered upon his work with good hopes of success.

Thus closes this eventful period, during which the nation was aroused as it had not been for ninety years; and the energies put forth in the defense of a free and united country were terrible. But though the demand upon our people for money, as well as men, was heavy and continued, business, after the first shock, was pros-

perous, and the Convention was well sustained. Its receipts for the ten years were \$22,966, only \$300 less than during the previous decade; three thousand, three hundred and seventy-five were added to the churches by baptism, making a total membership at the close of this period, of eight thousand, seven hundred and twenty-seven.

1871-1875

For several years the instability of the pastoral relation was a cause of embarrassment and of special mention in the reports of the Board.

In 1867, the Board called special attention to this. "Never, since the organization of this body, have we so many removals of pastors to record as at the present time. Rev. Messrs. Sherwin, Gurr and Swain of the Board, and R. A. Hodge, W. H. Dean, A. Sabin, J. Upham, J. F. Bigelow, L. B. Hibbard and R. G. Johnson, ten in all, have resigned their respective charges, most of whom have removed from the State. It is a serious disaster to any denomination, in any state, when more than one-tenth of its effective ministry are taken from it in a single year."

In 1868, notice was again called to the number of ministers removing from the State in considerable numbers. "The Rev. Messrs. Foster, Jones, Pillsbury, C. D. Fuller, Coon, Small, Dean, Nicholson and Peabody have left us and many of the vacancies thus created are unsupplied, while the churches to which they ministered are in danger of being scattered as sheep having no shepherd. May the Head of the Church in mercy save us from the desolation and decay which are the natural results of this constant mutation in the pastoral office among us."

Again, in 1870, comes the same note of warning. "We regret to notice the frequent changes occurring throughout the State in the pastoral relation. The feebleness and consequent inefficiency of a large proportion of our churches is due, in a great measure, we believe, to this cause. It is demoralizing to both pastors and churches, but especially to churches. Often more is lost in one change than can be regained in a three or four years' pastorate. The extent of this evil is startling. No less than forty of these

changes have occurred, within the bounds of the Convention, during the year under review. In view of the importance of this subject the Board would recommend the appointment of a Committee to prepare an exhaustive report upon it to be read at the next anniversary."

This recommendation was adopted by the Convention and Brethren L. A. Dunn, C. Hibbard and I. D. Burwell, were appointed to make, at the next session, an exhaustive report on the lamentable frequency of pastoral changes, and the remedy therefor.

This committee accepted its appointment seriously, and at the session in 1871, did render an "exhaustive" report, of which Rev. L. A. Dunn was author. It was printed in the minutes and fills thirteen pages of closely printed matter. It was also published as a pamphlet. The discussion was so thorough and the subject so important that but for its length the paper might be inserted here as a part of the history. A summary of it is worthy of preservation:

"Here, then, in brief, we have the cause and the cure for frequent pastoral changes. The cause may be found in the want of love between pastor and people, or any real, earnest desire to make the relation permanent, and, consequently, a want of a willingness to make the proper sacrifices and put forth the proper effort.

"To remedy this evil there must be:

"A better understanding of the nature of the relation and of the principles on which it depends."

"Pastors should be more careful and not enter fields that they have not the ability to cultivate.

"The pastor should more thoroughly cultivate his field. To do this, and insure success, he must have wisdom.

"1. To preach the right truths at the right time.

"2. To foresee an evil and shun it.

"3. To adapt his preaching to the wants of the common people.

"4. To enable him to overcome evil with good.

"5. To give point and purpose to his preaching.

"6. To preach the gospel so that sinners may be converted, and the piety of the church strengthened.

“And, lastly, to secure the blessing of a permanent pastorate, both pastor and people must avoid everything that will tend to weaken the strength or retard the growth of the bond of union.”

Whether this report accomplished its mission or not may be judged by the subsequent course of events. It certainly was an honest effort, on the part of the Convention, to expose and to remedy a great evil, and a pregnant cause of weakness; and it is suggestive of a line of work that a State Convention may well devote itself to, not spasmodically, by an occasional exhaustive paper, but by constant, studious and well directed effort to discourage short pastorates and secure longer ones.

The year 1871 is memorable for the report of the Committee on a New Educational Institution, the outcome of which was the founding of Vermont Academy, to the history of which a separate chapter is devoted.

At this session the trustees of Derby Academy offered the buildings and other property of the corporation to the Vermont Baptist State Convention, and a resolution was introduced, “That we accept the trust and manage the school.” This resolution was referred to the Board.

This year marks the beginning of the Women’s Missionary Work, and the Convention cordially recommended to the sisters of our churches the Woman’s Baptist Missionary Society, recently formed at Boston, as worthy of their generous support.

In the morning session of the Convention, in 1872, the Board through its secretary, Rev. Charles Hibbard, made an appeal for the immediate liquidation of the debt of \$1,873.50. The effort was made and \$1,886.82 raised and nearly all paid in.

The ladies held a session by themselves and were addressed by Mrs. C. H. Carpenter, lately returned from Burma, and Miss Hill of Boston, on Woman’s Foreign Mission Work.

A notable series of addresses marked this anniversary. Dr. Lorimer, of Boston, addressed the Convention on the subject, “The Mission in Rome,” and a collection was taken for that object.

Addresses were made by Dr. Backus, corresponding secretary of the American Baptist Home Mission Society. Rev. C. H. Car-

penter, returned missionary from Burma, and Dr. Gillette, president of the American and Foreign Bible Society.

In 1873, the report of the Board gave rise to an animated discussion in which twenty of the brethren took part. There was evidence of a strong desire to undertake advanced work.

In 1874, the Board called attention to an important, radical change in their policy and methods of work. Up to about that time, from the beginning, the success of the Convention financially was thought to depend upon having an efficient agent to go throughout the State, as far as possible, representing the Convention and collecting funds. There were always some who chafed under the cost of this method of collection, but it seemed imperative. But it was always difficult to find the suitable man for this service, and after one was found in Rev. M. G. Smith, his services became so much more valuable as a missionary, than as a collector of funds, that it was about impossible to get him away from the new fields like St. Albans, Richford and other places, to permit him to spend time collecting funds. At length the experiment was tried of securing several men, in different parts of the State, to collect at the least possible expense, and so far as the treasurer's report shows this expense was cancelled entirely, and the Board devoted itself to purely missionary work, especially in new and promising fields. The result was gratifying.

Their report in 1874 begins, "In presenting their annual report your Board desire first of all to make mention of the good hand of our God upon us, both in counsel and in field. The year began with a small balance in the treasury, and has closed, we are thankful to say, without debt. We think the financial success of the Convention for the past few years has fully justified the wisdom of the Board in dispensing with paid agents for the collecting of funds. And we desire to call the attention of our brethren especially business men, in all parts of the State, to the fact that every dollar that is now contributed to the Convention goes directly, and without loss, to its benevolent work, no fraction of it being absorbed on the way by secretaries, treasurers or collectors. Where else can the gifts and legacies of Christ's almoners do more to advance His cause?"

M. J. Smith spent most of his time this year in the northern part of the State, half of it at Richford. Another missionary, Rev. J. H. Parmelee, was employed in the central portions of the State.

The fiftieth anniversary of the Convention was held at St. Albans, October 6, in the beautiful and well-appointed meeting-house which had recently been dedicated, free from debt. Its cost was about \$36,000.

Of those who were present at the first anniversary of the Convention, but two were known to be living at that time, viz.: Rev. Alvah Sabin, of this church, and Rev. Pharcellus Church, of New York.

At this session Rev. Charles Hibbard gave a most excellent historical address, covering as fully as could be in a single address the fifty years' history of the Convention. It has been the basis of historical papers since then, and most of the facts he mentioned have been noted in the preceding pages. In a concluding paragraph he says, "Since the first anniversary of this body fifty years ago, more than one hundred churches have been aided by its funds, either by appropriation of money or by missionary supplies (seventy-four by grants of money) and all have received its fostering care. Of the present leading churches, Burlington, Brattleboro, Bennington, Manchester and Rutland were for a time thus aided. In carrying on its work the Convention has received and expended \$94,438. (For the first fourteen years small contributions for home and foreign missions are included in this sum). In the meantime, \$57,014.02 have been contributed for foreign missions, and twenty-one thousand, seven hundred and seventy-one converts, have, during the same period, been added to the churches by baptism.

"During these one hundred and forty-two years since the founding of the first church in Shaftsbury, many churches have come into existence, been sustained for longer or shorter time, with more or less of vigor, and then passed away. There have been about eighty of such. The causes for such decay and death are various.

"But with all these drawbacks, it is of great importance that the feeble churches be generally aided, even though they continue

weak or die. The smallest and shortest lives of them all have lived long enough to be the means of saving precious souls. And if the strong men who were raised up among them were not retained by them, they were sent forth to do noble work elsewhere and to make other fields 'blossom as the rose.' I have but to name a few of them to make this apparent: as Chase, Culver, Conant, Cutting, Church, Woods, Kendrick, Ide, Haskall, Hodge, Hovey, Parker, Fish and others like them, a long catalogue; besides Brown, Haswell, Brayton, Bullard, Beecher, Knowlton, Carpenter and others who have carried the Gospel to heathen lands. Moreover, the sons and daughters of all our churches are, by thousands, carrying light and joy and a purer morality and deeper piety into the homes and churches of all the West. It pays to support churches which send forth such streams of influence as these; churches that are *the mothers* of Gospel ministers and missionaries; churches which, if they die here, yet live broader lives in other states and lands. Finally, brethren, shall not this inquiry of the former age, this search of the fathers, incite us to yet greater diligence and self-denial and singleness of purpose in prosecuting the work which the Master has set before this Convention."

1876-1885

The Convention entered upon its fifty-first year, and the centennial year of national history, in the midst of a session of financial depression, and burdened with a debt of over \$1,000. Rev. M. G. Smith, who, since 1870, had served the Convention as missionary, finished his life work in Preston, in November, 1875. "He literally wore himself out in the service of Christ among us, and his memory will long live in grateful remembrance here." Rev. Charles Hibbard of Chester, was elected State missionary in his stead.

After assisting in evangelistic services at Abbotts Corner, P. Q., by the direction of the missionary committee, he went to Vergennes, with instructions to do the work of a pastor, and especially to lead the people in an effort to build a house of wor-

ship. In the face of great difficulties \$5,000 was raised, and a contract let for the erection of the house. The Board, though burdened with the debt, yet feeling the responsibility of the great commission to preach a pure Gospel throughout our borders, and to establish churches, according to the pattern shown us by Christ, dared not retrench to any considerable amount. Trusting God and the liberality of the churches, they appropriated something over \$3,000. "God and the brethren," say they, "have justified our faith."

The next two years, 1877 and 1878, the financial stringency continuing, the number of aided churches was reduced in 1877 to ten; 1878 and 1879 to eight; and the amount appropriated correspondingly reduced \$2,218, \$1,080, \$1,065, for the years respectively. From that time the number of churches aided increased from eight to sixteen, and appropriations from \$1,065 to \$2,254.

Strenuous efforts were made to reduce the debt, but the demands upon the treasury were such that appropriations exceeded receipts each year, and at the anniversary, in 1885, the debt was \$1,749. Meanwhile, however, the permanent fund increased from year to year. In 1870, the permanent fund was \$2,296, and in 1885, it had increased to \$15,430.

This increase in the permanent fund necessitated a change in the articles of incorporation, and in 1879, an amendment was secured authorizing trust funds to the amount of \$100,000, to be appropriated for the benefit of foreign and domestic missions and any other religious or educational purpose.

During this period some new and promising fields made encouraging progress, notably St. Albans, Vergennes, West Randolph, Montpelier and Essex Junction. The church in Middlebury was organized with the encouragement of the Board in 1879.

The Shaftsbury Association and the Woodstock Association completed their hundred years of history, in this decade—the Shaftsbury in 1880, and the Woodstock in 1882. Rev. T. H. Archibald delivered appropriate historical addresses on both occasions. Ministerial changes were frequently causing anxiety. In 1883, more than one-third of the pastors enrolled had changed church

relations. In 1877, Rev. S. F. Brown served efficiently as missionary. Rev. N. G. Alger served as State missionary in 1883, 1884 and a portion of 1885.

The report of the committee on convention work in 1880, presented by Rev. J. K. Richardson, is of special interest because of its comparisons and recommendation. "In the past fifty years we have a little more than held our own in the State, while as compared with forty years ago we have fallen off. While the denomination has increased six-fold in the country during the fifty years, it has increased but one-fifth in Vermont. During this period the population in the country has increased three and three-fourths times, and in Vermont, one-half. Approximately, the denomination has increased six-fold, and the population four-fold, in the country, while in Vermont, the increase has been one and one-fifth. Had the same increase obtained denominationally in Vermont as in the country, we should now number about fourteen thousand Baptists in this State.

"A comparison for the last thirty years will give a very different result and will show that our denomination in this State has increased three times faster than the increase of the denomination at large and population might have led us to expect. The reason for this remarkable difference between the two periods of fifty and thirty years is to be found in the reasons for falling off from 1840 to 1852, and the steady gain since then. Among other causes, it was shown that during the period of decline there was a very great falling off in funds, and that the change in progress is nearly coincident with the increase of funds; that the period of progress was marked by special emphasis being laid on helping the churches to secure permanent pastors; that something had been done by better Sunday school work; and lastly, that missionary work had been an important factor of progress. A glance was taken at the State by counties, showing that there was one county with no Baptist church, two counties with only one each, one with two, and one hundred and sixty-one towns with none. It was further shown that if any great progress was to be expected there must be a State missionary, who should be one of our very best

men, and should receive a salary as large as though he were a pastor, and that this work must not be done at the expense of the work we are now doing."

(The above is a very brief abstract of quite a lengthy paper published in full in the November number of *Vermont Baptist*, by special request of the Convention).

The closing paragraph of the report of Convention work, presented by Rev. W. N. Wilbur in 1885, ends in the same key, and is prophetic of action soon to be taken, the fruits of which commend the wisdom of the recommendation. It reads:

"Brethren, we ought to visit every village and hamlet of the State, bearing the glad tidings of salvation, and carrying the gospel in its purity and completeness to the multitudes who are yet ignorant of the way of life. This thought leads me to express the conviction which has weighed upon my mind for years, namely, our Convention should keep constantly in the field, at least one missionary—a man of God, thoroughly qualified for his work, the equal of our best pastors, who, by his wisdom and piety, shall commend himself to the affection and cooperation of all the pastors and all the churches. Hitherto the difficulty in sustaining such a missionary has been a financial one. Now our "Permanent Fund," wisely invested, will yield an income nearly sufficient to meet the entire expense. Such a man would be a tower of strength in our Convention work, and with the divine blessing and the cooperation of the churches, he might reasonably hope to accomplish more for the cause, and secure larger results, than he would in strictly pastoral work."

Another suggestion in this report was that the Convention carefully consider the wisdom of electing its Board of Managers in three classes, each class to hold office for the term of three years.

The baptisms during this decade were three thousand, five hundred and ninety-eight and accessions by letter and restoration made the additions reported five thousand, eight hundred and two. The losses, however, seem to have over-balanced the gains, and the membership of the churches of the Convention numbered in 1885, eight thousand, nine hundred and eighty.

1886-1895

ALEXANDER MACGEORGE, STATE MISSIONARY

With the annual session of 1886 began a period of expansion and progress in the work of the Convention. By appointment of the Board, Rev. S. Henry Archibald, Rev. R. L. Olds and Deacon D. M. White, had canvassed the State for the purpose of raising funds and, early in this session, the glad announcement was made that the Convention was free from debt. The hearty thanks of the Convention were expressed by vote to the members of this committee for their energetic and successful work. The incubus of a debt was not allowed to weigh upon the Convention again during this decade. The permanent fund had reached the sum of \$16,365. The time for enlargement had evidently come.

Encouraged by the outlook, the Board listened to the appeals of a larger number of churches and appropriated aid to eighteen churches, the largest number ever aided directly in one year up to this time. But more important than any other action of the Board, about this time, was the engagement of Rev. Alexander MacGeorge as State missionary, at a salary of \$1,200, and traveling expenses. Toward this increased expense a special subscription had been made for one year amounting to \$442.

Col. J. J. Estey, president of the Board, was especially interested in this enterprise. The convictions of the executive committee as to the need of a State missionary were strong, and their conceptions of the sphere of his duties clearly defined.

The views of the executive committee on this subject were clearly outlined by J. J. Estey, in 1888, in a paper read to the Convention, and reveals the arduous work which was laid out for the new official.

"The State missionary labors under the immediate direction of the executive committee of the Board, doing such work and accomplishing such things as they may direct. The executive committee hold the view that the work in which they can most widely employ a missionary's efforts is as follows: Looking after the weak, pastorless churches in the State—especially those that

have been aided by the State Convention—and undertaking to get for them suitable pastors; helping them on the field to raise money for the support of the pastor; doing the same thing for churches that are not aided by the Convention, but, from all appearances, will very soon need aid unless assistance of this kind is given them; helping to settle difficulties in the two classes of churches mentioned above; aiding the weaker churches in evangelistic work; helping to raise money to liquidate debts in these weaker churches; looking after new fields where should be Baptist churches, and visiting, as far as possible, the different associations in the State, presenting the needs of the State Convention, and in this way assist in the raising of funds necessary for the work of the Convention.

“It seems to me that the first duty named above is the most important one to the feeble churches in the State. With due respect to the brethren who have given themselves to the preaching of the Gospel, it does seem to me that the first requisite for a preacher has been neglected in many cases; viz.: practical common sense. This is needed to a greater degree in the smaller churches of our State than in the larger ones, where there is strength enough to carry on the work even if the pastor is not well-fitted for the field as he ought to be. But in the smaller churches, where the pastor must be the leader in all the affairs of the church, it needs a man peculiarly fitted for the work, and it seems to me that a lack of such pastors is one of the reasons why so many of our churches have been compelled to be aided by the Convention, year after year. There are, I am aware, exceptions to this rule, but this is the general rule, and while we cannot, as a denomination, have a bishop, I do believe that the most important work of the State missionary is to see that proper pastors are procured for these small churches.

“There are many other ways that the missionary can be made useful, but I think I have named the principal ones.”

For the multiplex and delicate duties of the State missionary, Mr. MacGeorge was peculiarly well-fitted. He was in the prime of young manhood, of fine physique, easy manners, fluent in speech and of evangelistic spirit. Besides, he was unusually gifted with

executive ability to bring things to pass. He was enthusiastic in his work and inspired courage and enthusiasm in others. He made himself familiar with the past history of the churches he visited, and with their present circumstances; ascertained their financial ability; studied their peculiar problems; examined their property, and noted what repairs or improvements were needed and possible on the church edifices or parsonages. He promptly made up his mind what the church could do and ought to do, and usually succeeded in leading them on to the accomplishment of it. His recommendations to the Board were based on careful study of each church, and were made with commendable judgment. His first report to the Convention, through the Board, in 1887, was of special interest, a practical introduction of the man to the Convention, and of the aided churches to the Board.

He entered upon his work June 15, 1886. He was directed to visit Enosburg. On the way he made a short call at Colchester and became interested in that church. At Enosburg, he writes, "I began a visitation from house to house and was much pained to hear complaints made against the State Convention, in some recent transactions between the church and that body. The complaint was based upon the action of the Convention in refusing to aid to support a particular pastor called to settle with them. I learned all I could, met objections as fast as I could and as well as I was able. Called a meeting for the Sabbath, June 27, intending to remain but a few days. Our hearts were gladdened by the response to our invitation and the evident relish for the word of God. We came together in the evening and God poured out His Spirit. Souls began to ask the way to eternal life. Meetings were then announced for an indefinite period; and as night after night brought a crowded house, I saw it was best to stay until the work was finished. For five weeks I labored with this church, visited the baptismal waters four Sabbaths, and had the great blessing of leading many to the Saviour. Result of the meeting: Baptized, nineteen; received by letter, four; by experience, one; organized a Sunday school of seventy-eight members; raised for State Convention, \$16 in money; also secured the entire dismissal of old difficulties and promise of future cooperation with this body; raised \$40

for library books and received one hundred and one volumes of very interesting books from our great publication society; raised \$10 more for Sunday school literature, which I insisted upon should be received from the same great society; and left the school in active operation with a corps of competent teachers."

He introduced to the church Geo. H. Page, of Montreal, who subsequently became their pastor. Of this work he says, "The work with this church has thoroughly convinced me of this fact: Churches that have grown weak and refused to aid the State Convention, can be reached and brought to a paying basis only in the same proportion as they increase in spiritual life. A revived church will give way to the needs of the Gospel. I consider it a useless task for your agent to present the needs of this body to a weak and spiritless church. To reach them preach the living Gospel in a living way, and then the money needed to carry on the Convention work will be furnished. Another fact is the necessity of careful nursing of a work begun in these weak churches. I am aware of the fact that fault has been found with the prolongation of my stay at Enosburg. I went there to do the work I was sent to do, and had I remained but a week or two I could not have made this report. To resurrect a church takes time and hard work, and any other method employed by this Board will prove disastrous to both the Convention and the missionary, whoever he is."

After leaving Enosburg he made short stays in North Troy and Jay, finding that they were contemplating uniting these two fields under one pastor, he commended the step. "Better for a weak church to clasp hands with another weak church and try to support a strong man, than for a weak church to try to support a weak man." He studied the complexities of the conditions at Richford, Berkshire, East Franklin, Essex Junction and Fairhaven. At Montgomery he held a series of meetings and laid the foundation for a revival that he was permitted to share in the following year, when fifty-one were added to the Baptist church there, twenty or more with the Congregational, and some to the Methodist. Most of the additions to the Montgomery church were adults, and long residents of the community, bringing with them a strong influence for future prosperity.

The zeal and enthusiasm with which Mr. MacGeorge entered upon his important work, he maintained throughout the lengthened period of his service. The temporal and spiritual interests of the aided churches received his unremitting care. In the report of the Board in 1893, special mention was made of his work. For seven years and three months he served the Convention as State missionary, and the Board was a unit in thinking that he was an instrumentality used and blessed of God. During the years of his work he visited and labored with sixty-five churches. With fifty-seven of these he held revival services, varying from four days to five weeks with each. In the summer of 1892, he made a tour of the State, spending three months, traveling two thousand miles, visiting eighty-five churches and presenting Convention stems to six thousand, five hundred people. "In summer's heat and winter's cold he has gone up and down these valleys and on these hills and we have all been made glad by his coming; we have received him as God's messenger to our churches, and we do assuredly know that at the last many shall be found who will affirm that his was the human instrumentality through which they were led to see the Lord Jesus as their personal Saviour. To many pastors and churches he has been the welcome counsellor, who has helped them through many a difficulty, and we cheerfully award him our commendation and hearty good will and christian fellowship."

He was re-elected to his position in 1893, and spent the time until February with the churches in St. Albans, Bellows Falls, Saxtons River, Brandon and Bennington, beginning his work in the latter place during the week of prayer. After seven weeks of special meetings the Bennington church requested the Board to release the missionary to finish the work begun, and the request was granted. Ninety were added to the church by baptism and letter, and all departments of the work were quickened. In September the missionary sent in his resignation to take effect October 1.

The Board adopted this minute, expressive of its appreciation of the labors of Mr. MacGeorge:

"Desiring to place on record some expression of our appreciation of the consecrated and excellent work of our brother, Rev. A.

MacGeorge, who had heard a call which he believed to be of God, to give himself wholly to the work of an evangelist, and therefore, to decline a further appointment to the office of State Missionary of the Convention, it seems eminently fitting that this minute be entered upon the records of the Board of the Convention. Rev. A. MacGeorge, having served the Convention as its missionary for more than seven years past with distinguished fidelity and devotion; and God's abundant blessing having resulted in such vast good to the churches throughout the State, we desire to express the sentiment that, while we part with him most reluctantly, we will yet pray that in the sphere of service into which he enters he may be blessed in even greater degree than in his greatly successful work among us. We earnestly commend him to the fullest confidence of the churches everywhere, and do assure our beloved brother that our earnest prayer and heart-felt interest will follow him in his new work."

The Convention cordially adopted this minute of the Board.

It would be difficult to sum up adequately the progress made in this decade. Added churches grew stronger, some of them coming to independence after many years of partial dependence upon the Convention, notably the churches in Montpelier, Newport, Richford and West Randolph. The Barre church was organized and entered upon a most promising career.

At the close of this period the Convention was assisting with its funds twenty-nine churches, a larger number than ever before. The permanent fund had increased from \$16,365 to \$20,585.

The executive committee of the board of trustees carry a responsibility heavier than that which is felt by the other members of the Board. The work of the State missionary and the missionary pastors is always under their direct control, and much depends upon their wisdom and management. During the whole of the decade under consideration Col. J. J. Estey, of Brattleboro, was president of the Board and chairman of the executive committee. To the Convention work he gave unsparingly of his time and thought and means. He was always in intimate, friendly relations with the missionary, and in warm sympathy with the weaker churches and their pastors. Rev. S. H. Archibald, of Wallingford,

was continuously secretary of the Board and a member of the executive committee. His acquaintance with the churches and pastors was probably more extensive and intimate than any other person on the Board. He gave careful study to all the details of the work, and much weight was given to his judgment when difficult and delicate problems were under discussion. For a few years, Guy C. Noble, of St. Albans, and Rev. R. L. Olds, of Ludlow, were influential members. The death of Mr. Noble and the removal from the State of Mr. Olds, were losses seriously felt. Deacon Willard Crane, of Burlington, Hon. W. W. Stickney, of Ludlow, and Rev. E. A. Herring, of Brandon, each possessed peculiar qualifications for the work of the executive committee and they heartily cooperated with the other members.

1896-1900

Early in the year 1895, the Board appointed the Rev. Thomas Cull its State missionary at a salary of \$1,200, and expenses. Mr. Cull entered upon his work in January, and for about three years, in his own quiet, judicious, winning way, sought the good of the churches. He gave to the Convention work the benefit of ripe experience, mature judgment and sincere devotion. But the Convention had entered upon a brief period of financial depression and, in 1897, the Board decided, for financial reasons, to dispense with the services of the missionary; and, at a public meeting of the Board, on Tuesday morning of the Convention day, in Chester, the following was adopted:

"In view of the high christian character, carefulness of deportment, judiciousness of action and esteemed services of our brother, Rev. Thomas Cull, during the years that he has been the missionary of the Vermont Baptist State Convention,

"*Resolved*, that it is with sincere desire and heart-felt regret that the Board, on account of the stringency that is upon our treasury, feels its inability to reappoint him as the missionary of this body."

Rev. Thomas Cull was born in England, in 1835, and came to America in 1854. He worked at shoemaking in Troy, N. Y., till

1855, and joined the Fifth Street Baptist church by a letter brought from England. Rev. James Warren, D. D., afterward secretary of the American Baptist Missionary Union, was then pastor of the church. Mr. Cull was a modest, retiring young man, yet Dr. Warren picked him out as one who ought to preach the Gospel. Dr. Warren told him that he did not suppose that anyone else would think he was adapted to the work, but that made no difference. When Dr. Warren had an opinion, he did not stop to inquire what other people's opinions were, but held fast to his own. He told the young brother, also, that he believed he had longings himself for the public work of the ministry, and in this the doctor was correct.

Mr. Cull took a course in college and theology, mostly at Madison University, and settled as pastor first in Malone, N. Y., in 1862, one year before closing his theological course. Rev. John Peddie supplied the church while Mr. Cull was finishing his studies. This pastorate continued four years, after which he went to Adams Village, N. Y., and to the Tabernacle church, Albany, two years each. Then he went to Stillwater, N. Y., where a fine new church was built. There were frequent baptisms in all these churches. The Stillwater pastorate lasted between three and four years. From Stillwater he went to Middletown, Ohio, and remained between six and seven years, and from there to Greenwich, N. Y., remaining there over fourteen years, baptizing three hundred and thirty candidates during the time. The Middletown church was also frequently blessed with tokens of divine favor. Mr. Cull entered on the work of missionary of the Vermont Baptist State Convention, January 1, 1895.

At the session at Bristol in 1896, for the first time since 1885, the Convention entered upon a new year with a debt of \$1,520. Retrenchment seemed necessary. Five churches relieved the Convention materially, by attempting to carry on their work without assistance. The number of aided churches was reduced to twenty-seven, and the appropriations were reduced below the usual amounts. Gradually the debt was cancelled, and, in 1899, the Convention treasury was once more free from debt. Meanwhile, the permanent fund had been increased by bequests, \$3,606.

Some advanced steps were taken at this period. In 1896, after an address by the Rev. T. J. Morgan, D. D., upon "The New Plan of Cooperation in Christian Beneficence," a committee was appointed of seven brethren, to cooperate with the Commission of Systematic Beneficence, created at Asbury Park, in May, 1896. The committee consisted of Rev. D. D. Owen, Ludlow; Rev. C. R. B. Dodge, Bellows Falls; Rev. L. D. Temple, Brattleboro; Mrs. S. A. Andrews, Vergennes; Miss Abby Baldwin, Ludlow; J. J. Estey, Brattleboro; John N. Feasey, Rutland. This was the beginning of that special educational and inspirational work in the line of Systematic Beneficence, which has been continued since, and which must be regarded as an important branch of Convention work, essential to its highest success.

In 1899, the Convention observed its seventy-fifth anniversary at Brandon, and Rev. T. H. Archibald, D. D., delivered an historical address, which was ordered printed in the minutes.

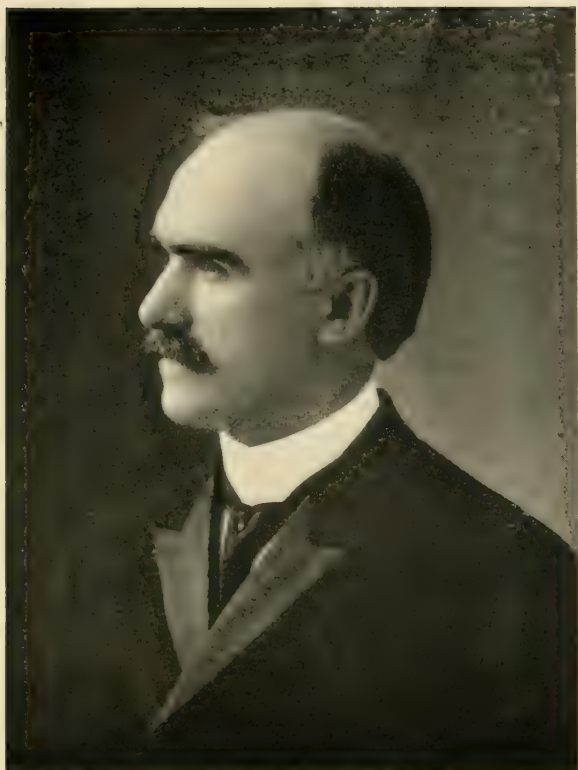
At this session Rev. T. H. Archibald was formally recognized as the historian of the Convention by the following vote:

"*Whereas*, the Vermont Baptist Historical Society has by unanimous vote asked T. H. Archibald, D. D., to enter at once upon the preparation of a reliable and authentic history of Vermont Baptists with a view to publication and dissemination of said history; therefore

"*Resolved*, that this Convention endorses the action of the Historical Society in this matter; and

"*Resolved*, that this Convention approves the raising of a sum not to exceed \$300 for defraying the expenses of the preparation of such a history, and appoints Rev. R. Nott, J. J. Townsend, D. D., and Rev. W. A. Kinzie a committee to have charge of raising the same."

The attention of the American Baptist Home Missionary Society and the American Baptist Publication Society was called to Vermont as a promising home mission field, and as a result, in 1898, the Italian mission in Barre was begun under the leadership of A. B. Bellondi. The opening of this mission, and the cooperation of the Convention in the work among the foreigners of the State, was a long advance step in its important work.



WILLIAM A. DAVISON, D. D.
Secretary of Convention Board
Superintendent of Missions

In 1899, a committee was appointed to represent this body in the Anti-saloon League work in the State. Rev. W. H. H. Avery, D. D., Rev. W. S. Roberts, D. D., and Rev. F. E. Marble, Ph.D., were this committee. Later the appointment by the League of C. J. Ferguson, of Burlington, as its State superintendent, brought this work still closer to the Convention, and it has been a staunch supporter of that important work ever since.

A committee on Denominational Comity was appointed at the same session, consisting of Rev. Gibbs Braislin, of Rutland, Deacon J. J. Estey, Brattleboro, and Rev. C. R. B. Dodge, of Bellows Falls. This initiated a department of effort from which much was expected, and comparatively little has resulted.

1900-1912

REV. W. A. DAVISON, D. D., EVANGELIST, SUPERINTENDENT OF MISSIONS, SECRETARY OF THE BOARD

With the beginning of the twentieth century the Convention entered upon a period of unprecedented activity and development. The anniversary was held that year with the church in Brattleboro. The most eventful action reported by the Board that year was the appointment, at the February meeting, of Rev. W. A. Davison, as evangelist, at a salary of \$50 a month and expenses. Mr. Davison had attended Brown University two years, and spent three years in Colgate Theological School, graduating from that institution in 1896. He had served as pastor of the Calvary Baptist church in Utica, N. Y., and also at Montpelier, Vermont, and had given evidence of special qualifications in him for the work in which Mr. MacGeorge and Dr. Cull had been engaged. In 1905, he received the degree of Doctor of Divinity from Middlebury College. Immediately upon his appointment by the Convention, Mr. Davison entered upon his work as evangelist, and during the eight months before the Convention met, he held special meetings with thirteen churches, and visited thirty-six fields, becoming quickly acquainted with the needs of the mission churches. A remarkable expansion in the conception of the work of the State Convention

marked the beginning of the twentieth century. It no longer divided the churches into the dependent and the self-supporting, limiting its care to the weak and dependent ones, but it came to regard the larger churches, even, as needing its fostering care, that they might continue strong and be incited to missionary activity. It began to define the State Convention as the Baptists organized for work. Accordingly there was a corresponding change in the conception of the offices and duties to which Dr. Davison was called in 1900. He was then regarded as State evangelist and his duties were described by that name. As the missionary enterprises of the Convention broadened, his work ceased to be exclusively evangelistic. Administrative duties claimed a large share of attention, and special evangelists were appointed for that part of the work, and although Dr. Davison did not give up evangelistic work, yet the title, superintendent of missions, became the title appropriate to his work. The need of his presence and influence in the Board becoming evident, he was chosen a member, and, later, the secretary of that body, and became designated by the double title, superintendent of missions and secretary of the Board. A large amount of administrative work naturally fell to this office, financial problems, the raising of funds, the planning of wide educational and missionary measures, besides the care of all the churches. The raising of salaries for pastors of mission churches, the improvement of church property, the securing of titles with reversionary clause, insuring to the Convention valuable property in case a church becomes extinct, assistance in finding pastors for vacant pulpits and parishes, roll calls and anniversaries, and countless other duties and obligations, gradually crowded upon the incumbent of this office of superintendent and secretary till the physical powers of a man of well-nigh gigantic strength were often overtaxed.

The increase in permanent funds rendered it possible for the Convention to broaden its missionary work. At the beginning of this decade the permanent fund was \$24,791.99. The following table exhibits its remarkable increase from year to year, partially by personal bequests of Vermont Baptists, anxious to prolong their beneficent work for Vermont churches, through the Convention,

and especially by the gradual payment of the Ford bequest, the announcement of which made eventful the session of 1900:

1900.....	\$ 24,791.99
1901.....	49,480.89
1902.....	89,372.55
1903.....	111,746.19
1904.....	131,106.70
1905.....	151,168.57
1906.....	171,020.08
1907.....	195,205.56
1908.....	211,066.61
1909.....	212,266.95
1910.....	213,462.51
1911.....	215,962.51
1912.....	218,601.51

At a meeting of the Board, in Brattleboro, in 1900, preliminary steps were taken for the disposition of a portion of the Ford legacy. At the next meeting of the Board, in April, the following action was taken:

Vermont Academy

"For several years this school, founded by the direct instrumentality of this Convention, has been in financial difficulty. Building faster than funds were procured for the same, the undertaking to give the best at a price below what it could be afforded at, resulted in serious deficits for several successive years, and to crown the misfortunes, the death of a liberal friend who had been relied upon to extricate the school from its financial embarrassments, all resulted in complications that threatened the longer existence of the school. Influenced by these considerations and believing that Vermont Academy was such a part of our work as to justify the assistance thus rendered, the board passed the following vote:

"That the Finance Committee of the Vermont Baptist State Convention be authorized to loan to the Vermont Academy from the Ford Special Fund, a sum not exceeding twenty-five thousand

dollars (\$25,000), for the term of ten years, with interest, at the rate of four per cent per annum, if said Academy will secure the same by first mortgage on all its real estate in Vermont, and keep the buildings thereon well insured for the benefit of said Convention as its interest may appear.

That the sum of one thousand dollars (\$1,000) annually for the next ten years, is hereby appropriated for the support of the
• Vermont Academy."

The Barre Church

"It is well known that this church has been struggling for years with a heavy debt incurred in building. While the church has had many evidences of prosperity and healthy growth, yet this burden of debt has been felt as an hinderance, which should be removed at the earliest possible moment. At its meeting in June, the Board passed the following:

"*Resolved*, that the Board hereby appropriate from the Ford Special Fund, \$5,000, to apply as a subscription upon the debts of the First Baptist church of Barre—on condition that the church shall secure pledges, acceptable to the Board, for a sufficient sum above that amount to cancel its indebtedness, and that said appropriation shall be paid in sums proportionate to each \$500 paid in upon the pledges secured by the church."

At the session of the Convention in 1910, the following resolution was adopted:

"*Whereas*, on April 19, 1901, the Board of Trustees of the Vermont Baptist State Convention, by vote duly recorded, loaned the Vermont Academy from the Ford Fund the sum of Twenty-Five Thousand Dollars (\$25,000) secured by first mortgage upon all its real estate for the term of ten years;

"*Whereas*, the said loan becomes due and payable within the next year and it is deemed just and wise thus early to determine the attitude of the Board in reference to the payment or extension of said loan; therefore

"*Resolved*, that it is the desire of the Board that the loan be paid when due; but if the necessities of the Academy require that an extension be granted, then the Finance Committee of the Board



HON. J. J. ESTEY, Brattleboro
General of State Militia
President of Convention Board, 1885—1901
Born, 1845—Died, 1902

are authorized to extend the time of payment of the present mortgage loan for a period not exceeding three years, conditioned upon the punctual payment of interest thereon at the rate of four per cent per annum, payable semi-annually, with the understanding that the principal sum shall be raised and repaid within that period."

The above resolutions were unanimously adopted by the Board at a meeting held on Tuesday, September 27, and then submitted by Secretary Davison to the Convention on the morning of the 28th with his report, and with his report were unanimously adopted.

The Academy, a little later, having bonded its indebtedness, guaranteeing payment of interest on the same by the income of its invested funds, cancelled its debt to the Convention, restoring to the treasury \$25,000,—as a part of its permanent fund for the general use of the Convention.

On March 2, 1902, Julius J. Estey, long president of the Board, "fell asleep," and the burden of his office was transferred to Rev. Gibbs Braislin, of Rutland. Affectionate memorial exercises marked the anniversaries in 1902. He was honored in life, alike in church and civic affairs, as a true man and a consistent christian. He was greatly beloved in the Convention.

In 1903, another efficient officer of the Board passed away, Deacon D. M. White, who, for sixteen years had been treasurer, serving always with fidelity.

In 1904, January 23, Rev. S. H. Archibald, secretary of the Board, died at his home in North Springfield. From the year 1877, till the time of his death, he was continuously upon the Board of this Convention, interested in its mission, thoroughly conversant with its work in every detail, and laborious in its behalf. From 1881 till 1902, he was secretary of the board of trustees. The records of this board are among his best memorials.

Evangelism became a dominant feature of this period under the energetic leadership of Dr. Davison. In 1903, circulars were sent out to all the churches in Vermont, requesting them to hold special meetings for the deepening of spiritual life and the saving of souls. Thirty-five churches held meetings every night for two or more weeks, and in every instance the church was quickened,

and in most cases converts won. Many pastors willingly left their own fields and assisted their brethren in their special meetings.

In 1902, the American Baptist Home Mission Society offered to cooperate with the Convention in the employment of evangelists, on the same basis as then existed for work among the foreigners. Encouraged by this generous offer, the Convention determined to enter upon evangelism as a distinct branch of its work.

In December, 1904, Dr. Davison planned for eleven conferences, with morning, afternoon, and evening sessions in all excepting two. These conferences began Tuesday, December 6, and were held in the following places: North Bennington, Brattleboro, Bellows Falls, Ludlow, Poultney, Rutland, Bristol, Burlington, St. Albans, Montpelier, and St. Johnsbury. The speakers from outside who assisted were Drs. Cook, McBride, Witter, Cummings, and Spaulding. The offerings taken at the conferences practically covered the traveling expenses of these brethren, so that the only expense to the Convention was the printing and distribution of the programs.

In November, 1905, Rev. C. C. Maxfield of Springfield, Mass., a sweet-spirited, godly, consecrated minister of the Gospel, began work as State evangelist, but, after laboring seven weeks, was stricken down with serious illness, and compelled to return to his home in Springfield. Mr. and Mrs. M. A. Leger were secured and labored faithfully till spring with good results.

May 1, 1906, Rev. Thomas N. Hafer, of Mansfield, Mass., became State evangelist, and continued in this position till April 1, 1910.

In 1906, two evangelistic conferences were held, three days each, with Dr. A. C. Dixon, of Boston, as leader, and principal speaker. One of these conferences was held in Brattleboro, and the other in Burlington in April, these places seeming best adapted to reach all the ministers and churches in the State.

In 1907, ten missionary conferences were held, and Dr. Davison spent as much time as possible in evangelistic work.

After nearly four years of faithful and successful labor as State evangelist, Rev. N. T. Hafer resigned, and accepted the pastorate of the Trinity Baptist church, Brooklyn, N. Y. His preaching,

singing, and personal work were very fruitful of good to the Baptist churches of Vermont. Rev. Henry R. Meyers was secured as his successor. In 1911, Mr. Meyers held evangelistic meetings at Newport Center, East Poultney, North Springfield, Burlington, Perkinsville, East Enosburg, East Hardwick, Johnson, Barre, St. Johnsbury, East Charlotte, Norton, West Rutland, Cavendish, Chester, Passumpsic, Groton, Georgia Plain, and Panton. In 1912, he held meetings in twenty-three places, preaching two hundred and fifty-seven sermons, making four hundred and fifteen calls, which resulted in two hundred and fifty-four professions of conversion, and one hundred and one baptisms, which is more than one third of all the baptisms reported in the State.

In another direction the work of the State Convention broadened. The need of work among the foreigners in Vermont became too evident to be neglected, and was cheerfully undertaken. The population of Vermont, by nationalities, in 1900, was as follows: Austria, two hundred and thirty-seven; Bohemia, twenty-seven; Canada English, ten thousand, six hundred and sixteen; Canada French, fourteen thousand, nine hundred and twenty-four; Denmark, two hundred and twenty-five; England, two thousand, four hundred and forty-seven; France, one hundred and seventy-one; Germany, eight hundred and eighty-two; Holland, twenty; Hungary, one hundred and twenty-eight; Ireland, seven thousand, four hundred and fifty-three; Italy, two thousand, one hundred and fifty-four; Mexico, three; Norway, fifty-four; Poland, German, eighteen; Poland, Russian, three hundred and twenty-eight; Poland, others, one hundred and thirteen; Russia, three hundred and seventy-seven; Scotland, two thousand, forty-nine; Sweden, one thousand, twenty; Switzerland, ninety-eight; Wales, one thousand, fifty-six; all others, four hundred and thirty-seven. Total, foreign, forty-four thousand, seven hundred and forty-seven; native, two hundred and ninety-eight thousand, eight hundred and ninety-four. Total, three hundred and forty-three thousand, six hundred and forty-one.

In view of the facts, the obligation of Baptists to the foreigners of Vermont became apparent and pressing. The superintendent of missions urged the importance of this work.

ITALIAN MISSION

The American Baptist Home Mission Society founded an Italian mission in Barre, about 1900, placing Rev. A. B. Bellondi at the head of it, and soon began to look to the Convention for co-operation. This society also offered, in 1902, to contribute \$100 toward the support of Rev. Daniel Gyrtzell, Swedish missionary, at Barre and Montpelier, for the year from June, 1902, provided the Convention contribute an equal amount. They were also willing to cooperate with the Convention for the support of a French missionary to labor where the French are thickly settled in our State. These offers were accepted, and the Convention entered upon this important branch of work. After attempting to manage the Italian mission jointly with the Home Mission Society, the impossibility of the method became evident, and the Convention declined to have a divided responsibility in the control of the mission, and it was transferred wholly to the management of the Board, through its superintendent of missions. The chapel, which had been under construction for some time, Mr. Bellondi was unable to complete, and after his dismissal, the work was placed under the superintendence of Dr. Davison, who, with characteristic energy, brought the enterprise to completion, and the chapel was dedicated. Rev. G. B. Castellini was appointed over this mission, which promptly gave promising signs of progress.

In 1911, Mr. Castellini baptized three, one of whom was a young man who has entered the Italian department in Colgate University, at Brooklyn, N. Y., studying for the Gospel ministry.

SWEDISH MISSION

In 1902 and 1903, Rev. Daniel Gyrtzell, a Swedish missionary, was employed among the Swedes of Barre and Montpelier, but sorely handicapped because he did not have adequate financial support, and was compelled to work at manual labor, in order to care properly for his family.

In February, 1904, Rev. A. Kallgren took charge of this mission and began a good work, with increasing congregations.

He continued his work there until the summer of 1906, when he returned with his family to Sweden. The Sunday school, however, was kept up and efforts made to find a successor to Pastor Kallgren. After much effort and diligent search, a suitable man was found in the person of Rev. Augustus E. Johnson, who came in June, 1907, from Crozer Theological Seminary. He quickly made for himself a large place in the hearts of his countrymen, holding two services weekly in both Montpelier and Barre, the Home Mission Society cooperating with us in this work. He closed his work early the following spring to take up a larger work in Pennsylvania. One intelligent Swedish woman was converted under his ministry and baptized. Rev. William Kohler was secured as leader, in July, 1909,—a man of experience and ability,—and a religious interest was soon awakened and converts led to baptism. In 1910, he had an average of thirty-five at the preaching services, and a membership of twenty-five in the Sunday school. Three were baptized and united with the First Baptist church in Barre. During the year 1911, Mr. Kohler resigned, and accepted the call of the Swedish Baptist church in Bridgeport, Conn., and Rev. John Bjork, of Pittsburg, Pa., was secured, and before the year closed four of his countrymen had been received for baptism.

FRENCH MISSION

In 1902, the Home Mission Society expressed their willingness to cooperate with the Convention in the support of a missionary among the French. In compliance with the vote of the Convention in 1903, the Board employed Rev. L. O. F. Cote as evangelistic missionary among the French. Mr. Cote was educated for the priesthood and converted at the age of twenty-five, and for seventeen years, since his conversion, had been doing mission work in New England and Canada. He came to Vermont in November, 1903, and during the year labored at North Bennington, Websterville, Fairfax, Burlington, West Rutland, Bennington, St. Albans, Montgomery Centre, East Wallingford and other fields, doing good work on each field, so that conversions

and baptism followed his efforts. He closed his work in Vermont, in April, 1906. This year a somewhat new policy was adopted. Concerning this mission the secretary of the Board reported: "Most of the French within our own borders can speak the English language, and are to be won by personal love and personal work, and it is intended that Miss Brooks, who has spent most of her life in Vermont, will give most of her time and energy to the churches, Sunday schools, and communities in the northern section of the State, where these French largely reside. The labors of the past have not been in vain, for some of these people have been reached, brought to Christ, and are now members of our churches; but it is conceded by all students of this work that it is not necessary to talk the French language in order to reach these people, and in fact most of them prefer to be addressed in English." Miss Brooks made work among the French a part of her mission.

SUNDAY SCHOOL VISITORS AND PERSONAL WORKERS

In 1905, after much correspondence, and a visit to the training schools in and around Boston, in search of a Sunday school visitor and personal worker, Superintendent Davison finally secured Miss Amy Haskins, who had been laboring for the Congregationalists in this State several years, and was highly recommended as a christian woman and worker. She began her work in November 15, and proved an efficient worker wherever she went. All the pastors agree that this house to house and heart to heart work is what is greatly needed, and amply repays for the money expended. Invitations came from so many pastors and Sunday schools that it would have been impossible for Miss Haskins to reach them all within the year, and so upon the advice of the executive committee another personal worker was secured in the person of Miss Grace Brooks, who for three years had been studying in the training school at Northfield, and came to us highly recommended. She began work April 1, 1905, and continued in the employ of the Convention as one of its valued and successful workers.

Miss Amy Haskins continued her work till June 1, 1906, when

she resigned, and soon was married to Rev. H. C. Leach, and went with him to the mission field in Burma.

The pitiful need of many Vermonters dwelling in districts remote from the churches, brought another pressing obligation upon the Convention, which could only be met by providing and supporting an energetic and consecrated colporteur. On November 1, 1906, was to be held a quarterly meeting of the Woodstock Association at East Wallingford, and Superintendent Davison had gone down the night previous, in order to be there for the morning session. He was entertained at the home of Pastor and Mrs. Morse, and, though the room was well ventilated and the bed all that could be desired, yet he could not sleep. The unsaved condition of a great multitude of people back in our rural communities was upon his mind and heart, and after much thought and prayer, he decided that if a certain man was present at the conference the next day he would ask him to assume the support of a colporteur in co-operation with the American Baptist Publication Society, who were willing to pay one-half of his salary and all expenses. That same night God was impressing upon the heart of a man in Chester to attend this Conference, and during the noon hour, Mr. Davison laid the matter before him, with the result, that as he was about to step onto the platform to speak on "Prevailing Prayer," a note was handed him which read, "Trot out your horse and wagon and I will guarantee the salary." We then needed some man to give \$450 to purchase the outfit, and two weeks later, in response to an appeal made in Brattleboro by our beloved brother, Dr. Charles H. Spaulding, a young man, Mr. J. H. Brink, who was brought up in a rural community and knew what it was to be denied religious privileges, went to his pastor, Mr. Lawson, and offered to give, as a loving memorial to his father, who was so interested in the welfare of Vermont, the \$450 needed. Thus was secured the outfit and the money needed for salary, and now the work of finding the right man began. Finally Rev. C. E. Van Schaick, of Ulisses, Pa., was secured. Mr. Van Schaick, after serving in this important position a year and a half, resigned, to become pastor of the Baptist church in Pownal, and was succeeded by Rev. George H. Watt, of Barre, formerly pastor of the West Rutland church, who began at once traversing

the highways and by-ways of Vermont, working in sections remote from churches, and besides doing faithful work in distribution of Bibles and christian literature, finding opportunity to do effective evangelistic work, sometimes alone, oftener in connection with the pastor of some rural church. In the years 1908 and 1909, Mr. Watt visited forty-five churches, preached 261 sermons, visited 980 families, sold 138 Bibles, 701 books and distributed 11,700 pages of tracts. During the winter of 1912, he held evangelistic meetings with eight churches, and in almost every instance additions by baptisms resulted.

This survey of the work of the Convention partially reveals the remarkable extension of Convention work since the present century began. In the resolutions passed at the Convention in 1910 is this reference:

"That we gratefully recognize hereby the splendid and untiring service of our efficient superintendent of missions, Dr. William A. Davison, who has at this Convention presented his eleventh annual report. We are constrained by the strongest impression of thanksgiving as we calmly review the steady growth of the Vermont Baptist State Convention during the past ten years. In 1900, the Convention stood alone and unaided by any of our great missionary and benevolent societies in any specific measure. Today, as for a number of years, the American Baptist Home Mission Society and the Publication Society have co-operated with our Convention in a vast amount of extension work, making possible, within the limits of the last years, the carrying on of a blessed and fruitful work among the foreign population of our State, the establishing and maintaining a work of the Gospel and for Christ among the Swedes, the Italians, the French, and backing up a splendid work accomplished by a State Convention Colporteur, evangelist and Sunday school worker. With about \$1,500 from the Home Mission Society and \$450 from the Publication Society, our own churches have been encouraged to lift hard and surely for the extending of our borders of service. In the last ten years the permanent fund has nearly doubled, aside from the gifts of the Daniel Sharp Ford Fund, by the munificent gifts from within our own State. The churches have been caught forward by this mighty stimulus, and the offerings of the churches, which

in 1900 were \$2,400, we have learned today, are in excess of \$4,500. Thus we have seen the offerings doubled within the memory of many of our Vermont pastorates. For all these things we are glad and praise God that out of our own midst He has chosen him who has been a wise leader, counsellor and friend to the friends, members and pastors of our beloved churches of Vermont."

From 1900 to 1912, the number of special workers has increased from one to six or more. In 1900, twenty-nine churches were receiving aid; in 1912, fifty-four were on the list. In 1900, the amount appropriated for the mission churches was \$3,018. In 1912, the aided churches received, \$7,920. The total appropriations of the Convention increased from \$4,746 to \$22,423. The permanent funds increased from \$24,791 to \$218,601. In 1900, the average salary of the missionary pastors was \$400 and house, while that of all the pastors in the State averaged \$550 and house. In 1911, the average salary of the missionary pastors was \$600, while the average of all the pastors in the State was \$736 and house. During most of this period, the churches cheerfully contributed on an average of seventy-five cents per resident member. Successful effort secured to the Convention reversionary title to nearly all the church edifices and parsonages.

	No. churches aided	Amt.	Total Exp.
1900.....	29.....	3,018.....	4,746
1901.....	31.....	3,775.....	6,716
1902.....	32.....	3,328.....	6,825
1903.....	35.....	3,560.....	7,029
1904.....	38.....	4,605.....	9,338
1905.....	36.....	4,430.....	10,537
1906.....	37.....	4,595.....	11,510
1907.....	46.....	6,059.....	14,789
1908.....	51.....	7,256.....	15,780
1909.....	47.....	7,216.....	15,789
1910.....	55.....	7,225.....	19,889
1911.....	51.....	7,169.....	22,088
1912.....	54.....	7,920.....	22,423

By the appointment of Secretary Davison on the nominating committee of the Northern Baptist Convention, and the election in 1912, of Vice-President Henry Bond to the presidency of that body, the Baptists of Vermont came into a position of national influence in the denomination.

Vermont Baptists promptly and loyally endorsed the significant denominational movement that gave birth to the Northern Baptist Convention.

The following resolution voiced the sentiment of the Convention in 1809 and 1810:

"Resolved, that we endorse the action of the Northern Baptist Convention, at Portland. First, that Christian Stewardship, with special reference to systematic and proportionate giving, be made a leading feature of the work of all our missionary organizations throughout the coming year; Second, that the churches be requested to lead the largest possible number of their members to form the habit of laying aside at least a tenth of their income for distinctively christian work.

"Resolved, that we instruct our State Secretary and Stewardship Committee to carry out in our State a campaign of education with the definite objective that 1,000 Vermont Baptists be committed to the practice of proportionate giving.

"Resolved, that the following secretaries in our several Associations be appointed by the Convention to serve for the ensuing year: Addison Association, Rev. Thomas Davison; Danville, Rev. G. H. Chambers; Shaftsbury, Rev. H. E. Wetherbee; Vermont Central, Rev. L. J. Bamberg; Windham, Rev. G. W. Russell; Woodstock, Rev. J. W. Moore; Lamoille, Rev. L. L. Holmes.

"Resolved, that we share in the general gladness over the birth and development of The Northern Baptist Convention; that we note with satisfaction the evidence of its power in stimulating and organizing the benevolent and missionary activities of the churches; that we approve in general the Budget Plan, and commend it to our churches.

"Resolved, however, in view of the wide missionary character of the work of our Vermont Baptist State Convention and the imperative need of the full amount called for in the secretary's



HENRY BOND
Vice-President of Convention
President of The Northern Baptist Convention 1912

report, we suggest that the Apportionment Committee, when sending out to the churches the apportionments for the Budget, the opportunity for emphasizing the needs of the State Convention and of adding the weight of their appeal to the churches to raise if possible the seventy-five cents per resident member for the work of the State Convention.

“Resolved, that we hail with delight the increasing signs of Baptist unity as disclosed in the organization and continuance of the Northern Baptist Convention; that we acknowledge with gratitude this new and divine call to larger service for God; that we believe that such unity will aid us greatly in conserving the missionary fruitage at home and abroad; and that we pledge anew our loyalty to Jesus Christ who is thus manifestly leading our denomination by a new and living way.”

The Committee of Christian Stewardship entered heartily into the work, of which the following is a report:

“At the session of the Vermont State Convention a year ago, a resolution endorsing the ‘Standard of Efficiency for Baptist Churches’ as adopted by the Northern Baptist Convention was formally accepted. All the important features of the stewardship work are here emphasized; and your committee, in the firm conviction that the ‘Standard of Efficiency’ as a whole presents an excellent working program applicable to any church and making definitely for a larger life and service, have made a determined effort to bring the matter to the attention of every Baptist church in the State. To this end we have had printed in attractive form five thousand copies of the Standard, with an appended foot note earnestly requesting pastors to present it to their people for adoption. From twelve to twenty-five copies, with the offer of as many more as should be needed, were mailed to every pastor, with the exception of the enterprising few who had anticipated the action of this committee in having copies printed themselves for their churches. Through the Associational secretaries, Minister’s Conferences have been requested to discuss it. This has been done by some with interest and profit to our certain knowledge. Probably in every ministers’ conference in the State the subject has been introduced at some time. A place was asked for on the

program of each Association for the presentation and discussion of the subject, and our Superintendent of Missions consented to add to his already heavy burden of service that of presenting the subject at these meetings, as opportunity offered. And Dr. Davison has had his opportunity, for some of the program committees took kindly to the idea and made place as requested. In fact, Dr. Davison this year has been the Stewardship committee in the field and we are duly grateful to him for his splendid service in this particular. An ample supply of the leaflets were forwarded for use at the Associational gatherings.

"The churches adopting the Standard were requested to report the fact to Dr. Davison and the number will doubtless be given in his report."

The Budget Plan was not only endorsed by the Convention by resolutions, but its secretary and representatives made special effort to instruct the churches and to stimulate them to adopt the plan and raise the amount apportioned. In 1911, inspirational institutes were held in Wilmington, Brattleboro, Chester, Bennington, Poultney, Rutland, Vergennes, Montpelier, St. Johnsbury, Newport, Hardwick, St. Albans and Burlington.

The Standard of Efficiency, commended by the Northern Baptist Convention, also received careful and cordial attention, and earnest effort to promote its adoption. The record of this effort was given in the annual report of Secretary Davison in 1912, as follows:

"Early in the year we planned conferences which reached nearly every church in the State. These meetings had afternoon and evening sessions and were held at Townshend, Readsboro, Manchester, Ludlow, Bellows Falls, Fairhaven, Brandon, Middlebury, Vergennes, West Derby, Richford, St. Albans and Essex Junction. At these meetings the standard of efficiency, adopted by The Northern Baptist Convention and by the Convention last year, was discussed in the afternoon, placing especial emphasis on the reduction of the non-resident membership, the adoption of the every-member canvass and more personal work, and more than one-third of the churches have already adopted the standard of efficiency and are trying to work it out. These meetings were

also preparatory to the Stackhouse campaign which followed a week later with banquets at Burlington, Barre, Newport, Brattleboro, Rutland and Bennington, and special Sunday services at Poultney and Fairhaven. Your Superintendent was ably assisted in many of the meetings by President Bond of the Northern Baptist Convention and by Pastor Braker of Burlington and the district secretaries of New England.

"The results of this month's campaign are already manifested in three ways. The reduction of the non-resident membership, the increase in benevolent offerings and a greater desire for the salvation of souls."

From the beginning, the Convention sought, by many agencies, to stimulate the churches to generous missionary offerings and efforts. It has not ceased to keep the great commission always in view, and has always had some representatives among the missionaries in the foreign field. The gifts of our churches to foreign and home missions has been made the subject of a separate chapter and need not be mentioned particularly here. Not long ago it touched hands with the Baptist missionaries of the world by sending its secretary, Dr. Davison, to the World's Baptist Congress, held in London in 1907. It is perpetually echoing every Macedonian call and striving to extend the helping hand.

The attitude and the altitude of the Convention may be judged in part, at least, by the men whom it has invited to address it and the themes on which they have spoken. In 1907 and again in 1910, Rev. O. P. Gifford, of Boston, spoke in his own unique and impressive manner upon the need and possibility of a life of spiritual power, in the first instance, and upon winning souls, in the second. The same year, Rev. A. F. Ufford, the latest gift of Vermont Baptists to the foreign mission work, spoke from recent experience upon the "Problems of Rural Life." In 1908, Rev J. E. Norcross, district secretary of the American Baptist Home Mission Society, addressed the Convention upon "Evangelizing the Foreigner;" Rev. L. L. Henson, D. D., of Providence, R. I., upon "The Northern Baptist Convention and its Allies," and C. C. Earle, of Boston, Mass., on "Saving the Masses." In 1909, Rev. J. E. Norcross was again present and spoke on "How to reach men;"

Rev. T. S. Barbour, representing the Foreign Missionary Society, had for his theme, "The Development and Progress of the Kingdom in the East, especially in China and Japan;" Rev. J. M. Moore spoke upon "Missionary Education," and a closing address was delivered by Prof. Walter Rauschenbusch, of the Theological Seminary, Rochester, N. Y., upon "The Church and the Social Crisis," a remarkable series of addresses by men of unusual gifts. In 1911, the principal address was by Rev. Cortland Meyers, D. D., of Boston, who dwelt upon the necessity of meeting the prevailing spirit of materialism and socialism and agnosticism with a right conception of God, the atonement of Christ and the facts of christian experience.

The anniversary of the Convention, in 1912, was one of special interest throughout. The speakers from abroad were Rev. Guy C. Lamson, representing The American Baptist Publication Society, Rev. A. W. Anthony, who brought before the Convention once more "The Northern Baptist Convntion," and Rev. C. H. Woolson, D. D., of Philadelphia, Pa., who gave a practical illustration of the "Art of Illustrative Teaching." Besides these, Rev. W. T. Stackhouse, D. D., of New York, secretary of the Layman's Missionary Movement, was present. For two years previous, he had been scattering the light of his knowledge and the fire of his zeal throughout the State in the inspirational meetings planned by Secretary Davison, and no man could have been more welcome and no one's words could have been awaited with greater expectancy. Dr. Stackhouse brought this exceptionally impressive Convention to a climatic close on the evening of the twenty-fifth of September. The meeting was held in the spacious and beautiful auditorium of the North Congregational church, which had been courteously offered for the occasion. As he stood before the representatives of the Baptist churches of Vermont, and others assembled with them, he seemed to stand as upon some lofty height, and gave the people a vision of vantage and of possibilities, showing how the Lord's work could easily be done, and the world come to know Christ in this generation, if the church could be brought to realize the importance of the call and the crisis in which we live.



JOHN A. GREENWOOD, Chester
President of Convention, 1911 -1912

From this solemn and inspiring vision of vantage and of possibility, the members of the Convention went back to their homes. The last session of the Convention was true to its principles and traditions. Whatever the accomplishments or failures of The Vermont Baptist State Convention in the past, this has been its dominant purpose and effort—the upbuilding of the Kingdom of Christ in the State, the nation and the world.

CHAPTER XXIII

EDUCATION

MINISTERIAL EDUCATION

Vermont Baptists were somewhat slow in awaking to the importance of an educated ministry, and to the need of concerted action to secure one. In the early days a deep-seated prejudice existed in the minds of many against educated ministers. The training of college and theological seminary was thought to foster pride and to unfit one for the humble ministries of a pastor among common folk. This prejudice was never universal, but it was sufficiently general to prove a serious stumbling block to many pious young men who felt the need of special training for the sacred office of the christian ministry.

An illustrative incident occurred in the life of Elisha Andrews. Mr. Andrews was a great lover of books, and this was urged against him when it was known that he desired to preach. He had a cousin, Mr. M——, about his own age, who did not love books well enough to incur the displeasure of the most conservative, and who felt it his duty to preach.

A church meeting was appointed to hear Mr. M——improve his gifts with a view to his being licensed to preach. After the usual introductory exercises, Mr. M——named his text, but that was absolutely as far as he could go; the attempt proved an entire failure. To relieve the embarrassment, one of the deacons inquired if Brother Andrews would not like to speak to them on that occasion. He consented to do so; took the text that had proved an over-match for his cousin, and delivered what turned out to be a very acceptable discourse. Whereupon, a meeting was appointed the next week, at which Mr. Andrews was to preach, with a view of being licensed; but on that occasion he succeeded but little better than his cousin had before him, finding himself obliged to

stop before he had finished the introduction. His cousin was then called upon to speak, and, taking the same text, preached an acceptable discourse. This so balanced the case as to leave the church just where they were before in favor of licensing Mr. M—— and opposed to Mr. Andrews, on the ground that he was bent upon being a student.

Soon after, Mr. Andrews left Galway to visit his parents in Vermont, and on his way called on a minister in Granville, N. Y., who, having heard his story, detained him a few days, and put him to the exercise of his gifts among his people. The result was that when he was about to leave, the minister said to him, "Go, and preach as you go, and I will see that your license is forthcoming in due season." This occurred in 1787.

By degrees the early prejudices were overcome. The increasing number of pastorless churches, and their importunate call for competent leaders, aroused more general interest in ministerial education. Pious young men were encouraged to enter upon full courses of study. Funds were contributed by individuals to assist them. As there were no theological institutions exclusively under Baptist control in this State, men and means were sent to such institutions in other states, principally to Hamilton, N. Y. Organized effort naturally followed.

In 1817, Vermont Baptists swung into line with the Baptists of the other New England states in a general educational movement, of which Rev. Jeremiah Chaplin, of Danvers, Mass., was a leader. He had been accustomed to receive into his family young men studying for the ministry. He gave them instruction, and they assisted him in his pastoral work. Meanwhile, he was perfecting himself in the knowledge of Hebrew and in exposition of the Scriptures. The trustees of the Maine Literary and Theological Institution at Waterville, chose him as the one best qualified to take charge of the enterprise of founding the new institution, Waterville College, in which there was to be a theological department. While his mind was burdened with this enterprise, Mr. Chaplin prepared the corresponding letter of the Boston Association, making an urgent appeal to New England Baptists to

organize for the assistance of worthy young men studying for the ministry. This letter was read in the several Vermont Associations and had the desired effect.

The Vermont Association took up the subject and, after careful inquiry, recommended the organization of an Education Society. As there were then several young brethren who urgently needed some assistance, a resolution was passed recommending that subscriptions be opened in the churches that year for their benefit, and Elders Clark Kendrick, Henry Green, Samuel Rowley and Isaac Sawyer, were appointed for the purpose. The next year an Education Society was formed. There is nothing further in the minutes of the Vermont Association concerning it.

From another source we gain further information.

From an obituary of Clark Kendrick, written by Nathaniel Kendrick, and published in the Baptist Missionary magazine, July, 1824, we learn that the society formed in the Vermont Association adopted a resolution to establish a theological institution for the gratuitous education of indigent young men having the gift of God to preach, as soon as adequate funds could be obtained. Mr. Kendrick acted as agent for the society in collecting funds, until he became convinced that one institution for several states, well endowed, would be preferable to several small ones, and upon the first proposal he was ready to relinquish the design of having one in his own State in favor of the one established in Hamilton, N. Y. The practical result of combining the New York and Vermont Education Societies in all respects equalled his anticipations, and afforded him the most entire satisfaction. The last two years of his life he acted as general agent for that section of the country, superintending the concerns of the society, as far as the impaired state of his health would admit.

In the Woodstock Association, the topic of the circular letter, in 1817, was on the question of devising some plan whereby those pious young men who possess talents that promise usefulness in the Word, and who we have reason to believe have been called of God to preach the Gospel, may receive some assistance in procuring an education. The next year a constitution was presented by the committee appointed for that purpose, and a society organized,

with Joseph Elliott, secretary, and Abner Forbes, treasurer. In 1820, there was in the treasury, \$201.45. The treasurer's report, in 1822, indicates a very general interest in this branch of christian work, the items being numerous, including, besides generous cash offerings, a variety of useful articles for students—sheets, pillow-cases, flannels, cloth, socks, shirts, fulled-cloth, etc. Two of the donations were for B. Stowe, doubtless Baron Stowe, who was then a student at Hamilton. The corresponding letter of 1822 is an interesting document. After expressing regret that they cannot report a general work of grace, it expresses gratitude for the divine influence in this special line. "We have reason to praise the great Head of the church that some begin to feel impressed with the importance not only of a pious but of a learned ministry. While we have witnessed, with a kind of horror, the prevalence of the anti-christian sentiment, that learning without grace is sufficient qualification for the gospel ministry, we lament that our denomination has verged to the other extreme, and the importance of scientific knowledge has not been appreciated. We rejoice to note the increase of more correct views upon the subject, generally, and that corresponding exertions are making to assist young men, whom God has called into the ministry, in acquiring a useful education.

"A small education society has, for a short time, been in operation in connection with this Association; and although it is but little that we have done, or can do, yet we have afforded assistance to a number of young brethren, some of whom are now manfully engaged in the ministry; some have availed themselves of the patronage of more opulent societies with a view of more thorough education, and others are still under our patronage who, we hope, will do valiantly for the truth."

In 1824, by request of the trustees of Waterville College, the principal part of the donations for that year were appropriated to the theological students in that institution who had gone from this Association.

In 1826, there was in the treasury, property, in clothing, to the amount of \$17.29, and in cash, \$33.51. This was divided equally between the New Hampshire, and the Vermont State Con-

ventions, and the Education Society was dissolved. The amount received by The Vermont State Convention was forwarded to students at Hamilton.

The Shaftsbury Association was not indifferent to the call for Education Societies. Its circular letter, in 1817, contained an earnest appeal for help. "We must encourage and assist, where assistance is necessary, young men of piety and gifts that are approved by the churches, to obtain that portion of human learning which will enable them to understand and rightly divide the word of truth. For any person, while profoundly ignorant of the system of gospel doctrine and the evidence by which it is supported, to attempt to teach them to others is an absurdity not to be endured. In this age of the christian church it is vastly important." A sympathetic appeal in behalf of young men studying for the ministry follows:

At the next meeting of the Association, a committee was appointed to obtain information on the subject of theological seminaries, lay before the Association that information and propose such measures as may be thought best calculated to promote them.

In 1819, a communication was received from Clark Kendrick soliciting aid for the establishment of a theological seminary, and a committee was appointed to make some arrangements and devise some plan of operation with said society. In 1820, Kendrick's proposition was withdrawn and no further action was taken.

An Education Society in connection with the Leyden Association was organized in 1818, and J. M. Graves was the first beneficiary. The circular letter, in 1819, was upon this subject and closed with this appeal: "Long and fervently have our fathers prayed that God would raise up, qualify, and send forth, of the sons of Zion to the ministry. And now we are called upon to unite our alms with our prayers; by which we may offer a living sacrifice, acceptable to God by Jesus Christ. When we pay due attention to this subject we know not how many Brainerds, Buchanans, Martyns, Careys and Judsons we are helping forward; and upon whom the blessings of many ready to perish shall rest. Neglect, and we know we are helping none."

This organization was maintained till 1830, when it was dissolved and the funds transferred to the Windham Association Missionary Society. Besides Mr. Graves, it had assisted Jeremiah Hall, Bela Wilcox and Nathan Brown.

The last contribution was from Jeremiah Hall, a note of \$50 for what the society had done for him.

The final resolution of the Leyden Association on this subject was, "*Resolved*, that we regard with peculiar interest the efforts which have been made in different parts of the Union, during the past year, to encourage and facilitate the acquirement of ministerial education, and especially the organization of the Northern Baptist Education Society, which we think promises great usefulness to the cause of Christ, and that we believe the time has arrived when the cause of Christ demands that a branch of this society should be constituted in Vermont."

The original constitution of the State Convention assumed the existence of Education societies whose delegates were included in its constituent membership.

The object of the State Convention embraced, not only foreign and domestic missions, but also the instruction of pious young men called to the Gospel ministry. It was regarded as doubtful which of the three should be considered the most important. For a few years, however, the claims of foreign and domestic missions absorbed the attention of the Convention to the exclusion of the one under consideration.

In 1830, Mr. Thresher, corresponding secretary of The Northern Baptist Education Society attended the Convention and urged the organization of a Vermont Branch of the society he represented. There were at that time twelve young men from Vermont under the patronage of the Northern Baptist Educational Society. A branch society was promptly formed, and about \$100 subscribed on the spot for its purposes. Thirteen able men were appointed trustees, among them John Conant, of Brandon; Rev. Hadley Proctor, of Rutland; Rev. Alva Sabin, of Georgia; and Rev. Joseph Freeman, of Cavendish. Hadley Proctor, E. B. Smith, Leland Howard and Joseph Freeman were appointed examining committee.

This action of the Convention was regarded as eventful. "It is now confidently believed," said the secretary in his first report, "that the energies of the whole denomination will soon be concentrated on one point, and that manifold advantages will result to the churches from this society long after its projectors and present supporters shall rest from their labors amid the clods of the valley."

The next year the society reported six young men under its patronage, calling for about \$375. In 1832, the society reported eight young men under its patronage. The expense of supporting these was \$450. Besides these there were ten young men from Vermont on the funds of the parent society, making eighteen in all. The Board of the Vermont branch society had been compelled to reject five applicants for lack of funds. Ladies' Education societies were organized, as auxiliaries to the branch, in Middletown, East Bethel and an auxiliary, probably of ladies, at Passumpsic. These contributed both money and boxes of goods. The Convention in 1831, and 1832, by resolution, recommended to the churches the observance of the first Monday in January as a day of fasting and prayer, and that we pray especially for an increase in the ministry and for a blessing on the labors of the Education Society.

In 1833, the Convention recommended to the churches the raising of funds averaging twelve and a half cents per member for their branch of the Northern Baptist Education Society. Five Associations took collections for its treasury. The removal of E. B. Smith from the State brought the work of the secretaryship upon Rev. George B. Ide. His report for 1833 is an interesting chapter in the history of this organization. The year was commenced by the Board under circumstances of deep discouragement. None but men of sturdy faith and commendable courage would have ventured to go forward. But feeling themselves sacredly called to the high and holy work of supplying the world with an efficient ministry, sensitive to the voice of conscience and the call of destitute churches, they resolved to authorize the reception of every applicant for patronage, who should present the necessary credentials, and give evidence of having the requisite qualifica-

tions; and pledged themselves to meet the appropriations which might thus arise, to the utmost extent of their personal responsibility. The result justified the experiment. Friends rallied; the treasury was replenished; debt extinguished, and every applicant promptly helped. The receipts were \$331.59, being more than double those of the previous year. Eighteen young men received assistance, two of whom were in college, the others in different academies.

In 1833, in accordance with the plan of the parent society, appropriations were diminished to \$12 per quarter, to men in preparatory studies, and increased to not exceeding \$75 per quarter, to men pursuing further studies. Appropriations were considered as loans, to be repaid gradually after the completion of studies. The student was required to have an examination upon the month's previous study before the Board.

In 1834, Rev. Bela Jacobs, secretary of the Western Baptist Education Society, gave an address before the society on the moral and intellectual condition of the states in the Mississippi valley. Subscriptions for that society were immediately taken, amounting to \$100.

The number of students assisted that year by the Vermont branch was twenty-one, and the whole amount expended was \$417.75.

During the first two years of its existence, this society paid its funds, and recommended its beneficiaries, to the parent society; but subsequently it was resolved that the Vermont branch retain its own funds, and support its own beneficiaries, and make an effort to increase its funds, to enable them to receive all applicants of suitable promise and support them, subject to the same regulations with the beneficiaries of the parent society.

In 1825, twenty-five young men were aided, at a cost of \$631.92 and the treasury was overdrawn to the amount of over \$300. The money had been hired so that the beneficiaries had not been inconvenienced. The work began to drag heavily. The want of a permanent secretary, the pecuniary embarrassment of the country and various other causes very greatly depressed the Board. To

relieve the situation it was recommended that Young Men's Education Societies be organized in each Association, auxiliary to this society.

The experiment of running a branch society, practically independent of the parent society, did not prove entirely satisfactory. The great distance of the beneficiaries from each other, and the difficulty of securing full quarterly meetings of the Board, proved serious impediments. The parent society was requested to become our agent to receive the returns of our beneficiaries and to make them regular quarterly remittances. The request was kindly granted. The advantages were promptly seen.

Some who had become disheartened by a failure of support returned to their studies, and other promising young men were added to their number.

The State Convention at this time recognized the work formally by recommending that collections for this object be taken in the churches on or near the first Sunday in May, annually.

In 1840, the number of students aided was seven. A collection was taken at the annual meeting amounting to \$303.03. Eleven years after its organization the society had the satisfaction of knowing that forty young men had received aid, most of whom were then in active work as pastors, teachers or missionaries.

In 1843, the Board in its report raised the question, "What can be done to secure the regular contribution of the churches for this object? Why do not funds flow spontaneously into our treasury? Why are we compelled to depend almost entirely upon pledges given at the annual meeting to replenish our treasury? The answer suggested was, "The want of systematic mode of action." At this session, Prof. E. B. Smith, principal of the New Hampton Literary and Theological Institution of New Hampshire, gave an address, following which the Convention appointed nineteen of its ablest men as delegates, to meet delegates from Maine and New Hampshire the following November, to devise, if practicable, some plan by which the energies of the three states might be concentrated upon the theological department of New Hampton and they in turn receive its benefits.

This committee reported the following year, recommending that, "Whereas, we need a school where some of the young men

may have theological instruction, not so extended as that of Newton or Hamilton, we recommend to this Convention to take measures to form some alliance with the New Hampton Institution in its theological department. We also recommend that a committee of three be appointed as a committee on education and correspondence with the trustees or a committee of the New Hampton Institution. Brethren E. Hutchinson and J. P. Skinner, of Windsor, and R. Sawyer, of Chester, were appointed as this committee.

In the multiplicity of business at the meeting of 1843, no provision was made for the supply of the treasury, and as a result, the Board were unable to make any appropriations the following year, and was in debt to the parent society to the amount of \$267.85.

In 1845, at the Convention held in Rutland, the following resolution was adopted: "*Resolved*, that the Vermont Branch of the Northern Baptist Education Society be and hereby is merged into the Convention, upon condition that the Convention appoint a secretary to conduct the correspondence of educational matters, and open her treasury for moneys designated to ministerial education, to be disbursed to indigent young men preparing for the ministry, as the Board of the Convention shall direct." Rev. J. M. Rockwood was appointed educational secretary.

Thus ended this effort of the Baptists of Vermont to assist in the education of ministers through a branch of the Northern Baptist Education Society, in close alliance with the State Convention, and yet, in a measure, distinct from it.

No inconsiderable service of this branch was its effort to awaken public sentiment upon the important subject committed to it. The annual reports of its secretaries, especially those of E. B. Smith, Hadley Proctor, J. M. Graves and John Ide, are masterly discussions of the whole subject of ministerial education and the beneficiary system for its promotion. These reports, printed in full in the minutes, and sent out by the thousand into the homes of Vermont Baptists, and doubtless read with more care than such pamphlets are now, must have exerted a strong influence overcoming a prejudice against an educated ministry and in

kindling, somewhat, a flame that has never burned as brightly in this State as the importance, and the needs of the cause demands.

By the merger of 1845, under the conditions named, The Vermont Baptist State Convention became the recognized agency for Vermont Baptists in their work of ministerial education. The Convention definitely accepted the responsibility and assumed this as one branch of its work. To this extent it became a branch of the Northern Baptist Educational Society.

The first year following, on account of the sickness of Baxter Burrough, who was to have preached on this subject, no address was given at that session, and in the absence of material for a report none was given by the secretary. The next year, however (1847), Rev. I. H. Barker delivered a sermon on ministerial education, and Mr. Rockwood gave a report, the opening words of which gave one some idea of the condition of sentiment among the churches at that time. Said he, "Brethren, the least observant among us must have felt that the cause of ministerial education in Vermont was laboring. The feeling may have become fixed that the education ship must go down, and that the next approaching Convention would see nothing left but her drifting fragments." Against such a fate he strongly protested.

The Convention this year gave its hearty approval of the efforts making by the New Hampton Institution, to raise a part of its funds in this State. Twenty dollars only passed through the Convention treasury for the cause of this branch. Moses Field gave a disheartening report.

In 1849, the Convention passed a resolution approving the action of the Northern Baptist Education Society in calling a convention of the New England States to meet in Boston the 1st and 2nd of November next for the adoption of some plan of cooperation between them, and for consideration of the general interests connected with this department of christian effort.

C. A. Thomas, E. Hutchinson and L. Hayden were appointed a committee of examination and correspondence, whose duty it was to be to receive applications from young men, examine them and recommend them to the patronage of the Northern Baptist Education Society, give what direction they might deem necessary

to the secretary, respecting his labors in the State, and, in connection with him, do what they could to interest the churches in their efforts.

By invitation of the Newton Theological Institution, a visitor was appointed to act with others on an examining committee of that institution.

In 1852, T. F. Caldicott, secretary of the Northern Baptist Education Society, delivered an address at the Convention, and a collection of \$100 was at once taken for the society.

At the same session of the Convention, the sum of \$2000 was subscribed to complete the endowment of New Hampton Institution, to be retransferred to Fairfax, Vt.

At this time the work of the ministerial education received a new and strong impulse, and the State made for itself then a record that it has never surpassed. New Hampton Institution was bodily transferred to Fairfax, faculty, students and all.

The Northern Educational Union was organized in support of New Hampton Institution, and especially to provide the necessary aid for students for the ministry. As early as 1853, there were fifteen ministerial students enjoying the benefits of this institution and others were preparing to enter.

For a few years this institution, though always financially embarrassed, did a splendid work in its theological department. It had an exceedingly able faculty, consisting of Rev. E. B. Smith, D. D., Rev. James Upham, D. D., Rev. Mark Cummings, A. M., Daniel Putnam, A. B., Selim Peabody, A. B., and S. M. Bassett.

For a few years this institution was the pride of our denomination in the State, but for lack of financial support it soon languished and ceased to be a denominational school.

There was no general awakening among the churches for the financial support of this work. In 1862, the Convention did, under the spur of the moment, raise \$520, and voted to attempt, by a committee, to raise the amount to \$1000 for the New Hampton ministerial students, but the additional amount was not raised. At the session when this special contribution was taken, a resolution passed, "That the money now raised and which shall be raised hereafter for the purpose of educating young men at New Hampton

Institution at Fairfax, for the ministry, be committed to the treasurer of this Convention, subject to the order of the Northern Educational Union."

This action apparently broke the organized connection between the Convention and the Northern Baptist Education Society, for in his report, in 1864, Mark Carpenter refers to the fact that "We are excised from the Northern Baptist Education Society."

At the close of the war of the Rebellion the claims of the National Theological Institution for the education of freed men for the ministry received the endorsement of the Convention, and, on one occasion, \$100 was raised for its work.

For many years there has been nothing specially worthy of record in this connection. Once, in 1870, to meet an evident emergency, the Convention invited the New York Baptist Education Society to send a man into our State for a short time to secure contributions from our churches, which should be sacredly applied to the benefit of students from our State in Hamilton.

Rev. G. W. Lasher, of the New York Society, Dr. G. W. Bosworth, of the Northern Educational Society, Dr. Geo. Bullen, and others, have represented the work at intervals.

For more than fifty years the Convention kept this subject before the churches by able addresses of great inspirational and educative value. Committees and secretaries without number have been appointed to make reports, and resolutions have been passed expressive of interest, but for some reason the churches, generally, have not been thoroughly aroused to benevolent action for the sake of an educated ministry, and what has been accomplished has been at a comparatively small cost.

Since 1899, the subject of ministerial education has disappeared from the programs and resolutions of our State Convention. Meanwhile, however, some of the churches (sixteen on an average, annually), have kept the cause in mind and contributed \$2,565 for its support.

The review of the organized efforts of Vermont Baptists in the cause of ministerial education is somewhat humiliating. It must be confessed that interest in forwarding this work by assisting

students for the ministry, financially, has not been so general nor so deep as the relative importance of the work deserves. This, however, in justice, may be said that there has always been an honest difference of opinion as to the wisdom of the beneficiary system.

It is refreshing to turn from considering our financial contributions to consider our contribution of men, whose liberal culture and wide influence in educational lines bear witness to the fact that Vermont Baptists have not wholly underestimated the value of education for the ministry. Young men, by heroic personal effort and by the help of parents and friends, have secured thorough training for their sacred calling, and proved the wisdom of the time and means thus spent.

These have been presidents of colleges: Jonathan Going, D. D., at Granville, Ohio; Robert E. Patterson, D. D., president of Waterville College, Maine, Kovington, Ky., Columbian College, D. C., Shurtliff College, Ill., Newton, Theological Institution, Mass.; Lewis A. Dunn, president, Central University, Pella, Iowa; Lewis B. Hibbard, president, Leland University, La.; Nathaniel Colver, president, Freedmans' Institution, Richmond, Va.; T. C. Graves, L. L. D., president, Mary Female College, more than thirty years; James R. Kendrick, president, Vassar College, 1885-1886; Nathaniel Kendrick, first president, Hamilton, now Colgate University; Norman Wood, D. D., president, Shurtliff College, Ill., 1852-1855; Alvah Woods, president, Alabama University, Ala., 1831; George C. Chandler, D. D., president, Franklin College, Ill., 1843-1850, also of a Baptist College in Oregon.

The following have been professors in colleges or universities: Romeo Elton, Brown University; Beriah Leach, D. D., Seth Whitman, Daniel Haskall, Roswell R. Prentice, Edward Judson, D. D., David Estes, D. D., in Hamilton; Thomas Conant, D. D., and A. C. Kendrick, D. D., L. L. D., both in Hamilton and Rochester; E. B. Hurlburt, D. D., in Chicago; James Tenbroke, in McGill College, Toronto, Can.

The following have been presidents or professors in Theological Institutions: Ira Chase, D. D., Alvah Hovey, D. D., E. P. Gould, D. D., at Newton; Eli B. Smith, D. D., and James Upham, D. D., at New Hampton Institution; A. S. Hobart, Crozer.

All these have been members of Baptist churches in Vermont, and all except five have been born or brought up here by the immigration of their parents in infancy. On this Dr. Archibald remarked, "We are not aware that any Baptists, whose numbers have not averaged more than nine thousand for the last seventy-five years, have furnished an equal number of instructors for our higher institutions of learning in all that period of time."

To these names might well be added such as these: Ezra Fisher, from the church in North Springfield, who after a pastorate there of some years, went as a missionary of the American Baptist Home Mission Society, first to Iowa, and thence in 1845 to Oregon. He left Iowa in April, and reached Tualatin Plains in Oregon, December 5, having been seven months on the road and having traveled more than 2,500 miles. In company with Hezekiah Johnson, he laid the foundation of the Baptist cause in Oregon, and underwent hardships and privations such as men will not be called to experience again in the history of this country.

E. H. Gray, D. D., laid the foundations of a university in California. H. I. Parker secured the establishment of the school at Beaver Dam, Wis. S. S. Cutting, D. D., was the prominent mover in the Educational Convention at Brooklyn, N. Y., which originated the great educational uplift of Baptists throughout the country. Nathan Brown gave to Assam and to Japan, the New Testament translated into their own tongue. A long list of finely educated men who have served in the foreign field might be added.

It is not generally known, but it is a fact, that the Chicago Theological Seminary, now a part of Chicago University, had its origin with Vermont men.

The story is too interesting to be abbreviated. The late Brother Mial Davis, of Burlington, stated the facts of the case as follows: "In June, 1867, that great preacher, the man of great intellect and spiritual power, Nathaniel Colver, left his Tremont Temple church and came to Burlington, Vt., preaching in the First Baptist church on the Sabbath. His sweet spirit and deep insight into God's truth, with his great force of delivery, greatly interested Mr. Lawrence Barnes. The writer was not less interested, but he had listened to his powerful preaching in Boston twenty years be-

fore. On the Monday following, Dr. Colver wished to see Mr. Barnes and myself, and an interview followed. An adjournment was made till we could call William Cook, of Whitehall, a godly man, full of good deeds. At this meeting, held at the home of the writer, Dr. Colver said substantially this: 'that God had laid upon him the work of providing a Theological Seminary for the West, where young men called to the ministry could, in some measure, prepare themselves for their great work. He said there were to be a great number of them; that they were generally poor, and could not come East for training and study. With great earnestness he pleaded for these young men. He continued, 'The churches must have trained pastors.' As he walked the floor he said, 'O, we must have this seminary.'

"Then he told us his plan; that we three men pledge his salary for five years, at \$1,500 per year, while he should work it up. We agreed to this and pledged as follows: Lawrence Barnes, \$3,000; Wm. Cook, \$3,000; Mial Davis, \$1,500, or \$7,500 for the five years.

"Dr. Colver started off, happy as a lark in the morning, to his work. Very soon he returned to us and said that God had blessed him in presenting it, so that he was sure it would come. 'Now,' he says, 'I wish, if you will, to pay the \$7,500 as the commencement of the fund for the Institution.' This we did, and paid the money. The dear Mr. Goodman of *The Standard*, with other friends, took hold of the matter and subscriptions followed. The Seminary came up. Dr. G. W. Northrop has said to the writer that the nest egg of the Seminary was laid in Burlington, which was true. And now, dear Dr. Colver, Brother Barnes, and Brother Cook have some years since passed over to the heavenly land, and I remain alone to tell the story. To God be all the glory of a work so far reaching in its results."

Mention ought to be made in this connection, of men who, not connected with any of our literary institutions, have nevertheless performed distinguished service in the ministry in various parts of the country. Among these, we record the names of H. C. Fish, so long the distinguished pastor in New Jersey, and the author of valuable religious works, who was brought up in Halifax, and converted in the little Baptist church there; E. H. Gray,

D. D., of whom we have spoken, was the gift of the now extinct church in Bridport; S. H. Green, D. D., so long the loved pastor of Calvary Baptist Church in Washington, D. C., came from the feeble church in Montgomery; Alvah S. Hobart, now professor in Crozer Theological Institution, was born in Georgia, Vt.; A. T. Dunn, came from Fairfax, and S. S. Cutting, D. D., so prominent in educational and editorial work, was the gift of the church in Windsor to service in other states.

ACADEMIES

The first allusion to the State Convention's interest in academies occurs in the minutes of 1830. In reply to a communication received from the trustees of the Burr Seminary, to be located in Manchester, the Convention passed the following: *Resolved*, that we cordially approve the plan of said Seminary, as presented in the prospectus, and that we wish its friends success in their important enterprise; yet, as we have, during the present session of the Convention, organized a branch of The Northern Baptist Education Society within this State, and as *institutions to which we are already pledged* imperiously demand our patronage, we feel ourselves unable at present to render that assistance, which, under other circumstances, might have been afforded.

THE ACADEMY AT BRANDON

On the evening of October 26, 1831, a meeting of the friends of education was held at the home of Esq. Fletcher, in Ludlow, and a resolution was passed recommending to the Convention to take measures for the establishment of a literary institution in the State. The following day the Convention approved the resolution and appointed twenty-five persons to serve as trustees of said institution.

(Names of trustees appointed by the Convention to take measures to establish a literary institution, 1831):

Hon. J. D. Farnsworth, Charlotte,	Dea. J. Clark, St. Johnsbury,
J. Conant, Esq., Brandon,	E. E. Starkweather, Irasburg,
Rev. A. Leland, Chester,	Rev. J. M. Graves, Jericho,
J. P. Skinner, Esq., Windsor,	Rev. H. Proctor, Rutland,
Rev. D. Packer, Mount Holly,	Rev. L. Howard, Windsor,
Rev. A. Sabin, Georgia,	Rev. R. M. Ely, Rockingham,
Dea. T. Galusha, Jericho,	Dea. D. Mason, Westminster,
Dea. S. Riggs, Rutland,	Dea. E. Ransom, Townshend,
Mr. Joseph Smith, 2d, Shoreham,	Rev. M. Bruce, Wilmington,
Hon. N. H. Bottom, Shaftsbury,	Asa Fletcher, Esq., Ludlow,
Dr. A. McKee, Arlington,	Rev. J. Merriam, Bridport,
Rev. E. B. Smith, Poultney,	A. Clark, Esq., Hinesburg.

The legislature, in 1832, granted the above named persons, and their successors in office, an Act of Incorporation, with the usual powers and privileges of like institutions in the State. The trustees held their first meeting in Rutland, and adjourned from time to time, receiving proposals from several towns in the State for the location of the institution. Finally the proposal from Brandon was considered the most liberal and was accepted, and the institution located there by the name of the Vermont Literary and Scientific Institution.

The people of Brandon subscribed \$5,000 and erected a four-story building of brick. It was commodious, conveniently placed and handsome; one hundred feet in length and forty feet in width. This building was opened February, 1833. The school was under the instruction of Hadley Proctor, principal; Mr. N. N. Wood, assistant, first quarter; Myron N. Dean, assistant, second quarter; Mr. Curtis K. Harvey, teacher of languages; Mr. Josiah C. Hazeltine in the English department, and Hiram A. Graves, A. B., teacher of penmanship. In the female department, Miss Sophia Fox, principal; Miss H. K. Seaver, assistant, first term; Miss Susan M. Griggs, assistant, second term. Number of students: Males, one hundred and twenty-one; females, eighty-two; total, two hun-

dred and three. This school never had an endowment, although some contributions were made through the Convention for furnishing its room. It fitted a considerable number of students for college, some of whom became eminent.

In 1866, the trustees leased the buildings to the consolidated school district of Brandon village for graded schools, provided said district would put the building in order and sustain a first-class graded school, according to the school laws of Vermont.

In 1842, the Convention acknowledged its obligation to this institution by the following resolution:

"Resolved, that the Scientific and Literary Institution in Brandon is entitled to all the aid that the Convention and the denomination in the State can give it; that since it was brought into existence by the Convention it may reasonably look to us for support. We, therefore, recommend to our brethren that such agents as the trustees may send out be favorably received, and their efforts be crowned with funds, scholarships and scholars."

The hopes expressed in this resolution were not fulfilled. John Conant, Esq., one of the founders of the institution, in letters to William Churchill, wrote:

"This institution has, from the commencement, felt great need of the fostering hand which was extended, not to say pledged, from the denomination, for want of which its course of instruction has been fluctuating, and without permanent professors, and is at present supported by the tuition bills and such other aid as a few in the village can afford to it. Could the Baptist Convention be induced to give it, the small sum of \$1 to each member of the Baptist churches, it could soon be in a flourishing condition again and be of great general use, and honorary to the denomination. The trustees feel that such a fund is due to their efforts in raising the institution and still hope that their brethren feel it too, and will not leave them to serve alone an object so important to the good of the whole."

In a note to the letter from which we have just quoted, alluding to an understanding that the original trustees were expected to raise \$1,000 before proceeding with the work of founding the institution, Mr. Conant writes:

"The \$1,000 was never half subscribed, and this is the point on which its failure turned. The trustees anticipated too much; they should not have started a peg until the sum was raised."

In a later letter he said, "The Institution was got up by the State Convention; that is, by their choosing a board of trustees to take measures to raise funds for and locate the Institution where they might judge most advantageous for the State, for the general good of the whole State. This was expected by the people of Brandon, when they expended \$5,000 for the building. But we were sadly disappointed when we saw immediately spring up other small academies, in different sections of the State, and fostered, more or less, by men whose names were on our list of trustees. Instead of supporting our Institution, and making that a respectable one, the denomination countenanced other small ones, and, so dividing the interest, ruined all."

(Letters in the possession of the Vermont Baptist Historical Society.)

The schools to which Mr. Conant referred were doubtless those established at Townshend, Ludlow and Derby.

LELAND AND GRAY SEMINARY

As nearly as can be determined, Rev. Joseph Freeman, D. D., of Cavendish, was the father of the movement for the establishment of a Baptist school within the limits of the Woodstock Association. He introduced the subject to the Association in 1833, and it met with favor. Plans were formed as soon as possible and steps taken to carry them into effect. Money and a suitable location were the first things to engage attention. To awaken interest and secure means, the Association authorized or sanctioned the appointment of mass meetings in various places. On these occasions the character of the undertaking, plans for raising funds, and especially the matter of a suitable location, were fully and freely discussed.

As the meetings progressed, it came to be seen that latitude, as well as other considerations, was a thing not to be overlooked, for some contended that the proposed seminary of learning should

be in the northern part of the Association limits, and others that it should be in the southern. Elder Freeman took a stand in favor of the former view, and Major Ezekiel Ransom, of Townshend, the other. Ransom spoke of the beauties of the natural scenery and the healthfulness of the Townshend location, but natural scenery and zeal of friends could not alone win the prize for Townshend, or any other locality. Resolving not to be behind others, in January, 1834, the people of Townshend instituted measures to raise the funds needed. This was done by voluntary subscription.

The minutes of the Woodstock Association, for 1834, show that a committee was appointed by them to appoint "twenty trustees of the Leland Classical Institution of Townshend". The Association also chose a committee of five, consisting of Chapin Howard, Wm. R. Shafter, Peter R. Taft, Daniel Cobb and Epaphro Ransom, to superintend the erection of a school building. The General Assembly, in the autumn of 1834, granted charters; one for Leland Classical and English School, at Townshend, and the other for Black River Academy, at Ludlow.

The name, Leland, was in honor of Lieutenant-Governor Aaron Leland, of Chester. The use of his name was a fitting tribute to the memory of one who had stood high in the councils of his own denomination and had filled a large place in the hearts of the people.

At the first meeting of the trustees, it was voted that the committee that had previously been appointed by the Association "to superintend the erection of a building, be a committee to superintend the financial affairs of said corporation until by-laws are reported and adopted by said trustees." This fact constituted them the prudential committee and no successors were appointed that year.

The committee appointed by The Woodstock Association contracted with Daniel Cobb, of Windham, to erect a brick building on the premises, which Ezra Ober had conveyed to Chapin Howard in trust. Mr. Cobb performed the terms of the contract and received for work and material, \$1,220.

The first term of the school was opened in the autumn of 1835 by Rev. Erastus Willard, in the absence of Professor A. B. Tilton,

principal elect. Mr. Willard was a Baptist clergyman then preaching in Grafton, Vt., afterward missionary to Paris. Professor Tilton soon assumed the management of the school, which under him set out on a prosperous career.

The Woodstock Association continued to manifest the same fostering care for the two schools as long as both were held to be within its territorial limits, and their yearly minutes, with few exceptions, until 1856, contained some commendatory resolutions, or favorable mention, and many times they appointed visiting committees for each school.

In 1856, or thereabout, the Baptist church of Townshend, transferred its connection to the Windham Association and the Seminary no longer appears in the Woodstock minutes. The Windham Association, by its yearly resolutions and in other ways, has since the last named date manifested interest in the prosperity of the school.

BLACK RIVER ACADEMY AT LUDLOW

This academy was incorporated in 1834. Its first board of trustees were nearly all Baptists and continued so through its entire existence. Among its principals were Rev. C. B. Smith, Rev. Burbank and M. C. Hyde, and its teachers were nearly all Baptists. It was often recommended to patronage by the Woodstock Association and the Windham Association.

In 1867, the trustees were authorized by an Act of Legislature to lease the property to District No. 1, in the town of Ludlow, they still maintaining their organization and retaining a voice in the selection of teachers, and this arrangement still continues. The school has never had an endowment, although some small sums were occasionally raised for its aid, which seem to have been used for repairs, apparatus, etc.

DERBY ACADEMY

In 1839, the Danville Association, composed of the Baptist churches in Caledonia and Orleans Counties, and a part of the

eastern townships of Canada, "feeling the need of an institution for the education specially of young men, for ministerial and other professions, chose a committee to locate such an institution under their care and direction."

This committee, after visiting Irasburg, Barton, Greensboro, Hardwick and Walden, fixed upon Derby Center as the most eligible location. The late Benjamin Hinman and Lemuel Richmond, members of the Baptist society in Derby, gave each an acre of land, and suitable buildings were erected by the inhabitants in the following summer—Colonel Chester Carpenter defraying nearly half the expense.

At a meeting of the Association, held in Burke, June, 1840, the school was called The Derby Literary and Theological Institute, and the following trustees were appointed, viz.:

J. M. Morrill, L. P. Parks, John Hawes, Rev. Lewis Fisher, Rev. Rufus Godding, Enoch Thomas, Rev. Silas Davison, John Bellows, Rev. Jonathan Baldwin, Jonathan Lawrence, Rev. Aaron Angier, Luman Bornson, Rev. Silas Grow, Rev. Horace Hovey, Isaac Denison, Thomas Baldwin, E. L. Clark, Rev. S. B. Ryder, Dustin Grow, Rev. Noah Nichols, Chester Carpenter, Hon. D. M. Camp, Lemuel Richmond, Orem Newcombe, Davis Blanchard, Israel Ide, M. Cushing, Rev. Edward Mitchell, Isaac Ives, Enos Alger, Rev. N. H. Downs, W. Rexford, Joel Daggett, Rev. A. H. House, and Joseph Ide.

Executive committee, Colonel Chester Carpenter, Rev. Noah Nichols, and Dr. Lemuel Richmond.

The next September the school was opened. Heman Lincoln was principal, and Miss E. Appleton, (afterward Mrs. John Ives) preceptress. The school numbered one hundred and forty-seven, several of whom were fitting for college and have since become efficient members of the pulpit, the bar and the medical professions.

In the years, 1841 and 1842, Alvah Hovey and Miss Sarah Ayer, of New Hampton, were the principals.

1843-1851, Austin Norcross was principal, and Miss Ann Nichols, (afterward Mrs. Austin Norcross) preceptress. The number of students ranged from one hundred to one hundred and fifty per term.

During the first few years, the Baptist Association, at its annual meetings and through its agents, Jonathan Baldwin, N. H. Downs and Aaron Angier, contributed generously toward its support; but being unable, under its title of Theological Institute, to procure a charter which would entitle it to a share in the grammar school funds, the trustees, in 1845, at a meeting held in Derby, decided to substitute the name Derby Academy.

In 1851, the services of Frederick Mott, A. B., of Brown University, and Miss Emma Dean, of New Hampton (afterward Mrs. F. Mott), were procured and they remained three years. During this time the success of the school had more than equalled the expectations of its most sanguine friends. Perhaps no term passed without hopeful conversions of several members of the school.

But while the friends of the institution were encouraged, there had been a growing jealousy on the part of some prominent members of other religious societies in the vicinity, who used strenuous efforts to convert the academy into a union school, and at last succeeded in electing officers in equal numbers from the three societies, Baptist, Congregational, and Methodist, near the close of Mr. Mott's term of service. The school, being under the especial care of no one in particular, diminished in numbers and standing; this giving one more proof of the truthfulness of the homely adage, "What is everybody's business is nobody's."

In 1871, at the session of the Convention when the question of a new institution was under discussion, which resulted in the founding of Vermont Academy, a communication was received from the trustees of Derby Academy, offering the buildings and other property of the corporation to the Vermont Baptist State Convention, and a resolution was offered by Rev. J. G. Lorimer: "That we accept the trust and manage the school."

This resolution was referred to the Board. No mention of this matter is made in the subsequent reports of the Board. In 1873, however, a committee was appointed to look after the denominational institutions of learning in the State, and the following year, Mr. Rugg, in behalf of the committee, made a verbal report concerning Derby Academy, and Rev. J. G. Lorimer spoke of its condition and wants.



HON. LEVI K. FULLER
Governor of Vermont 1892—1894
Born, 1841—Died, 1896

Among the many who prepared here for college, some of whom entered one or two years in advance, mention should be made of the following who became clergymen, viz.: Marvin Hodge, D. D.; Moses Bixby, missionary; Charles S. Morse, and Zenas Goss, missionaries to Turkey; W. W. Niles, Professor of languages, Trinity College, Hartford, Conn.; J. C. Hyde, Nathan Denison, Charles Willey, Isaac Waldron, Horace Hovey, B. F. Morse, Clark E. Ferrin, J. G. Lorimer, John Kimball.

Of those who became lawyers: Hon. Benjamin H. Steele, Hugh Buchanan, Edgar Bullock, Alonzo Bartlett, Major Amasa Bartlett, Enoch Bartlett, Ossian Ray, George and Charles Robinson, L. H. Bisbee, Jerry Dickerman, B. F. D. Carpenter, Alonzo Bates.

Physicians: Geo. Hinman, Simeon Corey, Cephas Adams, John Buchanan, John Iver, John Masta.

To these should be added: John Graham, L. L. D., president of St. Francis College, Richmond; Paschal Bates, Edwin Bates, Charleston, S. C., Alva Godding, D. M. Camp, editor of *Newport Express*, and N. W. Bingham, known for his poetical talent.

VERMONT ACADEMY

The Vermont Baptist State Convention, which assembled in Windsor, November 10, 1869, was attended by two brethren who had pondered earnestly for some time previous, the educational interests of the Baptists of Vermont and who were mutually pledged to test the practicability of inaugurating in this Convention, some movement looking to the establishment of a new and well endowed academy in this State. On the joint solicitation of these brethren, the chairman of the committee on resolutions, Rev. Charles Hibbard, cordially consented to introduce the following resolution:

“*Resolved*, that the time has come when the Baptists of Vermont should awaken to an increased interest in the subject of general education, and should express that interest by taking immediate steps to secure the establishment and adequate endowment of a

first-class literary and scientific institute for the education of our youth of both sexes." The resolution, after receiving considerable discussion, disclosing a general incredulity of success in the project, was, however, at length adopted, the measure being allowed to receive, substantially uncontested, the votes of the few earnest friends. The following brethren were appointed a committee to take the necessary preliminary measures for carrying the resolution into effect: T. H. Archibald, W. L. Palmer, S. F. Brown, G. S. Chase, M. A. Wilcox, R. J. Jones, Wm. M. Pingry. The progress made by the committee in their work during the following year was reported by the chairman, Rev. T. H. Archibald, to the State Convention held in Hydeville, October 5 and 6, 1870. They had addressed a circular to all the Baptist pastors of the State, inquiring: First, Do you judge such an institution among the Baptists of this State necessary to their prosperity and advancement? Secondly, Are you ready to cooperate in founding and maintaining it? The answer to both these questions, with very few exceptions, was unexpectedly hearty and emphatic in the affirmative.

A meeting was called to consider the matter further, in connection with the ministerial institute held in Brattleboro, in the month of February, which was addressed by S. S. Cutting, D. D., and a general expression of feeling was decided in regard to the great need of such a movement as was contemplated. Wishing to proceed intelligently in their work, the committee sent out a circular to all the churches, inquiring the number of young people between the ages of fourteen and twenty-one, connected with Baptist congregations; the number of those studying in Baptist schools; the number studying in schools of other denominations; the number studying in schools of no denominational character and the number of graduates of colleges. Returns were received and collated from only thirty-one churches, but these furnished some very suggestive facts. The committee was encouraged to believe that the enterprise was commending itself to the judgment, and entrenching itself in the hearts of benevolent, enterprising, far-seeing laymen, and that the prospect of a first-class academy, under the control of Baptists of Vermont, was bright. The report

of the committee was received as a report of progress, and on motion of one of the committee, Hon. Lawrence Barnes, of Burlington, and Rev. Charles Hibbard, of Chester, were added to the committee. Subsequently the Convention adopted the following resolution:

“Resolved, that this Convention hail with joy the progress which has been made by the educational committee, in ascertaining the state of opinion and feeling in the churches on the question of establishing a first-class academy in Vermont, under the auspices of the denomination, and in giving practical direction to this important project.

“Resolved, that the committee are requested to proceed with their work, expressing always in their consultations and appeals the conviction of this body, that our churches will have done their best work for the cause of Christ, and of christian civilization, only as the higher forms of education are made easily and cheaply accessible to all our sons and daughters.” During the year ensuing, the committee prosecuted their work with renewed zeal, and at the expiration of the second year of their labors the committee laid before the unusually large Convention, assembled in Burlington; October 4, 1871, the following as their final report:

“Your committee, in accordance with the report of last year, have prosecuted the investigation which had then been commenced, and ask leave to present the following report: They have received returns from sixty-five of the one hundred and two churches in the State, of which nine, including several of the most able, do not report the amount of property connected with them. These reports disclose the following facts: There are, in these sixty-five churches, two thousand, two hundred and twenty persons between fourteen and twenty-one years of age. Of these, one hundred and twelve are in attendance on Baptist schools, seventy of whom belong to the congregation in Fairfax, leaving forty-one from the other sixty-three churches in attendance on Baptist academies. There are attending schools of other denominations, three hundred and forty-seven; and attending schools under no denominational control, three hundred and twenty-five. Sixty-nine persons over twenty-one years of age are engaged in

attendance upon schools, mostly of other denominations. We have forty-four graduates of colleges, and ninety-six graduates of other schools, not including commercial academies. The property reported amounts to \$5,819,991."

These statistics show that only one-third of our youth are receiving any academic education, and only one-twentieth of them are being educated by Baptists.

They further show (condensing the remainder of the report) that the Baptist institutions, now in existence among us, command only an exceedingly narrow local patronage; that it is in vain to hope that to any considerable extent our youth will be sent to Baptist institutions outside the State. As a matter of fact, less than one in a hundred of them go away from Vermont to attend a Baptist academy. That abundant means for the accomplishment of all that we need in this direction, a contribution of a little more than one per cent of the property of the Baptists of the State—less than the amount required by this Convention to be raised by the feeblest church which it aids for the support of the Gospel at home—would endow an academy with \$100,000.

"Your committee have discharged, to the best of their ability, the work committed to their hands. They were not empowered to raise funds for this purpose, or to locate or endow an academy. Still, they feel deeply that the time has come when this work should be entered upon in resolute earnestness. It has come to their knowledge that a legacy has already been made for this purpose, and that another waits only for a permanent organization to which it can be bequeathed. They, therefore, recommend to the Convention to choose a Board consisting of from nine to fifteen trustees, three of whom shall hereafter be elected by the Convention and the Board, as to its remaining members, to be self-perpetuating in three classes, with the sole limitation that they shall be members in good standing of Baptist churches, who shall organize as a corporate body under the laws of the State, and proceed to found a first-class academy in Vermont, and to endow and control the same.

Signed by each member of the committee."

On this occasion, able addresses were delivered by Alvah Hovey, D. D., of Newton Theological Seminary, and Sewall S.

Cutting, D. D., secretary of the American Baptist Education Commission, and Rev. H. C. Estes, of Jericho, after which the following resolution was adopted:

"Resolved, that on nomination of the chair, a committee of three be now appointed to nominate a board of from nine to fifteen persons, whose duty it shall be to prosecute the work of establishing and endowing a new educational institution in this State, to determine the question relative to its location, and raise for it an endowment fund of at least \$100,000, exclusive of grounds, buildings, and apparatus, and to secure for it, from the General Assembly of the State, an act of incorporation for themselves and their successors, as the Corporation, or Board of Trustees, for the said academy, with such conditions, limitations and powers, in accordance with the report just adopted, as shall seem to them advisable."

Rev. H. C. Estes, M. Davis, Esq., and Rev. W. N. Wilbur were appointed such committee. Subsequently this committee reported, recommending that the following named brethren be chosen to constitute the Board of Trustees, contemplated in the foregoing resolution:

Board of Trustees: Hon. William M. Pingry, Rev. T. H. Archibald, Rev. Charles Hibbard, Rev. W. N. Wilbur, L. K. Fuller, Esq., Hon. Alanson Allen, R. M. Galusha, Esq., Hon. Lawrence Barnes, Rev. S. F. Brown, Rev. E. Mills, Rev. M. A. Wilcox.

These brethren immediately took measures for effecting a legal incorporation under the General Statutes of Vermont. Remarkable progress was made during this year. A circular was issued by the Board of Trustees, rehearsing the history of the enterprise, announcing the decision of the Board, selecting Saxtons River as the location for the academy, stating that Mr. Charles L. Jones had given to this enterprise \$20,000; the citizens of Saxtons River, \$30,000; and Baptists in other places, \$20,000, and appealing for the completion of the endowment.

The cheering announcements in the circular drew from the ensuing Convention the following cordial acknowledgement of the Divine interposition:

“Resolved, that we gratefully recognize the hand of God in the signal success which has attended the labors of the Board of Trustees appointed at our last annual meeting, at Burlington, to prosecute the work of establishing in this State a well endowed academy of the highest order; that we regard the sudden and unexpected opening of the school at Saxtons River, and the substantial encouragement given for its location there, as singularly providential; and we commend this enterprise to the friends of education, and our churches generally, as preeminent in its importance and claims at the present time and especially deserving their cordial sympathy and generous subscriptions.”

The Convention appointed as members of the academy board, raising the number to fifteen, for permanent member, J. J. Estey, Esq.; for three years, Rev. L. J. Mattison; for two years, Rev. I. D. Burwell; for one year, Rev. H. C. Estes. At a meeting of the board in 1872, Rev. W. N. Wilbur was appointed financial agent, and in less than one year from the time of his appointment the complete subscription of \$100,000, for the endowment of the academy, was secured.

This is the story of the founding of Vermont Academy and a bright portion of the history of Vermont Baptists in educational lines. The academy soon became the pride of our people, its buildings stately and beautifully situated, its faculty able and attractive, and its student body large and enthusiastic. The Esteys and Levi K. Fuller became, especially, personally interested in the school and were generous in their gifts and in their devotion of time to the interests of the school. The platform of the Convention has always been accessible by the trustees of the academy for the account of its work and the presentation of its claims. The Associations also have welcomed the representatives of its management. The part taken by the State Convention, in 1900 and subsequently, has been narrated in the chapter on the State Convention.

NEW HAMPTON INSTITUTION, FAIRFAX

One of the most interesting and noteworthy events in the history of Vermont Baptists was the rise and decline of New Hamp-

ton Institution. The history of that institution has never been fully written. Materials for such a chapter now are somewhat scanty. Most of the men who promoted it have passed away, but the influence of the school abides, and the denomination owes much to the work it accomplished. In the beginning, a wonderful opportunity was promptly improved, later, it seems, from the present point of view, a magnificent providential opportunity was lost by the failure of Vermont Baptists to support an institution which for a time was one of its choicest treasures.

For some time previous to 1852, the problem how to secure a supply of suitably trained ministers for our Vermont churches was weighing on the minds of many. Rev. I. H. Parker, in his circular letter read before the Lamoille Association in 1850, expressed sentiments then widely current. He said, "It is granted, I believe, that ministers of the Gospel, in order to labor successfully among us, should be raised in Vermont. Exotics do not thrive in our high latitude. If this is true, then Vermont must furnish her own ministers. This, at least, must be the general rule, and each Association should furnish a number sufficient to supply all her own churches, and her proportion to go abroad to destitute regions and preach the Gospel where Christ has not been named. So many and pressing are the calls to other regions, that, unless we can raise up men upon our own soil to labor among us, our churches must suffer more or less by destitution. We labor under some very serious embarrassments as Baptists in Vermont. We have no institution of our own at which pious young men can carry forward to its consummation a course of study preparatory to the ministry. The consequence is that most of our young men go abroad to study and never return among us. Is there not something for us to do in this behalf? A native educated ministry and a school in which to train them were the needs of the time."

Some of the brethren, who were wont to make practical application of wise suggestions, began to inquire as to the possibility of Vermont having an institution of her own. A providential opportunity was in sight. At that time New Hampton Institution in New Hampshire was in financial straits. The hope of New Hampshire endowing and maintaining it was waning and nearly gone. Could it be transferred to Vermont? Could Vermont

endow and maintain it? Upon inquiry the possibility of a transfer became evident. The Northern Educational Union was formed to finance the enterprise. Subscriptions were solicited and obtained.

In October, 1852, the Convention met in Hydeville, and after an address by Dr. Caldicott, secretary of the Northern Baptist Education Society, and a collection of \$100 for that object, the business of the Convention was suspended to see if \$2,000 could be raised to complete the \$20,000 needed for the endowment of New Hampton Institution, to be transferred to Fairfax. This sum was promptly pledged and prayer offered, expressing gratitude for the signal success. At 2 o'clock the Northern Educational Union, which had previously been organized, met. Rev. L. Howard was appointed president pro tem and Rev. M. G. Hodge, secretary. A statement of the circumstances which called the Union into existence, and of the action up to this time, was made by Rev. H. L. Parker. A plan of the buildings which the people of Fairfax proposed to erect, was presented by Rev. L. A. Dunn, and a board of trustees was elected by ballot.

That same year, 1852, the trustees of New Hampton Institution presented their report to the New Hampshire Baptist State Convention, in which they told of the efforts to sustain the theological department for more than twenty years, and stated that only about \$4,000 had been secured toward the \$20,000 proposed; that the debts were then about \$2,400; that they had received a proposition from the brethren in Vermont that they would raise an endowment of \$20,000 and would provide suitable buildings if the institution were removed to that State. Being convinced that there was no prospect of obtaining an endowment in New Hampshire, the trustees asked the Convention to give them authority to transfer the institution to the Northern Educational Union, which had been formed in Vermont. After considerable discussion in two sessions of the Convention, the matter was referred to the Board of the Convention. The Board decided in favor of making the transfer. Writings were executed the 10th of November, 1852, by which all the liabilities of the institution were assumed by the Board in Vermont, in consideration of which the property of the institution was conveyed to said Board.



NEW HAMPTON LITERARY AND THEOLOGICAL INSTITUTION
Fairfax, Vt.



The Institution was reopened at Fairfax the 30th of August, 1753, with fourteen theological students and a total of one hundred and forty, as many as could be accommodated at that time. Another boarding-house was then near completion.

The site provided for the new buildings was one of the finest in Fairfax, commanding a view of Mount Mansfield, the highest of the Green mountains, and a wide extent of country in every direction. The grounds were ample. The buildings were suggestive of the ideals entertained by the promoters of the Institution. Three large buildings were connected in such a manner as to give an imposing architectural front. The center building was the old meeting-house, furnishing a chapel on the lower floor, an assembly hall on the second, and above this was a Masonic hall. The new buildings were three stories high, with tall columns giving them a classical appearance. These buildings furnished recitation rooms, reading rooms and dormitories. A dome surmounted the whole structure. This dome-crowned, composite building could be seen for miles around and the picture it made will never be erased from the memories of those who often saw it.

At the opening of the school, students came in encouraging numbers. In 1854, three hundred and thirty-five young people availed themselves of the advantages of this school, during all or a portion of the year. The average attendance was one hundred and thirty-nine. Twenty-six young men were in the theological department. The faculty was a very able one. At the head, as president and Follett professor of biblical theology and pastoral duties, was Rev. Eli E. Smith, eminent as a scholar and teacher. One, who as a pupil knew him, says "He was a dignified man, with a kindly heart. Most of the students were afraid of him a little." Rev. James Upham, A. M., was professor of sacred literature and ecclesiastical history. He is said to have been a careful student, who loved Latin as he did his meals. Mark A. Cummings was professor of mathematics and the natural sciences. John A. Pooler was tutor of the preparatory department. In the female department was Laura A. Gage, principal and teacher of German and moral sciences. Susan M. Ham, teacher of Latin and rhetoric. Martha J. Tucker, teacher of mathematics and

French. Nellie F. Cate, teacher of drawing, painting and French. Anne E. Taylor, teacher of preparatory department. Susan Weir, teacher of vocal and instrumental music.

Three courses of study were arranged: a preparatory course for young people whose parents wished them to be under careful training and for those who were not well prepared to enter at once the higher grades; an English and classical course designed to give thorough, practical education, more extended than that of academies and high schools and less extended than that of the New England Colleges, including as much of Latin and Greek as would prepare one to enter college; and so much of history, higher mathematics, natural sciences, rhetoric, logic, intellectual and moral philosophy as were necessary for any occupation aside from the learned professions. The theological department was designed for students for the ministry, who did not wish to pursue the nine years' course in the ordinary system. It was a very wide and thorough course.

The expenses to students were reduced to the minimum. Young ladies could be boarded at the boarding-house for from \$1.75 to \$2.00 a week. This sum paid for board, washing, room rent, use of furniture and wood. One can hardly read without a smile the one requirement mentioned in the catalogs: "Each young lady is expected to furnish towels and teaspoon or dessert-spoon for herself." Young men could obtain board at about the same rate, and in clubs could reduce expenses below these figures. For tuition a general charge was made on all students of \$3.00, to which was added for each branch of higher mathematics, \$.50; for ancient and modern languages, \$1.25; bookkeeping, by single and double entry, \$1.12; natural philosophy, geography of the heavens, and astronomy, each \$.50; mineralogy, botany, and zoology, each \$.50; anatomy and physiology with lectures, \$1.00; geology with lectures, \$1.00; chemistry with lectures and experiments, \$2.00; mental and moral science, rhetoric, logic, evidences of natural and revealed religion, history of English literature, criticism, Butler's Analogy, each \$.75; writing and vocal music, according to the number of lessons; music on piano or organ, two

lessons per week, \$8.00; use of instrument, \$2.00; painting in water colors, \$2.00; oil painting, \$5.00; incidental charges per quarter, \$.25.

Rev. E. B. Smith and Dr. James Upham continued in their positions till the death of Mr. Smith, January 5, 1886, when Dr. Upham became principal and continued in that position till 1867, when Joseph S. Small and Milon Davison were the male teachers, two years, and Milon Davison and Edwin C. Ferguson in 1869. The lady principals during this time were Laura A. Gage, 1854-1856; Susan Ham, 1857-1858; Caroline V. Burns, 1860-1861; Mary E. Mayo, 1861; Sara D. Freeman, 1862-1863; Frances J. Chamberlin, 1864; Mary G. Wadsworth, 1865-1866; Juliette E. Miles, 1867-1868; Emma A. Barton, 1869.

Rev. Alvah Sabin was president of the Board of Trustees till 1860, when Rev. Joseph Freeman became president, with Alvah Sabin, vice-president till 1865, when Alvah Sabin was again president, with Rev. L. A. Dunn, vice-president, till 1868, when L. A. Dunn was president, and T. H. Archibald, vice-president.

The Institution was conducted with utmost discretion and ability. The discipline was rigid, but the students did not become restive under the restraint. As a body, the students were loyal to the Institution and a fine school spirit was developed. An evangelistic spirit was constantly cultivated. Many conversions occurred among the students. The Baptist church, of which Rev. L. A. Dunn was so long pastor, was in cordial sympathy with the school and exerted its full influence upon it. The faculty were active in the church. In the first decade of the school life the church membership increased from two hundred to two hundred and ninety-six. The whole surrounding country felt the elevating and refining influence of the Institution.

The theological students supplied churches near and far and did splendid work, while gaining valuable experience for their later ministry.

For nearly twenty years the Institution was maintained, with an attendance of between two hundred and three hundred students. For a time there was a decrease, followed by gain. From 1863, to 1866, there was an increase in the aggregate attendance from

two hundred and thirty-three to four hundred and ninety-five. The Civil war made serious inroads into the school, many of the students enlisting in the Union Army. But while the outward appearances of the school were prosperous, the causes of decay were at work. The endowment was largely in notes and the interest only available, and when the donors died the principal lapsed in some cases. The financial basis was inadequate to the support of a school upon so high ideals.

When the financial stress became acute, there came a division of sentiment as to the course to be followed. Some were in favor of reducing the scale of the school to the proportions of the endowment; the faculty and others were opposed to this, believing that the hope of an increased endowment depended upon maintaining the high standing of the school. Unhappily, difference in judgment generated discord and bitterness of feeling. While discussions continued, the work of raising an endowment was deferred and the sympathies of the denomination for the school were being withdrawn. The death of Principal E. L. Smith was a fatal blow to the Institution.

There is reason to believe that if he had lived he would have succeeded in raising the endowment, for which he was planning, and the school would have been saved. The founding of Vermont Academy at Saxtons River tended to divert attention and interest from New Hampton, creating a rival interest, and this once flourishing institution gradually declined to an inferior private school and later the buildings were occupied by the town public schools, till the tragic end came in the burning of the buildings to the ground in 1897.

The early history of the Institution was so bright, its usefulness so evident, that its decline seems little short of an occasion for regret, if not of grief.

Rev. Alvah Sabin Hobart, in a recent letter, writes, "I can scarcely conceive of a school being of more practical use than that school was at that time. It stood among the best of its grade then. As I look at it now that school had a divinely assigned work and it did it splendidly. It failed, not because its aim was not right,

nor because the teachers were not competent, but because of the changing circumstances of the people and of the changed demands of the times."

The Northern Educational Union still maintains a legal existence, holding whatever property remains of the original body. A small school building has been erected on the site of the old ones, and this is used for educational purposes, and is the seat of the Green Mountain Bible and Missionary Institute, which holds its annual sessions there in the summer, and for a short time presents scenes reminding the older residents of Fairfax of the early days of the New Hampton Institution.

MINISTERS WHO STUDIED AT NEW HAMPTON INSTITUTION

Sullivan Adams,
Lucius Ames,
Willard W. Ames,
Ruel W. Arnold,
George W. Arms,
Henry C. Beals,
George W. Bixby,
Samuel A. Blake,
Swett F. Brown,
Joseph W. Buzzell,
Waitstill Bliss,
Corwin Blaisdell,
John F. Bassett,
Sanford L. Burnham,
E. M. Bixby,
Amariah K. Batchelder,
Reuben Emerson Bartlett,
John Henry Bowker,
John N. Chase,
A. J. Chandler,
Silas F. Dean,
John Fairman,
James F. Ferguson,

George Keely,
Joseph G. Lorimer,
Frederick F. Lyman,
William P. Lowrie,
Halsey C. Leavitt,
William E. Lockheart,
John R. Mansfield,
Thomas C. Morley,
Bailey S. Morse,
Albert McGlauffin,
George W. Mason,
C. D. R. Meacham,
James Mitchell,
Frank E. Osborn,
Henry C. Pierce,
Nehemiah Pierce,
David J. Pierce,
George H. Parker,
A. W. Peet,
Clark J. Rugg,
Daniel Rogers,
Joseph Small,
John W. Smith,

Cyprian Frenyear,
Charles E. Fisher,
Melvin L. Fox,
John S. Goodall,
George B. Greenough,
H. P. Guam,
William C. Gunn,
Asahel S. Gilbert,
Egbert B. Hatch,
Lewis B. Hibbard,
Merrill Howard,
Thomas B. Holden,
Frank S. Hesseltine,
John W. Henry,
William Dana Hall,
Charles H. Hickok,
E. H. Emory Jameson,
Luman Kinney,
William H. Kelton,

J. H. Shepardson,
Levi B. Steele,
Arvin A. Smith,
O. C. Sargent,
John Shean,
Jeireh Tucker,
John C. Thayer,
Isaac A. Taylor,
Edmund Therrien,
Irvin VanBuskert,
A. J. Walker,
Nathaniel Whittemore,
James E. Wiggin,
Nathan Wardner,
H. Olin Walker,
Pliny F. White,
Asahel N. Woodruff,
E. A. Wyman,
Lysander Wood.

To these might be well added the names of many more who took, at New Hampton, the literary course and their theological course elsewhere. Among these are S. H. Green, D. D., A. S. Hobart, D. D., S. H. Archibald, John Bowker, George Parker, George Arms, A. N. Woodruff.

CHAPTER XXIV

SUNDAY SCHOOL WORK

THE VERMONT BAPTIST SUNDAY SCHOOL UNION

1826-1844

As early as 1826 the State Convention recorded its interest in Bible study and Sunday school work, by the following resolution: "*Resolved*, that the Convention recommend to the churches and ministers of the State to take immediate measures to promote the systematic study of the Sacred Scriptures." A plan presented by Jona. Merriam was endorsed and commended. In contrast with present Sunday school methods, this plan is interesting, and worthy of preservation as a bit of Sunday school history.

"The following plan embraces the objects both of a Sabbath school and a Bible class. If the school be large, let it be divided into eight classes, four of males and four of females. Arrange those under fourteen years of age in the first classes; from fourteen to eighteen in the second classes; from eighteen to twenty-three in the third classes; all over twenty-three and persons settled in life, in the fourth class. Let some appropriate question be given to each class, suited to its capacity; and to each of these younger classes some select portions of the scripture, to be committed to memory. When thus organized let it be called a Bible school.

"Method of operation. 1. Let every meeting be opened and closed with prayer. 2. Let the Superintendent hear the younger classes recite their lessons of scripture, in doing which let a whole class rise at once, and each individual recite a verse until the lesson is gone through. At the close of each lesson the Superintendent may explain briefly any expression in the lesson which may not be understood. 3. Let the Superintendent repeat the questions already given out, commencing as before with the youngest classes,

and call for their answers. The Superintendent should express his views upon the answers, or upon the question itself. 4. When all have answered, give out the questions and lessons for the next school.

“Encouragements. Let a society be constituted for this object, each member of which shall pay annually a stipulated sum. Let the moneys thus raised be appropriated for the purchase of a library, and tickets and rewards, if necessary, for the use of the school under its patronage. A library of some extent will induce many young gentlemen and ladies to attend who otherwise would not, and will render the school permanent.

“Rewards. Let tickets be given to the first and second classes for attendance, one ticket, for lesson one, and for their answers, one.” Following this plan is a plea for systematic study of the Bible.

In 1828, the Convention appointed Revs. A. Sabin, Hadley Proctor and Jona. Merriam, a committee to consider the expediency of forming a State Baptist Sunday School Union auxiliary to the American S. S. Union and to report the next day. This committee recommended that the whole subject be referred to the churches, to be taken into consideration and to be reported on by delegate or letter at the next session.

In 1829, the Convention suspended its exercises long enough to form a Sabbath School Union. The organization was effected by choice of Rev. Hadley Proctor, president; Rev. Isaiah Mattison, 1st vice-president; Rev. Peter Chase, 2nd vice-president; Rev. Richard M. Ely, 3rd vice-president; Rev. Mansfield Bruce, 4th vice-president; Ezekiel Ransom, Esq., 5th vice-president; John Conant, Esq., treasurer; Rev. Jonathan Merriam, corresponding secretary; Rev. Eli B. Smith, recording secretary; Rev. J. M. Graves, Rev. Alvah Sabin, Rev. Leland Howard, Rev. J. Freeman, Rev. Cyrus, Rev. W. Hodges, Rev. Willard Kimball, trustees.

The object of the Union, as defined in its constitution, was “To promote the opening of new, and the increase of old Sabbath schools, within the limits of the State of Vermont; to establish a regular intercourse among the schools, by which improvements in

teaching, and all other communications, may be transmitted; to provide a Depository for supplying schools with suitable books, on the lowest terms; to furnish destitute schools with books, gratis, when the funds of the Union and circumstances of the school will justify such a measure; to stimulate and encourage each other in the instruction of the ignorant; to establish auxiliary societies to be connected with the Union in different parts of the State and to correspond regularly with the American Sunday School Union."

At the first meeting of the Board, which was on the same day that the Union was organized, viz.: October 29, 1829, it resolved to establish two depositories, one at Brandon, the other at Windsor. For the accomplishment of this object, the Board resolved to use their utmost exertions to raise \$500 the ensuing year in shares of \$5, one-half to be used as a permanent fund, the other half to be drawn by the subscriber at prime cost. Notwithstanding considerable effort was made, and several appeals were made to the churches upon this subject, less than \$100 were paid into the treasury for this object. The inconvenience arising from this failure was partially lightened by the generosity of Brother Ira M. Allen, who, at his own expense, procured a good supply of class and library books. The Board appointed one Sabbath school missionary in each county, and requested them, at their own expense, to do all they could to forward the general cause of Sabbath school instruction in their several counties, by forming new schools, regulating, encouraging and strengthening these already established, but very little was done that year.

In 1832, there were eight auxiliary unions connected with the Vermont Sabbath School Union. These were the Addison County Union, organized in 1830; the Bennington County Sabbath School Union, organized in 1832; the Fairfield Sabbath School Union, organized the same year; and Unions connected with the Vermont, Danville, Barre, Woodstock and Leyden Associations. None of these auxiliaries made careful reports, and the Board complained somewhat bitterly of this neglect. This Union kept up its organization several years, holding its annual meetings in connection with the Convention, and its Board presented an annual report, which, with the minutes of the annual meeting of the Union, was published with the Convention minutes. For lack of funds

and other causes, however, the organization did not accomplish the object for which it was founded.

As early as 1838, the report of the Board was practically a confession of failure. In 1841, the Board reported. "It is now eleven years since the organization was formed. It has, doubtless, been the means of accomplishing some good, by diffusing information, and to a limited extent combining the moral power of the denomination in support of Sabbath schools. Its operations have, however, met with several serious interruptions. It manifestly has never enjoyed the sympathy and favor which its importance demands. Its claim to an equal place among the institutions for the promotion of the Redeemer's kingdom, seems never to have been practically admitted.

In 1844, by mutual agreement between the Union and the State Convention, the Union was merged into the Convention and was dissolved as a separate organization.

Rev. B. Burroughs, last president of the Sabbath School Union, was appointed by the State Convention as Sunday school secretary, and in the first session, after the dissolution of the Union, he reported from thirty-seven schools, thirty-eight superintendents, three hundred and ninety-seven teachers, and two thousand, eight hundred and ninety-three pupils. He made a strong appeal for increased interest in the work.

In 1848, the Board reported "The Sabbath school cause, we have reason to think, is very low in our congregations."

In 1850, the need of more thorough organization was felt by the Sabbath school committee and a futile effort made to secure it. From this time the mention of this subject drops from the published reports and discussions until 1863, when a committee was appointed to attend a Union State Sunday School Convention and to assist in the organization, if such should be called.

In 1869, the Convention met in Brattleboro. The interests of the Sunday school received special attention. W. C. Child, D. D., representing the American Baptist Publication Society, called attention in his address to the fact that the Publication Society had inaugurated a new movement by calling a National Baptist Sunday School Convention.

At the same session, a resolution was adopted, viz.: that a committee be appointed, consisting of S. F. Brown, L. J. Mattison, E. M. Mills, M. A. Wilcox, L. K. Fuller, to confer with the different Sabbath schools and associational conventions, to arrange measures for calling a State Convention to settle all preliminaries, and to designate the time and place for the first session. This committee carried out their instructions with great care, and a Convention was called for Wednesday, June 1, 1870, at Rutland. Forty-seven schools were there represented by twenty-nine pastors, forty-one superintendents, and forty-four delegates.

Among the pastors were M. A. Wilcox, C. A. Thomas, L. J. Mattison, Charles Hibbard, S. F. Brown, A. N. Woodruff, Dwight Spencer, H. L. Grose, Luman Kinney, C. P. Frenyear, N. Cudworth, J. Goadby, E. Mills, Wm. Rugg and J. Freeman. Among the superintendents, whose names are now familiar, were S. Bigwood, A. M. Kendall, A. F. Sherman, S. L. Armington, E. S. Hibbard, Wm. M. Pingry and E. W. Horner. Among the delegates were W. A. Felt, E. A. Fuller, S. H. Archibald, Ex-Governor R. Fletcher, Alpheus Haynes.

The Convention organized by choice of Wm. M. Pingry, president; Deacon E. B. Stuart, secretary. Rev. E. Mills, of Rutland, gave the opening address. The question, "Is there a demand for a Sabbath school missionary in the State," was discussed with animation. The question was finally tabled without action upon it. The committee on permanent organization reported against the proposition. Lengthy discussion followed this report, until, finally, the resolution was amended to read, "*Resolved*, that in the opinion of the delegates here assembled, the temporary organization formed today should be made permanent." This resolution was unanimously adopted. S. F. Brown, L. K. Fuller and J. Freeman were appointed to draft a constitution. The name adopted by this constitution was *The Vermont Baptist Sabbath School Convention*.

1870-1890

The object of the Convention, as defined in the constitution, was "to promote the interests of the Baptist Sunday schools in this

State, either in connection with the church or in destitute places.

The membership consisted of pastors, superintendents, and not more than three delegates appointed to represent each Sabbath school in the State. The officers to consist of a president, vice-president, secretary, treasurer and five directors. The time fixed upon was the first Wednesday in June, annually.

Thus was organized the Vermont Baptist Sabbath School Convention, which, for thirty years, vied with the State Convention in popular interest. In some respects it rivalled in interest and popularity the parent Convention. The time of its annual meeting was the most inviting of the year, and it became like an annual festival. Delegations came in large numbers, till at times more than two hundred representatives of the schools were in attendance. Laymen took a specially active interest in the business and upon the programs of the Convention. L. K. Fuller, J. J. Estey, Guy Noble, A. F. Sherman, L. W. Hawley and others were enthusiastic supporters of the Convention. The programs were prepared with great care. The most talented speakers on Sunday school questions were engaged, regardless of expense. The annual expense of the Convention for speakers and incidentals averaged about \$150. Geo. A. Peltz, Warren Randolph, W. F. Sherwin, C. R. Blackall, Mr. and Mrs. G. C. Stebbins, Ira D. Sankey and Dwight L. Moody were among the speakers. Singing was led by the most skilled conductors. A very wide range of topics was treated. Time was allowed for devotional services, and for general discussion.

From the beginning to the end, the Convention was of the nature of an institute. It was not a Sunday school missionary organization. The project of employing a Sunday school missionary was agitated now and then, but was not adopted. The Convention was educative and inspirational.

One of the special charms of the Convention was its harmony and the homogeneity of its constituency. All were of one mind. There was the opportunity for the freest expression of denominational sentiments, narrative of Baptist history, and instruction in the cardinal principles of the denomination.

The tax upon the entertaining churches was heavy, but was cheerfully borne. The traveling expenses of the delegates amounted to no small sum.

The practical results of the Convention it is difficult to measure. The delegates returned to their homes unquestionably better fitted for work, and with deepened convictions. The evangelistic character of many of the sessions kindled interest among the personal workers and leaders of the Sunday schools throughout the State. A glance at the statistical tables appended, shows a rapid gain in the enrollment of the schools for a few years after the organization of the Convention. This increase may be partly due to more complete reports of the schools, but this cannot wholly account for the increase. In 1876, nine thousand, nine hundred and thirty pupils were enrolled. During most of the life of the Convention the enrollment was upward of eight thousand. In 1900, the number enrolled was seven thousand, seven hundred and ninety-two, with one thousand, twenty-seven teachers and officers.

1900-1910

At length, interdenominational organizations and assemblies were becoming more and more popular. *The Vermont State Sunday School Association*, auxiliary to the *International Sunday School Association*, became more active in institute and missionary work. Its annual anniversaries were becoming, not a counter attraction, but in some measure a substitute for the Baptist Sunday School Convention. Many of the most active Sunday school workers found in the union organization a wider sphere of usefulness. The cost of maintaining both Conventions had weight as a motive for discontinuance of the Baptist Sunday School Convention. Strong appeals were made for the cooperation of the Baptists in the State Association, and in the thirty-first annual meeting of the Vermont Baptist Sabbath School Convention, held in Ludlow, June 5 and 6, 1900, Gen. J. J. Estey made a motion, which amended, read, "For the purpose of facilitating a more active cooperation in the State Sunday School Association work on

the part of our Sunday schools, *Resolved*, that this Convention dissolve at the close of this annual session." This was carried by a rising vote of forty-one to ten.

The last resolution of this body was as follows: "*Resolved*, that this Convention, about to dissolve, recommend that it do all in its power to advance the work of the union effort of the Interdenominational Sunday School Association of Vermont."

The last address of the Convention was given by Rev. H. S. Johnson, pastor of the Warren Avenue Baptist church, Boston, on "A Child's Soul." After singing, the benediction was pronounced by Rev. F. J. Franklin, of Mount Holly, and the Convention was dissolved.

The State Convention in 1900, the same year that the Vermont Baptist Sunday School Convention was dissolved, amended Article II of the Rules of Order, by adding the words, "which shall provide for a session in the interests of the young people." Provision was thus made to supply, in part, the loss of the Sabbath school convention. Since then a Sunday school session has been held at each annual anniversary of the State Convention, and live Sunday school topics have been presented by such able speakers as L. W. Hawley, C. H. Spaulding, D. D., Rev. E. H. McEwen, Rev. E. M. Fuller, Rev. Woodman Bradbury, Rev. O. S. C. Wallace, Edwin P. St. John, Rev. Hugh T. Mussleman and others.

While thus maintaining a denominational interest in their own Sunday schools, the Baptists of Vermont have not been indifferent to the obligations assumed in connection with the Interdenominational State Sunday School Association.

In April, 1869, Dr. O. B. Douglas, then living in Brattleboro, and a member of the First Baptist church in that place, went to the Fourth National Sunday School Convention at Newark, N. J. He returned thoroughly convinced that some organized effort ought to be made by the various denominations in Vermont to promote the Sunday school interests. He laid the matter before the State meetings of the various denominations, with the result that a convention of Sunday school workers was called officially by the denominations to meet in Rutland, in October, of the same year. At that meeting The Vermont Interdenominational Sunday School

Association was organized. Its first president was Deacon E. A. Fuller, who was a member of the First Baptist church in Burlington, and its first secretary was Capt. Geo. E. Davis of the same church.

During all the years up to the time of the abandonment of the Baptist Sunday School Convention the Baptists of Vermont were prominently engaged in the interdenominational work. The names of Gen. J. J. Estey, L. W. Hawley, and others associated with them, are a sufficient indication of their interest. There is no question but that the Baptist Sunday schools bore their proportionate share of the burden of the interdenominational work, and some individual Baptists contributed very largely.

In 1903, Rev. E. A. Fuller had resigned the pastorate of the Baptist church in Barre, and became State secretary of the Interdenominational State Sunday School Association, and held that position for about six years, and, naturally, Baptist schools rallied to his leadership. At the time of his appointment, John A. Greenwood, a member of the Baptist church in Chester, was president of the organization. Mr. Greenwood and Mr. B. A. Park, of Chester, with a few leaders in other denominations, became practically responsible for the financial obligations of the Association for at least two years. Since that time, such men as C. J. Ferguson, F. S. Retan, W. A. Clark, of Rutland; R. S. Benedict, of Middlebury; C. A. Crampton, of St. Albans; Rev. A. H. Gage, Rev. F. S. Tolman, Rev. W. F. Meyer, Rev. S. P. Perry, Rev. J. S. Brown, and many others who have held prominent places in the State and County Associations, are abundant proof of the interest of Baptists in this work.

F. G. Safford, of the First Baptist church in Burlington, has been its treasurer.

SUNDAY SCHOOL STATISTICS

Year	Teachers	Pupils	Year	Teachers	Pupils
1868.....	717.....	7245	1879.....	1143.....	9416
1869.....	788.....	8435	1880.....	1162.....	9291
1870.....	711.....	7664	1881.....	1213.....	8440
1871.....	512.....	5383	1882.....	1086.....	7524
1872.....	709.....	6864	1883.....	1059.....	7622
1873.....	524.....	7146	1884.....	1078.....	8257
1874.....	860.....	7745	1885.....	1039.....	7673
1875.....	924.....	9916	1886.....	1103.....	7796
1876.....	917.....	9930	1887.....	1127.....	8245
1877.....	1020.....	9601	1888.....	1122.....	8041
1878.....	1146.....	9153	1889.....	1070.....	8370

Teachers and			Teachers and		
Year	Officers	Pupils	Year	Officers	Pupils
1890.....	1082.....	8528	1901.....	1054.....	7597
1891.....	1134.....	8546	1902.....	991.....	7266
1892.....	1087.....	8285	1903.....	936.....	6406
1893.....	1063.....	8098	1904.....	940.....	6765
1894.....	1038.....	8249	1905.....	1028.....	7083
1895.....	1015.....	7641	1906.....	1033.....	7007
1896.....	1118.....	7998	1907.....	1073.....	7501
1897.....	1034.....	7429	1908.....	1068.....	7115
1898.....	1003.....	7410	1909.....	1130.....	7367
1899.....	1059.....	7242	1910.....	1083.....	7602
1900.....	1027.....	7792	1911.....	1096.....	7990
			1912.....	1064.....	7630



ARTHUR G. CRANE
Treasurer of Vermont Baptist Minister's Conference

CHAPTER XXV

THE VERMONT BAPTIST BIBLE SOCIETY

The Baptists of the State commenced early with other denominations in the promotion of the Bible cause, and continued their efforts in that direction until 1836, when their interest received a new impetus in new channels.

In 1834, Adoniram Judson, after long, long years of toil, completed his translation of the Bible into Burmese. In a letter dated January 31, 1834, he wrote: "Thanks to God, I can now say I have attained. I have knelt down before Him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and His aid in removing the errors and imperfections which necessarily cleave to the work, I have commended it to His mercy and grace. I have dedicated it to His glory. May He make His own inspired Word, now complete in the Burman tongue, the grand instrument of filling all Burma with songs of praise to our great God and Saviour, Jesus Christ. Amen."

Up to this time Baptists of this country had been cooperating with other denominations in the Bible work of the American Bible Society, and they had reason to suppose that this society would hail with delight and gratitude the accomplishment of Dr. Judson, and aid in distributing it among the people for whom it was intended. But after American Baptist missionaries had translated the Bible into half the languages of the globe, this society, in 1835, resolved that we should have no aid from their treasury in circulating the versions made by Baptist missionaries. The reason for this resolution was solely that the word "baptize" and its cognates, had been clearly and correctly translated *immerse*, instead of being transliterated as in our authorized English Bibles.

Baptists, protesting in vain, were thrown upon their own resources, and preliminary steps were taken to organize a new society. The Vermont Baptist State Convention appointed as delegates to the proposed Bible Convention, that was called to meet in Philadelphia on the last Wednesday in April, 1836, D. Haskell, chairman, Daniel Packer, Samuel Eastman, E. Hutchinson, J. D. Farnsworth and Samuel Greggs. The following year, 1837, upon report of the Bible committee, the Convention passed a resolution approving the formation of the American and Foreign Bible Society, and recommended the immediate formation of a Vermont Bible Society, auxiliary thereto; and that, as soon as possible, branch societies be formed in each Association; and that means be adopted to bring all the churches and benevolent individuals to aid the society by their contributions. They resolved, further, that it was inexpedient to restrict the American and Foreign Bible Society to the circulation of the scriptures in foreign languages. Upon the passage of these resolutions the Convention suspended its business long enough to organize the Vermont Bible Society.

J. D. Farnsworth was appointed president; W. Walker, B. Carpenter, J. Ide, A. Sabin, L. P. Parks, L. Fisk, D. Packer, I. Pearsons, M. Bruce, S. C. Dillaway, vice-presidents; J. Freeman, secretary; J. P. Skinner, treasurer. J. D. Farnsworth, A. Sabin, S. Greggs, D. Packer and J. P. Skinner were appointed delegates to the next annual meeting of the parent society.

Meanwhile, the Associations were aroused on this subject. The Vermont and the Woodstock Associations passed resolutions upon the subject. The Woodstock Association had a record-making session in 1836. In the afternoon of the second day, although upward of \$200 had been previously subscribed for the Vermont Branch of the Northern Baptist Education Society, Brother Packer, of Mount Holly, made some remarks upon giving the Bible to the heathen, and closed by saying that he would pay \$150 to constitute Adoniram Judson a life director, and \$30 to constitute Nathan Brown a life member of the American and Foreign Bible Society. A proposition was made that the ladies present should raise the sum necessary to constitute Mrs. Brown a life

member of the same society. This was soon done. Then the spirit went on till a subscription was filled to constitute Brother Haswell and wife and Mrs. Judson life members of the same society. In 1839, the Vermont branch paid to the treasurer of the parent society, \$303.78; in 1839, the receipts were \$423.89. In 1841, and 1842, the receipts fell off considerably, being \$106.20 and \$102.18, respectively. In 1843, owing to the personal solicitations of Rev. H. Seaver, agent of the parent society, the receipts for Bible work were much larger, amounting to \$789.91. At the anniversary in 1845, Missionary Kincaid, of Burma, addressed the society in support of the Bible cause. Mr. Seaver had collected \$534.89, and upward of \$50 had been received for books and Bibles sold. In 1846, \$671.82 were forwarded to the parent society. Of this sum, \$217.57 were from the Rutland County branch.

The last meeting of the society was held in Chester in 1846.

Upon report of a joint committee of the Bible Society and the Vermont Baptist State Convention, the society was dissolved, and the organization of associational or sectional societies recommended.

CHAPTER XXVI

THE VERMONT BAPTIST HISTORICAL SOCIETY

The origin of the Vermont Baptist Historical Society is due very largely to the efforts of the late lamented Rev. Cyprian P. Frenyear. For several years previous to his death, he spent much time in the collection of material pertaining to the history of Vermont Baptists. In the report of the committee of obituaries, presented to the State Convention in 1876, the opinion was expressed, that the time and labor thus spent was equal to a year of continuous toil. In 1875, Mr. Frenyear prepared a paper on "Our denominational history, its scope, sources, importance and means of preservation." In its closing paragraph he says, "I sincerely hope that the denomination will not let the centennial year pass without organizing a Baptist State Historical Society upon so broad and firm foundations as to give it immediate and perpetual success." This paper was printed and circulated in the State. At the semi-centennial of the State Convention at St. Albans, in 1875, the matter of organizing a historical society was considered, and a committee of three appointed to report a basis of union at the next meeting of the Vermont Baptist Sabbath School Convention. This committee consisted of C. P. Frenyear, C. Hibbard and F. Henry. Before the time designated, Brother Frenyear died and W. H. Rugg was chosen to fill his place. After the close of the Convention in Chester in 1876, pursuant to a call previously issued, a few brethren met in the Baptist church at six o'clock P. M., October 6, and organized a society to be called *The Vermont Baptist Historical Society*. A constitution drafted by the hand of Brother Frenyear was adopted with some amendments.

At the first meeting, a committee consisting of W. H. Rugg and J. J. Estey was appointed to confer with Mrs. Frenyear with a view of securing the material left by her husband. This committee, after visiting Mrs. Frenyear and examining the material,

concluded that \$500 would be a fair offer for it. This offer was confirmed by the society and accepted by Mrs. Frenyear, and the material turned over to the society on condition that the documents to be made over to the society should be placed in the custody of a librarian, and, secondly, that the society should pay for the documents the sum of \$500, in installments of \$100 per year, for five years, payable on or before October 10 in each year. The society thus began its life with lofty incentives and sacred obligations and a heavy financial burden. The agreement with Mrs. Frenyear was carried out. The most valuable part of the material was transferred to the care of a librarian and placed in the fire-proof safe belonging to Judge Pingry in Perkinsville.

In 1879, the Frenyear material was catalogued. Efforts were made to increase the membership; historical papers were written and contributed to the society. In 1885, substantial gifts of historical material were received from Hon. W. M. Pingry's heirs and Rev. S. F. Brown.

At the time of its organization, the society appointed Rev. T. H. Archibald, president, which office he held four years and then, after an interval of eight years, he was reappointed and held the position from that time till his death—1888–1900. He was deeply interested in the purposes of the society and prepared valuable papers on historical subjects, some of which were published in the minutes of the State anniversaries. The preparation of the History of Vermont Baptists was committed to him in 1898, and he gave much time to the arranging of material for it, under the direction of the society, and with the approval of the Convention. It was a matter of great regret that he could not finish this important work for which he was so well fitted. Other presidents who have served short terms are Foster Henry, R. L. Olds, J. A. Pierce, W. A. Kinzie, Henry Crocker and George B. Lawson.

The collection of the society has for several years been kept in the library of Vermont Academy.

CHAPTER XXVII

VERMONT BAPTIST YOUNG PEOPLE'S UNION

In 1891, the aims and methods of the Baptist Young People's Union of America had so commended themselves to the pastors and members of some of our churches that, at the Convention which met at Montpelier that year, Rev. D. D. Owen offered the following resolution, which, after an animated discussion, was adopted.

Resolved, that since the interests of the young people of our Baptist churches will best be secured by alliance with our denominational organization, we therefore recommend the young people of our Baptist churches to organize with the constitution recommended by the National Union, and that all young people's societies already existing affiliate with these in associational and State organizations.

The following summer, a Convention was called at Burlington, consisting of delegates from all the young people's organizations connected with our Baptist churches in the State, to consider the expediency of organizing a State Baptist Young People's Union. The call was responded to by a large number of delegates. A considerable number were strongly opposed to the movement. The principal cause of the opposition was the misapprehension that the movement was antagonistic to the Christian Endeavor Societies. After full and free discussion and explanation of the educational purpose of the union, the vote was taken and a decided majority was in favor of the union.

Rev. W. S. Roberts, of Burlington, was one of the most earnest advocates of the union, and was elected its first president, a position which he held till 1894, and to which he gave much thought and personal effort.

The State Convention, in 1892, passed a resolution endorsing the action taken in furtherance of the young people's movement, and approving the organization of a State Baptist Young People's Union, sincerely believing that it would result in the unification

of the constituency of our churches. Associational unions were formed in Lamoille and Woodstock Associations.

For a few years the Union did comparatively little beside act as distributing agent for the literature and circulars of the Baptist Young People's Union of America, and, by its officers and members, advocate the study of the christian culture courses.

Annual meetings were held in connection with the State Convention, and excellent speakers were secured, who kept the educational features of the Union before the people.

Later, the educational leaders made more systematic effort to organize classes among the young people of the churches and were successful to some degree. In this work Rev. H. E. Thayer, Rev. F. R. Morris, Rev. C. W. Jackson and Rev. Silas Perry, were specially active, and Miss Grace Young, Junior leader, among the younger members.

The difficulty of obtaining full and accurate reports from all the societies makes it impossible to record the extent of the young people's movement in the State. In 1896, fifty-four societies reported one thousand, seven hundred and thirty-nine members. In 1900, forty-two societies reported a total membership of one thousand, five hundred and eighty-five, of which one thousand, three hundred and twenty-two were active and two hundred and forty-seven associate members. In 1910, in response to fifty-six communications, the secretary received reports from twenty-two societies (twelve Christian Endeavor and nine Baptist Young People's Union and one Junior), showing active membership, seven hundred and forty-four; associate members, one hundred and sixty-four. Nineteen societies failed to report—eleven Christian Endeavors and eight Baptist Young People's Union. These, the previous year, reported eight hundred and six members. This would give the probable total membership in the State over one thousand, seven hundred.

In 1904, about two hundred and sixty had been enrolled in some kinds of classes.

At a business meeting held in Middlebury, September 27, 1910, the following resolutions, unanimously adopted by the Vermont Christian Endeavor Union in annual Convention, assembled at Barton, Vt., October 5, 1910, were endorsed.

CHRISTIAN ENDEAVOR RESOLUTIONS ON INTERDENOMINATIONAL
STATUS AND SERVICE

Whereas, we, the Young People's Societies of the Vermont Christian Endeavor, and the Vermont Baptist State Convention, being of common interest and service in the Kingdom of God, realizing a deep need of unity of purpose, do hereby state our mutual plan for the successful carrying out of a uniform policy of support for our general State work.

Whereas, the Vermont Christian Endeavor Union in the membership clause of its constitution places all societies of identical purpose and methods, of whatsoever name, on the same plane as those bearing the name of Christian Endeavor.

Whereas, the Young People's Societies of the Vermont Baptist State Convention recognize the value to them of fellowship with Christian Endeavor, and in order to promote such fellowship have disbanded the State Baptist Young People's Union and the local Baptist Young People's Unions, and have united in one organization all Baptist Young People's Societies of every name for the single purpose of denominational unity; have adopted the policy of organizing all new societies with the Christian Endeavor name and urging all existing societies of other names to join the Vermont Christian Endeavor Union and expect all their societies to be members of local and county Christian Endeavor Unions; and

Whereas, the method of raising funds for the Vermont Christian Endeavor Union of the Young People's Societies of the Vermont Baptist State Convention has been burdensome to the Baptist societies, be it

Resolved, that hereafter the treasurer of the Vermont Christian Endeavor Union shall send no appeals for funds to any Baptist Young People's Society, but shall receive their contribution from the treasurer of the Young People's Societies of the Vermont Baptist State Convention and such contribution shall consist of one-half the amount given by all the Vermont Young People's Societies to their treasurer.

THE GREEN MOUNTAIN BIBLE AND MISSIONARY INSTITUTES

An interdenominational enterprise, especially in the interests of young people, in which Baptists of Vermont have taken an active part, is the Green Mountain Bible and Missionary Institute, held as a summer conference for several years at Fairfax. In 1907, the Young People's Missionary Movement encouraged the extension of the Silver Bay Conference spirit and work in other places. Dr. W. E. Witter urged the founding of a permanent institute for young people in Vermont upon the Silver Bay plan. In the spring of 1907, a meeting of those interested was held in the vestry of the Baptist church in St. Albans. There were in attendance, Rev. J. S. Brown, pastor of the Baptist church, St. Albans; Rev. Mr. Lowe of the Methodist church, St. Albans; Rev. A. Frank Ufford of Fairfax, Rev. Silas Perry of Richford, Dr. Frank W. Norris of Swanton, and others. An organization was formed, and Rev. A. Frank Ufford was chosen president. Plans were laid for an annual summer conference. Fairfax was chosen as the place, the free use of the commodious school building on the site of the old New Hampton Institution, having been offered for the purpose. Conferences were held annually, 1907-1912, led by Rev. J. S. Brown, as president, 1908-1909, and by Rev. Silas P. Perry, 1910-1912. Courses in Bible study, missions, teachers' training and general christian culture, were conducted by Rev. Jesse Smith of Rangoon College, Burma, Mr. George Huntington, Miss Ada A. Brigham and others, and the foundations laid for a summer conference of great value.

CHAPTER XXVIII

GIFTS OF VERMONT BAPTISTS

TO

FOREIGN MISSIONS AND HOME MISSIONS

The following account of the gifts of Vermont Baptists to the work of both foreign missions and home missions, is from the paper prepared by Rev. S. H. Archibald and published in the minutes of 1903.

VERMONT AND MISSIONS

The part taken by Vermont Baptists in the various missionary enterprises has been so fully shown in the histories of the several Associations and of the State Convention, that a full resurvey of this work is unnecessary. We have seen that the Woodstock Association appears to have the honor of making the earliest record of missionary effort beyond their own bounds, by any body of Baptists in this country, although there was no special organization separate from the Association itself for the promotion of this object. This was at its regular session in 1791, a year before Carey preached his great sermon, "Expect great things from God; attempt great things for God," when Jedediah Hibbard, Joseph Call, Nehemiah Woodward and John Hebbard were encouraged and assisted to make their proposed journey through the northern part of Vermont, and as far as Caldwell's Manor within the Canada line. The other associations sent their itinerant ministers and missionaries far abroad throughout the infant settlements and to the frontiers, winning converts, planting and encouraging churches and spreading the Gospel message. The State Convention, from the beginning, has been inspired with the spirit of world-wide missions. In the report of the Board of the Convention for 1832, mention is made

of the special contributions of Vermont to the Burman mission, and it is there said that, "in the past six years more than \$1,000 has been paid out of the treasury to the Burman mission, which, added to the about \$1,800 that has passed through the treasury the present year, raised for the special purpose of furnishing the outfit, passage money and support, for a season, to Rev. Nathan Brown and wife, makes nearly \$3,000 from the State of Vermont for the Burman mission alone." Subsequent reports of the Board and committees make reference to this matter and show the continued interest in the subject of world-wide missions, which it would be interesting to quote. Summarizing as best we can, it appears that down to March 31, 1839, the total contributions going through foreign missionary channels was \$7,290; several hundred dollars being in goods, and, as far as observed, the largest single contributor giving, during his life, was a pastor. Once it is noted that a Revolutionary soldier, a pensioner, gave a tenth of his pension to foreign missions. From this time the money contributions can be stated with only such errors as may be incident to computation, and there is a total to the American Baptist Foreign Missionary Society and its predecessors in name, the sum of \$251,020. This includes the contributions of the churches, to 1912, inclusive, the collections of the Woman's Foreign Mission Societies for forty years, the offerings to the work of the American and Foreign Bible Society, and \$305.33 contributed to the American Baptist Free Mission Society.

But other contributions to foreign missions made by the Baptist churches of Vermont must not be forgotten. Men and women, consecrated to God, have gone from these hills and valleys giving service to the cause of christian missions. Only brief mention of these will be attempted, with hasty sketch of work performed. There are some names to be found on this roll which, in our present day division, would be considered as home missionaries. In this class would be found:

Rev. Lemuel Stannard, born in Dorset; appointed a missionary to the Oneida Indians; died in 1828.

Amanda W. Stannard, of Dorset, Vt., appointed to the Putatomies, in 1830. She resigned in 1831.

Rev. Ambler Edson, born at Brandon, in 1811, and, in 1833, licensed to preach by the Chester church; ordained at Plymouth, 1839; health prevented going to the East; missionary for two years to the Ottoe Indians, when ill health compelled his return; died at North Fairfax, 1873.

Charles R. Kellam, born at Irasburg, 1809, and there ordained in 1836, and appointed the same year a missionary to the Choctaws and Creeks, dying in 1838.

Elizabeth S. Morse, born in Concord, Vt., 1816, appointed a missionary to the Indians, 1842.

There are at least three who did missionary work in France: *Rev. Erastus Willard*, born at Lancaster, Mass., 1800, baptized at Saxtons River, in 1820, by Rev. Joseph Elliott, with whom he fitted for college; graduated at Colby, 1829; studied at Newton; ordained at Grafton, in 1833; appointed to France, in 1835, where he remained until 1856; from 1857 to 1859, when he resigned, missionary of the American Baptist Missionary Union to the Ottawas in Kansas; afterwards a pastor and died at Newport, R. I., December 29, 1871. Mr. Willard married *Sarah Clarke*, who was born in Rockingham, in 1800; went with her husband, in 1835, to France, and died in 1844, after nine years of service.

Mrs. Harriet Willard, who married Rev. Isaac Wilmarth, was born in Rockingham, in 1807, appointed, in 1833, to France, and by reason of ill health, returned to this country after three years of service. This *Isaac Wilmarth*, a native of New York, after his return from France, was a pastor at Grafton and Pondville.

Alfred A. Constantine and wife appear to have been the contribution of Vermont to the work in Africa. He was born in Massachusetts, in 1812, but early was brought to Vermont, where he was converted at sixteen years of age. July 2, 1840, he was ordained at Mount Holly, where a large concourse of people were gathered. The same day he was married to *Mary Fales*, a missionary to the Marshpee Indians. Ill health made his stay in Liberia a short one of only some two years. He returned to this country and did some pastoral work in Vermont. He died at Summit, New Jersey, July 9, 1902.

The others have all been missionaries to some parts of Asia, if no mistake has been made. First in point of time, if not as well

in dignity of service, is the name of the man who gave the Bible to two distinct nations in their own language, *Nathan Brown, D. D.*, who was born in 1807, in New Ipswich, N. H., removed when a few months old to Whitingham, Vt., where he was born again and received into the church, August 5, 1816; graduated at Williams College, in 1827; having been in the meantime member at Bennington and Brandon and then, for a short time, at Rutland, where he was ordained a missionary to Burma, August 15, 1832. He had married in May, 1830, *Eliza Bullard*, who was born in Charlemont, Mass., 1807, and while residing at Brandon, he had, for a time, edited the *Vermont Telegraph*, the Vermont Baptist paper; while at Bennington, he had made the acquaintance of William Lloyd Garrison, and so, perhaps, originated or at least strengthened the convictions which led Mr. and Mrs. Brown to object to receiving money from slave-holders in support of missions; and, in 1855, they returned to this country, where Dr. Brown edited the *American Baptist* for a series of years; and after the Civil war, in 1873, he went to Japan under appointment of the Missionary Union. *Mrs. Brown* died in 1871, having been a foreign missionary twenty-three years; and *Dr. Brown* died in 1886, having performed thirty-seven years of service on the foreign field.

Next in order of time is *Rev. James M. Haswell*, born in Bennington, in 1810, appointed in 1835, and reached Burma the next year, where he died after forty years of service, in 1876. He married *Jane Mason* of Massachusetts, who died in 1884; they left three children to continue their work on the foreign field, and, on one side, are the progenitors of a distinguished missionary family.

Durlin L. Brayton, born in Hubbardton, in 1808, early removed to New York state, whence he was appointed as a missionary to Burma, in 1837. He married the daughter of a Vermont Baptist minister, *Mary H. Fuller*, who died in 1890. Mr. Brayton died in 1900, after sixty-three years of service, having revisited his native country but twice.

John Sidney Beecher, born in Hinesburg, 1820; ordained at the same place, 1846; sailed for Burma in company with Dr. Judson in that year; returned to this country, in 1854, and sailed again in 1857, and on the way home he died in England, in 1866, after

twenty years of service as a missionary. The closing inscription on the tablet to his memory in Memorial Hall, in Burma, is, "His is the distinguished honor of establishing the first christian school in Burma, on the basis of indigenous support. The Karen christians of Bassein will not suffer his memory or the Institution he founded to perish."

Mrs. Juliette Patterson, the daughter of a Baptist minister, was born in West Haven, 1808, and became the wife of the *Rev. J. G. Binney*; was appointed a missionary to Burma, in 1843, died in 1884, after forty years of service.

Edwin B. Bullard, born at Shrewsbury, in 1813, ordained at Middletown, in 1840; one fruitful year as a pastor in Massachusetts, and, in 1843, appointed a missionary to Burma, where he died in Maulmain, in 1847, after only four years of service. He married *Ellen Huntley*, of Brattleboro, in 1839, who became the third wife of *Francis Mason*; she was instrumental in founding the first woman's mission society in 1861, ten years before the founding of the present organization. Her later years were clouded by certain hallucinations, which led her to work much injury among the converts of Christ.

M. H. Bixby, D. D., a most successful missionary on the foreign field, and equally successful as a pastor on the home field, was born at Warren, N. H., in 1827, converted and baptized at East Hardwick, Vt.; ordained at Williston, in 1849; was also pastor at Johnson; sailed as a missionary to Burma, in 1851; returned after three years' service, hoping to save the life of his wife, who died shortly after arriving in this country; was a pastor in Providence, R. I., and, in 1860, was reappointed a missionary, where he labored until 1868, when failing health again compelled his return, and he founded the Cranston Street church in Providence, where he was a pastor for upward of thirty years, and died in 1901.

Susan C. Dow, who was the first wife of Dr. H. M. Bixby, was born in Walden, Vt., 1829; converted in 1847; baptized into the church at East Hardwick; sailed as a missionary in 1853, and died in August, 1856, leaving a nine-months old daughter, who became the wife of *Truman Johnson, M. D.*, in Toungoo, Burma.

Miles J. Knowlton, D. D., was born at West Wardsboro, in 1825, in which place he was also ordained, September 8, 1853,

after graduating at Hamilton, sailed, December of the same year, for China, where he died after twenty years of service, in 1874. He married, in 1853, *Lucy Ann St. John*. At the Convention service held in Brandon, by special vote, two days before his ordination, an evening was given to "arranged with reference to the departure of Miles J. Knowlton as a missionary." A sympathetic and keen survey of mission work by John A. Goadby, D. D., was given and remarks were made by the missionary appointee, Rev. J. D. E. Jones, Rev. E. A. Cummings and Rev. J. W. Eaton. Prayer was offered by Rev. Ira Pearsons, "with special reference to the departure of Rev. M. J. Knowlton and wife," after which they were addressed in behalf of the Convention by Rev. A. Sabin (moderator), who gave them the parting hand. The fine monument erected to the memory of Mr. Knowlton, at Ningpo, China, by loving friends, many of whom were native christians, tells of his long journeys and untiring preaching in summer's heat and winter's cold; of his gentleness, patience and wisdom, so that he was often called the Confucius of the West.

Mary E. Blandin was born in Brandon; reared and educated at Townshend; married *Rev. Isaac D. Colburn* and appointed to Tavoy, in 1863. For several years has been in this country.

Mrs. Julia (Putnam) Cross, the daughter of Rev. Benjamin Putnam, was born at Bethel, in 1819; married *E. B. Cross*, and was appointed, in 1843, and, after more than thirty years of service, died in 1875.

Edward Payson Scott was born in Greensboro, Vt., in 1832; in early life went West; educated at Knox College and Hamilton; appointed a missionary in 1860, and died in 1869.

Corodon H. Slafter was born at Norwich, Vt., 1811; educated at Hamilton; sailed for the foreign field in December, 1838; designated to Siam. A brief but active missionary life was terminated in 1841; he and his wife had a family boat in which they sought to penetrate to every part of the country. "When informed that he must die, he at first evinced disappointment at so early an end of his work; but soon remarked, "God is able to carry on his work without me."

Edwin D. Kelley was born at Clarendon, in 1846; sailed to the foreign field in 1871, where he was drowned in 1873. His wife was

Jennie W. Blackador, who took a four years' course in medicine and a term of study at Newton; returned to the foreign field in 1880, and died in 1889.

Edwin Bullard, son of missionaries above named, was born in Burma, in 1847; appointed in 1870, and served until 1878, when he returned to this country and immediately became pastor at Addison, whence he departed, in 1882, for a second term. He is still on the field.

W. H. S. Haskall, born at Pittsford, in 1850; appointed a missionary, in 1872; returned in 1879, reappointed, 1883; returned the second term in 1889; resigned in 1890; was reappointed in 1903; returned to the United States in 1906; sailed again for Burma, in 1912. When in this country he served different churches as pastor.

Samuel W. Nichols, was born in Burlington, in 1846; educated at Hamilton; ordained and pastor in New York for a brief term, when, in 1878, he sailed for the foreign work, dying in 1880.

Rev. George A. Huntley, M. D., was born in 1865; converted and baptized in England and saw service as a missionary of the China Inland Mission; came to this country with his wife; went to Burlington for the purpose of completing his medical education, uniting with the Baptist church there. He was appointed to the mission field by the American Baptist Foreign Mission Society, in 1897, and is still in the service of the society.

Sumner R. Vinton, born in Burma, in 1874; baptized at Brattleboro, 1888; sailed with his wife, daughter of missionary *Bunker*, in 1900. Their last return to this country was in 1908.

Mrs. H. Morrow was born at Rochester, Vt., baptized at Wolfville, N. S.; married *Rev. H. Morrow*, and sailed, in 1876, for Tavoy. She was a medical missionary, having pursued full studies and practiced one year before her marriage. A few months after the death of Mr. Morrow, in 1905, she returned to this country where, in 1912, she is still living.

Mrs. J. E. Cummings is a native of this State; was married at Bakersfield, in 1887, and went with her husband to Henzada, Burma, in 1887. She died there in 1892.

Miss Anna S. Young, was born at Hartland; baptized at Windsor, 1883; a member of the Montpelier church for a time; studied at

Montpelier Seminary; appointed, in 1888, to Kihwa, China; severed connection with our missionary work after marriage. She died in 1907.

Miss Ella J. Taylor was born at Perkinsville, Vt., where also she was converted and baptized in 1869; educated at Randolph Normal School, and at Winona, Minn.; taught in Vermont, Iowa and Minnesota; was appointed by The Woman's Society of the West, and sailed for Moulmain, in 1888. Her last return to this country was in 1909.

Miss Clara A. Convers was born in Grafton, in 1857, where also she was baptized in 1876; educated at Vermont Academy and Smith College; taught at Vermont Academy five years; appointed a missionary to Japan, in 1889, and is in charge of the Mary L. Colby Home, Yokohama. She is supported by the churches of the Shaftsbury Association, who voluntarily assumed her support in 1889; yearly she sends them a letter, which is read at the annual session of the Association.

There are others in whom Vermonters claim an interest, but their direct connection with Vermont Baptist interest came after their return from mission fields.

Rev. and Mrs. Charles Hibbard, for many years prominent in our work; he was pastor at Chester, Vergennes and Middlebury; born at St. Armand, P. Q., in 1823, educated at Brown University and Rochester Seminary; ordained at Providence, R. I., in 1852, where he was also married, sailing the same year for the foreign shore, and returning in 1866. He visited, in the interest of foreign missions, many of our Vermont churches, and performed valuable service in so doing. He died at Providence in 1887. Mrs. Hibbard is still living (1912).

Rev. S. M. Whiting was born in Sutton, Mass., in 1825, converted in 1841; sailed in July, 1850, for Assam, where he did faithful work for ten years; returning, by reason of his wife's health, they settled at Colchester for seven years, at Windsor for four years, and at Fair Haven, Conn., where he died in 1878.

Rev. and Mrs. H. M. Hopkinson. He was born in Maine, in 1840; converted in 1856; ordained at Bangor, Maine, 1871; and missionary at Bassein, Burma, 1871-1876. On his return he

served the churches as pastor at West Wardsboro, Perkinsville, West Halifax and Westford.

John Goadby, D. D., born in England, in 1808, ordained in 1833; four years a missionary in India; returning by reason of ill health, and was pastor twice at Poultney, and also at Vergennes.

R. M. Luther, D. D., and his wife, were for several years missionaries in India, and, upon returning to this country, he became pastor at Bennington, where he remained nearly nine years. More than ten years, he was district secretary for the American Baptist Foreign Mission Society; pastor in New Jersey, and instructor in a missionary training school connected with Amity Church, New York. Dr. Luther died September 28, 1903.

Miss Julia C. Bromley, born in Michigan, but resided for a time in Vermont, and was baptized at East Bethel.

Miss Emma J. Cummings, M. D., was born in Fairfax, Vermont, afterwards resided in Massachusetts and Connecticut. She was appointed a missionary of the Woman's Baptist Foreign Missionary Society in 1886, and sailed the same year for South India. She returned to the United States in 1892, and afterwards was married to William P. Park. For several years after her return, Mrs. Park was a field worker in connection with the Woman's Baptist Foreign Missionary Societies (East and West).

Rev. A. H. Danforth was born in Massachusetts, but resided in Vermont, and was baptized in Halifax, in February, 1835. He sailed for Gauhati, Assam, with his wife, in 1847. He died in 1865, in this country.

Miss Linnie M. Holbrook was born in Wolcott, Vermont, in 1876; attended People's Academy, in Morrisville. She went to Tura, Assam, in 1906, under the auspices of the Woman's Baptist Foreign Missionary Society. At the present time she is in Assam.

Miss Charlotte M. Huntoon was born in Castleton, Vt., in 1877; went to Shaohsing, China, in 1903, under the auspices of the Woman's Baptist Foreign Missionary Society. She returned to the United States in 1907.

Mr. J. M. Lewis, of Vermont, went as a lay evangelist, in 1887, to the Congo Mission in Africa. He returned to this country in 1892, and did not return to the field.

Rev. A. F. Ufford, born in Fairfax, Vt., in 1887; united with the church there in 1895, and was pastor of the church at the time; he went to East China, in 1908. He is still on the field.

HOME MISSIONS

It is to be regretted that no satisfying statement can be made in reference to what Vermont Baptists may have done for the American Baptist Publication Society. This is due, in part, to the destructive fire that consumed records.

When steps were taken looking to the formation of an organization, whose special field should be America, our fathers were not backward in supporting and forwarding the same. The American Baptist Home Mission Society was organized in New York, April 27, 1832, and at the session of the Vermont Baptist State Convention, held in Barnet the following October, the Convention voted to become an auxiliary to The American Baptist Home Mission Society, and organized a board of managers to serve as an executive committee for home missions. From year to year, interest has been shown and attention given to this important branch of the common work.

On the money side of our gifts, it is easy to state, with measurable accuracy, what has been contributed by our State. The first year, ending March, 1833, there was contributed from Vermont, \$82.25, coming from the eight churches of Windsor, Cavenish, Ludlow, Mount Holly, Middletown, Poultney, North Springfield and Chester. The total amount contributed to the Home Mission Society and the Woman's Home Mission Society, including 1912, is \$166,597. A remark, which will apply equally to the contributions for foreign missions, should be made, viz.: that a great many collections and contributions have been taken and sent directly to the several fields and workers, and no account can now be made of such gifts, which, in the aggregate, must amount to a considerable sum.

Concerning the workers who have been related to Vermont Baptists and have gone to the West and South—the two special fields of our Home Mission Society's work—prominent among the

movers, and the first secretary of that society, organized in New York, April, 1832, was *Jonathan Going*, a Vermonter, born in Reading, March 7, 1786. He fitted for college in Massachusetts, entered Brown University, and graduated in 1809. During his freshman year, he was converted and baptized into the old First Baptist church in Providence; studied theology for a time with the President of Brown University, and returning to Vermont, he was ordained pastor of the church in Cavendish, the next town to his birthplace, May, 1811, where he remained pastor for four and a half years, when he removed to Worcester, Mass. He was greatly interested in home missions and, in 1831, was given leave of absence by his church to visit the churches in the western states, during which tour, he assisted in founding Granville College, and the next year entered into the service of the new society, in which work he continued five years, when he accepted the presidency of Granville, and there continued till his death. His death was regarded as the greatest loss that had befallen Ohio Baptists, and his name and work are held in grateful remembrance.

No records have been kept of the states from which the workers or missionaries of home missions have been appointed, hence any gleaner may regretfully omit mention of names that are equally worthy as those that are known to have been from this State. But if the records had been kept by states, first from the Green Mountain State to receive appointment would be found the name of *Rev. Ezra Fisher*, chairman of the first committee appointed by the State Convention on home missions. That meeting was held October 24 and 25, 1832, and the next November, *Ezra Fisher* requested dismission from the pastorate of the North Springfield church, that he might devote his life to the spread of the Gospel in the western states. To this laborious and sometime perilous work, he did devote himself. He was born in Wendell, Mass., January 6, 1800; converted in 1818; graduated at Amherst, 1829, and spent a year at Newton; pastor at Cambridge, Vt., one year, where he was, probably, ordained January, 1830; married *Lucy Taft*, February 7, the same year; then, November, 1830, became pastor at North Springfield, closing as above stated; but in that two years he baptized seventy. He preached for thirteen years as the missionary of the American Baptist Home Mission Society in

Indianapolis, Ind., Quincy, Ill., and Davenport, Iowa. In 1845, he crossed the plains, traveling two thousand, five hundred miles with an ox team, being seven and one-half months going to the Tulatin Plains, Oregon, where he at once commenced to preach. In 1846, he organized the first Baptist church west of the Rocky Mountains, in Washington County, Oregon. He taught in what became McMinnville College, Oregon. But after 1849, he gave his entire attention to pastoral and missionary work. His last sermon was preached at the Dallas church, October 18, 1874, when he was taken suddenly ill, carried to his home and died, November 1, 1874. Says one, "In company with Hezekiah Johnson, he laid the foundations of the Baptist cause in Oregon, and they underwent privations and endured hardships such as men will not be called to experience again in the history of this country." (T. H. Archibald).

Another missionary was *M. D. Miller*, born in Elizabethtown, N. Y., 1811; ordained at Monkton, in 1835, and successively pastor there and at Charlotte, North Springfield, Danville, Windham, Wilmington and Addison, from which last place he went to Madison, Wis., where he laid Baptist foundations well and securely; and spent the remainder of his days doing much in the general educational and missionary work of the state.

Nathaniel Culver, born in Orwell, Vt., where his father was then pastor, May 10, 1794, was the third successive generation of his family to enter the ministry. He was converted in Massachusetts, ordained, and his first pastorate was at West Clarendon, Vt., in 1820. Passing over his work in Massachusetts and elsewhere, we are specially interested in him as a pastor in Michigan and Ohio in the fifties, as a leader in the work in the South, after the Civil war, at Richmond, and again, in his work in the Divinity School, in Chicago, where he died.

Robert E. Patterson, D. D., born in Benson, Vt., in 1800, the son of a Baptist minister, pastor and teacher in Maine, Rhode Island and Massachusetts, was for three years secretary of the American Baptist Home Mission Society, and then teacher in Kentucky, Waterville and Shurtliff College, Ill., and, finally, in 1870, at Chicago, and died at St. Louis. "Few men have impressed their views more deeply upon others."

Worthy of mention in this connection are Brothers *J. R. Graves* and *Z. C. Graves*, both born in Chester, both uniting with the North Springfield church, and later giving their lives to preaching and teaching in Ohio and Tennessee.

H. I. Parker, D. D., was born at Cavendish, Vt.; ordained at Manchester Center; pastor for a time at Burlington, from whence he was called by the Wisconsin Baptist Educational Society, to assist in laying the foundations of Beaver Dam School. Entering the pastorate soon after, he removed to Austin, Minn., where he preached at six stations, at all of which, churches were subsequently organized; thence to California, where he was pastor of three or more churches, and occupied a high place in the councils and affection of his brethren. He died, January 30, 1885.

J. W. Parker, D. D., an older brother of the last named, also born in Chester, did valuable work as pastor in Massachusetts, but gave several years of service to work for and among the Freedmen. He died in California, in 1871, at an age of eighty-two.

Rev. A. B. Green was born in Warren, Vt.; died at White-water, Wis., 1878, aged fifty-two. He toiled and wrought as few have done in pioneer mission work.

Rev. Benjamin Brierly was one of the most distinguished, eloquent and influential preachers in California. Born in England, in 1811, he early came to this country; was converted as a child, and baptized in Massachusetts; studied and gained honors as a student; pastor in New Hampshire and Massachusetts, and thence came to the North Springfield church, Vermont, and also served the Middlebury church. From there he went, in 1849, around Cape Horn, arriving in August, of that year, in California, where he was first chaplain of the legislature. He wrought nobly and left a good witness, dying, in 1863, at Nevada City.

George C. Chandler was born in Chester, Vt., 1807; baptized at North Springfield, 1825; graduated at Hamilton, 1835, and at Newton, 1838; ordained the latter year, and almost immediately went West; became pastor and president of a college in Indiana, whence he was called to the presidency of a college in Oregon; became pastor at Dallas, in 1874, and the same year was stricken with paralysis, from which he never recovered.

It was in 1880, that one of the most successful pastors in Vermont was summoned by the Home Mission Society for service in the far West—*Dwight Spencer, D. D.*, who wrought effectively in the far West for several years.

Rev. Frank Barnett, ordained at Poultney, was, in 1885, called to a similar service in Utah.

M. L. Rugg, D. D., born in Chester; converted and baptized in Grafton.

Elbridge W. White, D. D., also from the Grafton church; *J. A. Leavitt*, ordained at Grafton; *Arthur White*, and *Miss Nellie Greene*, both of this same Grafton church, have all been in the service of the Home Mission Society, laboring in the West and in the South.

This is but a partial list of the gifts of Vermont in men of ability and piety to the work of home missions.

CHAPTER XXIX

WOMEN'S MISSIONARY SOCIETIES

HOME MISSION

In 1879, the women of Vermont, already organized for the foreign mission, began to realize the importance of organization and effort for home missions. Mrs. S. B. Packard addressed the women present at the State Convention in Poultney, and organized effort was begun, with the approval and commendation of the State Convention. Mrs. Guy C. Noble, of St. Albans, was appointed State vice-president, and began the work of arousing the attention of the women of the State to this important branch of missions. By 1884, a director for each Association had been secured, and upward of twenty circles formed. Mrs. Noble was compelled by ill health, to resign in 1885, and Mrs. George E. Foss, of St. Albans, served one year, when Mrs. C. C. Post, of Burlington, was appointed and superintended the work till 1890. Sixty-eight churches were then contributing, and the annual offerings had increased from \$205 to upward of \$1,000. Miss Carrie Kingsland, of Burlington, served as vice-president two years, 1891-1892. Mrs. Julia B. Safford, of Fairfax, was appointed in 1894, and with great zeal and fidelity continued in the work till 1907, and was then succeeded by Miss Bertha I. Field, of North Springfield, and she in turn by Mrs. J. A. Greenwood, in 1908.

The churches very generally entered into the work, holding basket meetings and associational gatherings, besides their individual circle appointments. Publications of the society have been taken, and interest, based upon information, stimulated.

The associational directors have borne their share of the work. Worthy of special mention among these, for their long terms of service and interest taken, are the names of Mrs. J. C. Hinds, of Vergennes, who has served as director in the Addison Associa-

tion since 1889; Miss Mary Miles, of Hinesburg, Lamoille Association director, 1894–1908; Mrs. H. Rust, Rutland, Shaftsbury Association, 1886–1893; Mrs. Laura T. Hawley, Brattleboro, Windham Association, twenty-five years, 1887–1912; Mrs. L. A. Ballou, Chester, Windsor Association, ten years, 1899–1909.

Other directors have been: Addison—, Mrs. A. A. Arthur, Mrs. N. J. Nason; Danville,—Mrs. S. B. Wheeler, Mrs. F. A. Shepardson, Mrs. Foster Stevens, Mrs. J. M. Mitchell, Mrs. A. P. Hawley, Miss Mary L. Williams, Mrs. A. L. Wadsworth, Mrs. Emily K. Weed, Mrs. G. C. Meyers, Mrs. J. L. Manuel; Lamoille,—Mrs. C. C. Post, Mrs. C. M. Galusha, Miss Carrie Kingsland, Mrs. Julia B. Safford, Mrs. C. Aiken; Shaftsbury,—Mrs. A. W. Cady, Mrs. C. A. Reese, Mrs. J. O. Bangs, Miss Ella E. Mills, Miss Marion M. Forbes, Mrs. William Adams, Miss Minnie A. Brush, Miss Helen Douglas; Vermont Central,—Mrs. S. R. G. Clark, Mrs. Jerome Leland, Mrs. I. G. Ford, Mrs. E. E. Towner, Mrs. Eugene L. Holman, Mrs. Ella F. Leland, Mrs. Mary L. Rising, Mrs. E. M. Fuller, Mrs. Ella F. Clough, Mrs. F. A. Cragg; Windham,—Mrs. Horace Burchard; Woodstock,—Miss Lilly A. E. Robbins, Mrs. E. C. Pinney, Mrs. C. B. Wheeler, Miss Ellen Harlow, Mrs. S. S. Clark, Mrs. O. P. Fuller, Miss Alice S. Chipman, Mrs. P. D. Root.

CONTRIBUTIONS OF THE WOMAN'S HOME MISSION CIRCLES IN
VERMONT

1882	\$ 206.86	1897	\$ 977.81
1883	234.75	1898	911.67
1884	563.24	1899	1,042.39
1885	459.59	1900	1,087.99
1886	706.90	1901	864.66
1887	603.06	1902	896.21
1888	1,091.19	1903	1,165.00
1889	1,142.35	1904	1,320.94
1890	1,028.54	1905	971.01
1891	1,037.54	1906	1,072.11
1892	891.66	1907	1,178.80
1893	1,070.05	1908	1,655.76
1894	1,162.05	1909	1,351.90
1895	939.27	1910	1,146.00
1896	1,058.21	1911	1,316.00
		1912	1,483.00

Total in the thirty-one years, \$30,636.41.

FOREIGN MISSION

In 1872, the Baptist women of Vermont began to organize circles auxiliary to the Women's Baptist Missionary Society. The State Convention endorsed the movement, and cordially recommended the formation of circles in every church. Mrs. Mial Davis, of Burlington, was appointed State secretary, and began at once to study the problem of bringing the subject before the women of all the churches. She sent out to every church in the State, that year, circulars, with a copy of "The Helping Hand" and a magazine. Six circles were organized the first year. Mrs. Davis' sudden death brought sadness and grief to many.

Mrs. L. K. Fuller of Brattleboro, was appointed State secretary in February, 1874, and held the office till 1877, during which time the number of circles increased from six to seventy; associational secretaries were appointed, and the work was well organized. Mrs. R. M. Luther, of Bennington, became State secretary

in 1877, continuing in office till 1881. Mrs. J. J. Townshend, of Chester, served in 1881 and 1882; Mrs. G. B. Gow, of Brattleboro, in 1883; Mrs. E. D. Mason, of Montpelier, 1884 to 1889; Miss Zenobia Brigham, of Bennington, 1889 to 1892; Mrs. D. D. Owen, of Ludlow, 1892 to 1901; Miss Ada Brigham, of Bennington, has been State secretary since 1901.

Miss Mary Brown, of Ludlow, has been State Junior secretary since 1893.

The difficulty of obtaining complete reports from the churches makes statistical accuracy next to impossible. The largest number of circles reporting in one year is seventy; the average number reporting annually is not far from sixty.

In 1888, the young ladies of Bennington, who had for four years been supporting a girl in Mrs. Mushell's school, undertook the support of a boy. The young ladies of the Burlington church adopted as their missionary, Dr. Huntley, in 1904, and sent their money for his support.

The appointment of Miss Clara A. Convers, of Grafton, to mission work in Japan, in 1889, more than any other one event, brought the women of Vermont into sympathetic relation to the work of the parent society, and deepened interest in missions generally. Miss Convers had endeared herself to many in the State before she entered upon mission work. As a teacher in Vermont Academy, she had proven her ability and revealed the quiet depths of her christian character. It was fitting that she should take up the work that the widow of our own Dr. Nathan Brown was compelled, by failing health, to give up, thus continuing Vermont's work among the Japanese, into whose language Dr. Brown had translated the New Testament. Miss Convers' interesting work in the Mary E. Colby Home, in Yokohama, has kept alive for her the interest and affection of her sisters in her native State.

The Shaftsbury Association promptly adopted Miss Convers as their missionary, and, in 1807, the circles of that Association assumed her support in place of the churches.

In 1911, Vermont reported fifty-nine circles, eight young ladies' circles and fourteen mission bands.

The following table exhibits the annual contributions for forty years:

CONTRIBUTIONS OF
THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETIES
DURING FORTY YEARS

TOTAL AMOUNT, \$58,569.66

ANNUAL AMOUNTS

1st year	\$ 95.75	21	\$1,404.20
2	365.37	22	2,490.07
3	802.62	23	1,528.87
4	1,022.56	24	1,329.45
5	1,362.28	25	1,516.99
6	1,210.65	26	1,250.95
7	1,490.11	27	1,355.93
8	1,124.48	29	1,288.59
9	1,423.01	30	1,269.02
10	1,408.50	31	1,321.39
11	1,355.79	32	1,424.77
12	1,453.23	33	1,691.85
13	1,067.94	34	1,520.07
14	1,213.83	35	1,379.74
15	1,252.71	36	1,579.61
16	1,540.82	37	2,068.08
17	1,732.18	38	2,071.85
18	3,640.14	39	1,998.96
19	1,247.31	40	2,451.83
20	1,583.48		

CHAPTER XXX

PROMINENT LAYMEN

Gen. Abner Forbes was born in Sutton, Mass., February 29, 1772. He came to Windsor in 1788, and engaged in mercantile business there, first as a clerk, but at the age of twenty-one engaged in trade on his own account. In a few years he accumulated a handsome estate. He was converted some time before 1800, and joined the Congregational church in Windsor in that year. He became a Baptist in 1813. Zealously engaged in christian service, he furnished a large part of the means for building a brick meeting-house for the Baptist church in Windsor. Some years after, he conveyed to the church a brick dwelling-house for a parsonage, and established a permanent income of \$200 annually to be applied to the salary of the pastor. He was a man of ardent piety; long a deacon of the church. When the church was without a pastor, he performed all the duties which it was proper for a layman to discharge. He held various civil offices. He was a trustee of Middlebury College and of Columbian College. He died about the year 1828.

Jonathan Merriam. He was born in Concord, Mass., July 6, 1764. He was converted in 1782. In 1795, he moved to Brandon and united with the Baptist church there, and was soon after chosen deacon and ordained to that office in 1806. He devoted himself to the duties of his office, discharging them with fidelity and success. His piety was earnest, his death triumphant. He died March 26, 1826.

Hon. John D. Farnsworth was born in 1772, and united with the church in Pownal, in 1794. He settled in Fairfax, in 1795, and remained there till 1824, when he removed to Charlotte, and afterward to Fairfax. He died in 1857. Mr. Farnsworth was widely known both in the civil and in the religious affairs of the State. For about twenty years he was a member of the legis-

lature of this State, and almost the same length of time Chief Justice in Franklin County and for more than half a century an active physician. In connection with Governor Butler and others he drafted the Constitution of the Vermont Baptist State Convention and was among its firmest friends and most liberal supporters. He presided as moderator of the Lamoille Association seven years, and five years as moderator of the State Convention.

Hon. W. M. Pingry was born in Salisbury, N. H., May 28, 1806; lived with his father on a farm until 1828; studied law and was admitted to the bar in 1832; was baptized in 1831; in May, 1835, he became a constituent member of the Baptist church in Waitsfield, and, in 1838, was elected deacon and organized and superintended a Sunday school at that place. He moved to Perkinsville in 1841, and was elected deacon there in 1842, and was for more than thirty years a teacher or superintendent of the Sunday school there. He was the first president of the Woodstock Baptist Sunday School Convention, and also of the Vermont Baptist Sunday School Convention, and of the Vermont Baptist Anti-Slavery Society. He was president of the board of trustees of the Vermont Academy from its organization till his death. He was judge of the Washington County Court 1838-1840; member of the Vermont Constitutional Convention in 1850; State auditor from 1853-1860; a member of the House of Representatives 1860, and of the State Senate, 1869-1870. He died May, 1885.

Hon. Truman Galusha. A member of the Baptist church in Jericho, and a deacon there; was a trustee of the New Hampton Institution, from the time of its removal to Fairfax, in 1852, until his death, and the most liberal subscriber to its endowment. He died suddenly in 1859. He was a member of the Board of the Convention nine years, and also sustained various positions in civil life.

Deacon P. W. Dean was born in 1798, and died March 1879. He was one of the founders of the Convention, and, for fifteen years, a member of the Board. He was also, at one time, a member of the board of the Missionary Union. He was a man of earnest piety, and a great aid to the church in Grafton, where he resided, and also filled important positions in the civil affairs of the town.



HON. FRED M. BUTLER, Rutland
Judge of Superior Court
President of Convention, 1909—1910

Deacon S. Griggs. Long an active and prominent member of the church in Rutland, and a member of the Board of the Convention for thirty-two years. He was born in 1784, and died in 1866.

Deacon John Conant was one of the most prominent Baptist laymen in the State, and a large factor in the growth and prosperity of Brandon. He was born in Massachusetts in 1773, and died in Brandon, in 1856, to which place he removed in 1797. He aided in building a house of worship for the church before he built his own residence. He was a member of the Board of the Convention for twenty years, and its treasurer for a long time.

Deacon Jacob Estey was born in New Hampshire in 1814, and died in Brattleboro, 1890. He was energetic and persevering in business and, although sustaining several losses, time and again, by fire and flood, he pressed on, and in connection with his son, Gen. J. J. Estey, and his son-in-law, Hon. Levi K. Fuller, built from small beginnings, the Estey organ manufactory, probably the largest and most widely known of its kind in the world. He was a wise counsellor, a prosperous business man, a generous giver, and a true christian.

Hon. Alanson Allen. For many years a prominent man in the history of the Convention; he aided in forming the church in Hydeville, in 1850, and continued his connection with that body until he, with others, secured the formation of the church in Fairhaven, in 1867. His double wagon used to bring a load from Fairhaven, on the Sabbath, to worship at Hydeville. He was five years a member of the Board of the Convention, and was prominent in the relations of civil life. He was discreet in advice, and large hearted in giving. He was one of the first trustees of Vermont Academy.

Hon. Ira C. Allen. He was born in Bristol, April 4, 1816. He entered the employ of Alanson Allen, in Livingston County, N. Y., in 1835, and removed with him to Fairhaven, in 1836, where he passed the remainder of his life, with the exception of one year at Whitehall, and one year in the city of New York, where, in 1845, he became a member of the Laight Street Baptist church. On his return to Fairhaven, he united in the formation of the church in Hydeville, and when the church in Fairhaven was organized, he was one of its constituent members. He had large

success in business, and was a representative and a senator in the legislature. He was engaged in slate manufacturing, in banking, and in the Rutland and Whitehall railroad. It is affirmed, by those competent to judge, that to no other man does Fairhaven owe so much of its prosperity. He was at one time trustee of Vermont Academy and a vigorous supporter of its interests.

Hon. Ryland Fletcher was born in Cavendish, and was long connected with the Baptist church in that place. He was governor of Vermont, in 1859, and was from early life a decided and outspoken anti-slavery man. He was moderator of the Convention in 1858-1859, and was one of the committee appointed by the Convention in 1859, to address the American Baptist Publication Society, in regard to the duty of that society in reference to the subject of slavery.

Hon. Levi K. Fuller. He was born in Westmoreland, N. H., February 24, 1841, and died in Brattleboro, October 10, 1896. In early life, he united with the Tremont Street Baptist church, in Roxbury, Mass. In 1860, he settled in Brattleboro, and began that connection with the Estey Organ Company, which continued until his death. He was a man of varied abilities. At the time of his death, he had more than one hundred patents standing in his name in the United States Patent Office. He was prominent in the military organizations of the State. He was lieutenant-governor of the State in 1886, and governor in 1892. He was president of the Convention three years, its treasurer five years, and a member of its Board fifteen years. He was a member of the board of trustees of Vermont Academy, from its commencement until his death; for many years its president, a liberal contributor to its funds, and among its most enthusiastic supporters.

Deacon Lawrence Barnes was born in Hillsboro, N. H., in 1815. In the year 1861, he removed to Burlington and entered into the lumber and manufacturing business there, and during his whole after-life was one of the greatest factors in the business of that place, and one of the most important agencies in the rapid growth, and increasing influence, of the Baptist church there. While he was active and energetic in his business, he was a man of consistent and devoted piety, and of large liberality. Of his in-

creasing means, he imparted freely to the various appeals of christian benevolence at home and abroad. He was especially interested in education, and to the Vermont Academy and the institution at New London, N. H., to the theological seminary at Chicago, and to the Vermont University, he made large donations. He was deacon of the church in Burlington many years. He died June 21, 1886. His Bible class was for years one of the institutions of Burlington.

Deacon Mial Davis was born in Dunstable, N. H., December 9, 1828. He removed to Nashua, N. H., in 1828, but finally made Burlington his home, in 1858. In his business, he succeeded in amassing large wealth, but did not forget to be "fervent in spirit, serving the Lord." He was deacon in the Baptist church nearly forty years. It is said that in his life-time he was privileged to give to the cause of Christ over \$100,000. In the year 1875, business reverses overtook the firm of which he was a member, and he no longer possessed the means to do as he had done for the good of men. He removed to Fitchburg, Mass., where he spent the remainder of his life. He was a member of the Board of the Convention eight years, and was one of the first board of trustees of the Vermont Academy. He was for some years a member of the board of the Missionary Union. He died in 1896.

There have been many other laymen, now dead, and are many still living whose names we would be glad to record here, but we forbear. Their record is on high, and sooner or later their Master will reward them openly.

CHAPTER XXXI

THE FREE WILL BAPTISTS IN VERMONT.

Rev. I. D. Stewart, in his "History of the Free Will Baptists for Half a Century," published in 1862, says, "It is to be regretted that the traces of the early churches in Vermont are so fragmentary. Only a glimpse now and then can be caught of their condition, and the efforts in planting them, with one exception, are mostly forgotten, or have not been furnished for the history. The number of strong churches has never been large, but from them, and even some of the feeblest ones, have gone forth the first men to raise the standard of the Cross westward of New England, and in every period of our history has that State furnished her quota of ministers to the cause, many of her ablest ones having spent their best energies in other fields of labor."

The first Free Baptist church in Vermont was organized in Strafford, with nine members, early in 1793. Robert Dickey, a member of Elder Benjamin Randall's church in New Durham, N. H., working as a hired laborer with a relative, saw the wickedness and needs about him, and under the influence of his "excellent gift of exhortation," about thirty were hopefully converted. Several were baptized. Calvinistic articles of faith were presented and tacitly received, and a church was organized. The members, however, were of mixed sentiments, part were Calvinistic and part were not. They all loved each other then and chose to be embodied together, but finally they could not walk together because they were not agreed.

A letter dated Strafford, September 10, 1791, was addressed to the Baptist church in New Durham, N. H., requesting assistance in organizing. It was written by Samuel Rich in behalf of

NOTE.—Sources: I. D. Stewart's "History of the Free Will Baptists," Free "Baptist Cyclopædia" and Year Books.

several others, and said, "We now think it expedient to come into church order, as the word of God directs, and being informed by Brother Dickey, of your standing and order, it being agreeable to our minds, we request some of the elders of your church to come as soon as possible to our assistance, as we are exposed to many snares, and we are alone as to sentiments in this part of the world."

Elder Randall's engagements were such that he could not visit them at once, but he wrote an encouraging letter, and in July, he with John Buzzell, made a tour to Vermont. They tarried in Strafford a few days, preached frequently, visited extensively, and baptized a few. They found the converts divided in their doctrinal views, but united in their church relation, and being filled with the Spirit, they believed it possible to live in peace, having softened their articles of faith. Without objection, they were allowed to make the trial, and were recognized as an independent church.

In this condition Randall and Buzzell left them, fearful that they could not walk together, because they were not agreed in their doctrines of communion, election, and final perseverance.

The fears of Randall were soon realized. The brethren could not let the differences in their doctrinal views rest; neither could they discuss them with love and forbearance.

A spirit of alienation crept in, and a mutual council was called. A letter received at New Durham, requested Randall, or some of the "most able members," to come to their assistance. Accompanied by a lay brother, Randall visited them again in February, 1793, and met in council six others from Calvinistic Baptist churches in the vicinity, for the settlement of their difficulties.

As the division involved principles that neither could surrender, the council advised a separation. But some were undecided with which division to go; and to make a finality of the matter, it was agreed that William Grow, a Calvinist, and Randall, should each preach a discourse, embodying his own views in the "five points," and then they would "poll the house." The sermons were accordingly preached, after which the church took the broad aisle, and Grow, standing on one side of the house and Randall on the other, the members were called upon to follow the min-

ister of their choice. Ten stood with Grow and fifteen with Randall. Neither division was then organized as a church, but a "solemn word of caution, advice and exhortation was given by several," that they would strive to live in christian "love and union and not be consumed one by the other." Having "joined in solemn prayer," the council dissolved and the congregation dispersed.

Among the fifteen that stood with Randall were two men of note. Dickey, noted for what he had done in the commencement of the revival, and subsequently in the ministry, though sad to relate, afterward joined the Shakers; and Nathaniel Brown, noted for his later labors. He soon entered the ministry; preached successfully in Vermont; afterward removed to New York; planted the first Free Will Baptist churches in that state, and organized the first Quarterly Meetings beyond the limits of New England.

Randall, on his return home, informed Buzzell of the tried state of the brethren in Vermont, and advised him to go to their relief. He did so immediately, and performed the entire journey of one hundred and ten miles on foot, through the snows of February, on the last days of that unpleasant month for traveling. He found them not only at variance with Calvinists, but divided among themselves, and greatly disheartened. He preached several times, visited from house to house, and encouraged them as best he could, but no human power could move them to action. Like Elijah under the juniper tree, they were ready to die. At their last meeting, he called them together in a room by themselves; told them of his anxiety for their spiritual life and labor; the pains he had taken to afford them aid, and the apparent failure of his effort. "Now," he said, "I ask it as a parting favor that you sit down in silence with me for one half-hour, and think of your condition."

A request so reasonable, under the circumstances, they could not refuse, and all were seated; all were thoughtful; Buzzell was engaged in mental prayer; God was in that silence; and after fifteen or twenty minutes, one of the number could not suppress his convictions, and in a most contrite and affecting manner, confessed his wandering from God, asked forgiveness, and declared his

purpose to live for Christ. Eight others in quick succession followed his example, and the power of God was manifest beyond description. These nine then entered into a covenant engagement, and thus was constituted the First Free Will Baptist church in Vermont.

No record can now be found of its struggles for the first ten years, but tradition says it came up through great tribulation. For a few years it was a lone star in the State, and has been one of different magnitude at different times, but its shining has always been visible.

The further progress of Free Will Baptist sentiments and the multiplication of churches by this name were due to Gospel evangelism pure and simple, not a love of controversy, but a love of souls, coupled with intense conviction as to the truth of the doctrines which distinguished them from others.

In the autumn of 1800, Rev. Joseph Boody, senator, of Barre, N. H., made a tour into northern Vermont, baptized eighteen in Sheffield and organized a church with fifty-six members.

Batchelder had organized one at Tunbridge. William S. Babcock, son of a wealthy merchant, settled in Springfield, was converted from infidelity, about 1800; commenced preaching; was ordained by Jeremiah Ballard, and gathered a church of twenty-five members. Rev. Steven Place, from Rhode Island, also gathered a church of twenty-one members in Weathersfield. These two churches sought admission to the fellowship of the Free Will Baptists, and after examination were received. Aaron Buzzell came into Vermont at this time, and became pastor of the Strafford church, continuing in that relation thirty-seven years, and became a general councilor in the cause of Christ. In the northern part of the State, Joseph Boody was preaching and planting churches. July 4, several brethren from the churches in Hardwick, Sutton, Sheffield and Danville, met at Gideon Leavitt's, in Wheelock, for conference, and established the Wheelock Quarterly Meeting, an unauthorized organization according to the policy of that day, but later formally approved.

June 26, 1802, Tingley, John Buzzell and representatives from Strafford, Tunbridge, Vershire, Corinth and probably, Brook-

field, met at Vershire and organized a Quarterly Meeting to be known as the *Strafford Association*. At a meeting held in the same place the next day, Nathaniel Brown, of Strafford, was ordained. John Buzzell preached two hours and three-quarters, from the text, "Go ye into all the world and preach the gospel to every creature." The last part of his discourse consisted of four distinct addresses, made to ministers, christians, backsliders, and sinners. Those of each class rose, and stood, while the address was being made to them. There were fifteen hundred in this audience. The same council met with the church in Tunbridge, July 1, and ordained one of its members, Nathaniel King. Eli Steadman was soon afterward ordained and the Quarterly Meeting then had four ministers, five churches and three hundred and thirty members. "From this storehouse of gospel truth, the seed of the kingdom was soon carried to western New York and southern Ohio by these two men, Brown and Steadman."

August 28, a committee of the Yearly Meeting met the associated churches at Wheelock, and ordained Eliphalet Maxfield and Robinson Smith as evangelists; and Peleg Hicks, a Calvinistic Baptist minister, and with his two churches, united with the Quarterly Meeting. The Hardwick, now *Wheelock Quarterly Meeting*, then had four ministers—Boody, Maxfield, Smith and Hicks—and eight churches—Hardwick, Sutton, Sheffield, Upper Danville, Lower Danville, Cabot, and the two Calvinistic Baptist churches, names unknown, and it numbered two hundred and sixty members.

For a time, in both the Strafford and the Hardwick Quarterly Meetings, there were revival influences and large accessions of members. By 1807, reaction had begun. The Lower Danville church left the Quarterly Meeting, renounced the name Free Will Baptist and assumed the name Christian. At the Yearly Meeting held in Bradford, February 6, 1808, the reports from the churches were not altogether cheering. The next year there was evidence of some improvement.

During the next decade, in spite of some distracting influences, the work of the Free Will Baptists prospered through the efforts of consecrated men in evangelistic work. John Colby, after a long journey westward, spent the rest of the year 1810, in revival

in Sutton, Burke, Lyndon and Wheelock, where fifty-one were baptized. In central Vermont, the labors of Buzzell and King were blessed to the churches in Strafford, Tunbridge, Vershire, Corinth, Northfield and Woodstock. Clarissa Danforth, of Weathersfield, entered upon evangelistic work and the winsomeness of her manner and the novelty of her position, and the ability of her preaching, drew large audiences and gave encouraging results. Charles Bowles, a colored man born in Boston, a soldier in the army of the Revolution, became a Free Will Baptist and an evangelist, whose unblemished character and ability as a preacher won for him confidence and gave him power. In 1816, he settled in Huntington, where one hundred and fifty were converted and a church of ninety members organized. The Yearly Meeting at Tunbridge, February 1, 1817, was one of great interest. Twelve hundred were in attendance on the Sunday services. The Waterford and St. Johnsbury churches were refreshed. The *Huntington Quarterly Meeting* was organized September 12, 1818, and consisted of the churches in Huntington, Duxbury, Hinesburg and Shelburne, and a little later, churches were formed in Stowe and Waterbury. Allen preached alternately at Wheelock and Cabot, and fifty were baptized.

EARLY FREE WILL BAPTIST CHURCHES AND MINISTERS IN VERMONT

The churches known to have existed in Vermont at the close of the eighteenth century were Strafford, organized in 1793, and Corinth, in 1798, and Daniel Batchelder was the only man that had received ordination.

1800-1810

Churches Organized. Cabot, Danville, Hardwick, Sheffield, Springfield, Tunbridge, Vershire, Walden and West Danville, 1801; Lyndon, Sutton, and Weathersfield, 1802; Washington, Waterford, Hatley and Stanstead (in Canada), 1805; Calais, Concord, Deweysburg and Barnston (in Canada), 1808; Chester, Peacham and Bradford, time unknown.

Ordinations. In 1800, William S. Babcock; 1802, Ephraim Ainsworth, Nathaniel Brown, Nathaniel King, Eliphalet Maxfield, Robinson Smith and Eli Steadman; 1803, Benjamin Page, James Spencer and Ziba Woodworth; 1804, Edward Ralph, and two in Strafford Quarterly Meeting, names unknown; 1805, Paul Holbrook; 1806, Avery Moulton (in Canada); 1809, John Colby, David Norris and Benjamin Putnam; and Daniel Chappel, time unknown.

1810-1820

Churches Organized. In 1801, East Randolph; 1812, Montpelier; 1815, Newark; 1816, Huntington and West Brookfield; 1817, Duxbury, Hinesburg and Shelburne; 1818, St. Johnsbury and Melbourn in Canada; 1819, Stowe and Waterbury; and Compton in Canada.

Ordinations. In 1810, Rufus Cheney; 1811, Moses Norris; 1815, Willard Bartlett, Nathaniel Bowles, Samuel Gilman and Moses Wallace; 1816, Charles Bowles, George Hackett, Thomas Moxley and Daniel Quimby; 1818, Reuben Allen, Abel Bugby, John Orcutt and Jonathan Woodman; 1819, Jonathan Nelson. The years in which Frederic Clark, J. Capron, B. Maynard and Samuel Webster, were ordained are unknown.

Deaths. In 1811, Nathaniel Marshall; 1817, John Coby.

1820-1830

Churches Organized. 1820, Middlesex, and Woodbury; 1821, Jericho, Morgan, Roxbury, Starksboro and Windsor; and Durham, Canada; 1822, Groton and Richmond; 1823, Canaan and Enosburg; 1824, Woodworth; 1825, Farnham, and St. Armand, Canada; 1826, Bakersfield and St. Albans; and Dunham, Canada; 1827, South Enosburg and Worcester; 1828, Leverett, and Bolton, Canada; 1829, Newport and Westboro, Canada.

Ordinations. In 1820, Leland Huntley, Samuel Lord, and George W. Pownal; 1821, Edward E. Dodge, Calvin Huntley,

James Morgan, Dexter Smith and Josiah Weatherbee; 1822, William Davidson, Ziba Pope and Sylvanus Robinson; 1823, Perley Hall; 1824, Jonas Allen, Thomas M. Jackson and Porter Thomas; 1825, Nathaniel Ewer and Erastus Harvey; 1826, Harley Burr, Edward Fay, John Hillar, Alanson Kilborn and Nathaniel Perry; 1827, Sewal Fullom, Stephen Leavitt and Nathan Muxley; 1828, Benjamin Chatterton and Abiel Moulton, Canada; 1829, Samuel Denmett, Orange Dike and Simeon Haseltine, Simeon Alden, James Rockwell, Canada.

Deaths. 1824, Paul Holbrook; 1826, Samuel Webster; 1827, Ziba Woodworth; 1828, Thomas M. Jackson and Avery Moulton, Canada.

THE STRAFFORD QUARTERLY MEETING

About 1830, we find that the ten veteran interests, whose origin we have traced, had gained another ten. In addition to Strafford, organized in 1793; Corinth, 1798; Tunbridge, 1800; Vershire, 1800; Washington, 1802; Randolph, 1810; West Brookfield, 1816; East Roxbury, 1821; Groton, 1822; Windsor, 1822; we find in the field the Second Tunbridge, Northfield, Hartford, Orange, Hanover, (N. H.), Plymouth, West Roxbury, East Brookfield, Topsham, and Kingston. Aaron Buzzell was still at Strafford, Nathaniel King, at Tunbridge, while Ziba Pope and Nathaniel Bowles, and twelve other ordained ministers, were serving the nineteen churches of the Quarterly Meeting. In 1833, Berlin, Moretown, Cavendish, Mount Holly and West Windsor had been received, and the Quarterly Meeting had twenty-four churches with a membership of one thousand, two hundred and ninety-four, far the largest in the Yearly Meeting, and the fifth Quarterly Meeting in size in the denomination. The Strafford church now had a membership of one hundred and sixty-four; the First Tunbridge, of one hundred and eighty-six; the First Corinth, of one hundred and fifty-five. In 1834, Newbury was added; 1835, Granville and East Williamstown.

In 1836, the Strafford Quarterly Meeting yielded its thirteen northern churches, with a membership of about seven hundred, to form the *Corinth Quarterly Meeting*. Its eleven remaining churches, the Cavendish, Granville, Plymouth, Randolph, Strafford, First Tunbridge, Second Tunbridge and West Windsor, had a membership of five hundred and eighty-four. Three years later there were seven hundred and twenty-nine. During the next fifteen years it decreased to three hundred and two.

In 1840, Second Plymouth was added; 1842, Plymouth and Ludlow church; 1843, Bridgewater and Plymouth; 1842, Center Tunbridge, with fifty-seven members, and 1843, East Tunbridge, with thirty members. In 1845, the old Second Tunbridge became extinct, and the next year the East Tunbridge. The First Tunbridge continued its work till 1879. In 1846, a church with eighteen members appeared in Andover, for a little time. In 1861, another, with ten members at Hancock, and in 1878, a church at Plymouth with twenty-four members.

In 1888, the Strafford Quarterly Meeting had three churches—Strafford, East Randolph, and Tunbridge, with a total membership of two hundred and eighty-eight.

WHEELOCK QUARTERLY MEETING ORGANIZED 1802

The complete report of this Quarterly Meeting, in 1832, shows five hundred and thirty-one members; nine ministers, and fifteen churches:—Hardwick, Sheffield; Cabot, organized in 1800; the Sutton, 1801; the Waterford, 1802; Concord, 1805, 1821; Montpelier, 1812, 1826; St. Johnsbury, 1818; Indian Stream, Canaan, Stewartstown, (N. H.), 1823; Worcester, 1827; Brandon, 1832; Wheelock (South Wheelock after 1850); and Charleston (after 1870, East Charleston), time unknown; In 1834, Brighton appeared for one year, with six members, and Lyndon, where an interest was planted in 1801, was reorganized with sixty members; while Woodbury, organized in 1820, appeared in the report. In 1837, Second Sutton and Second Sheffield interests appeared; in 1839, Glover; Second Wheelock (later Wheelock Hollow), and the next year, Second Montpelier and Newark, where an original in-

terest had been organized in 1815. At Wheelock (after 1862, Walden and Wheelock), where an original interest began in 1800, the church was organized in 1840, and retained its visibility for over forty years. About 1841, temporary interests appeared at Second Waterford, Second Danville (West Danville, 1800), and Kirby, and a year or two later, at Monroe and at Orleans. The Coventry church, organized in 1841, was known as the Coventry and Brownington after 1860, and ten years later was reorganized, in 1870, as the Brownington church.

By 1845, churches were organized at Albany, Danville (after 1870, called North Danville); Second Lyndon, Lyndon Center, (called Lyndon Center after the loss of the First Lyndon or Lyndon Hill, in 1857); Goshen Gore (Goshen Gore and West Wheelock in 1865); in 1846, Wolcott (after 1860, Wolcott and Hardwick), was organized, and soon after, Colebrook. By 1860, Irasburg, Newport (Newport Center, after 1870), and Westmore had appeared, and the Quarterly Meeting had nineteen churches with over seven hundred members. In 1861, Craftsbury and South Barton (reorganized in 1887), were added, and West Charleston, in 1864. By 1870, East Haven and Stannard (soon Stannard), and West Wheelock churches were reported.

In 1887, the Quarterly Meeting had one thousand, one hundred and sixty members, with eighteen ministers and seventeen churches. First Sheffield, 1800; East Charleston (early North Danville), 1800; South Wheelok (early St. Johnsbury), 1818; Sutton, 1837; Second Sheffield, 1837; Wheelock Hollow, 1839; Albany, 1843; Lyndon Center, 1843; Wolcott and Hardwick, 1846; Newport Center, 1860; West Charleston, 1864; East Haven, 1870; West Derby, 1870; Brownington, 1870, and South Barton, 1887.

HUNTINGTON QUARTERLY MEETING—ORGANIZED 1818

In 1829, the Huntington Quarterly Meeting had fourteen churches, as follows: Huntington, Duxbury, Hinesburg and Shelburn, organized in 1817; Stowe, 1819; Waterbury and Stowe, 1819; Middlesex, 1820; Starksboro, 1821; Richmond, 1822; Benson, 1823; Putnam, Bolton, Jericho, Second Huntington, time of organization unknown. In 1832, but eleven churches reported,

though new interests had appeared, as Third Huntington, Underhill, Lincoln, Hinesburg (organized in 1832). The membership in 1832, was four hundred and one. In the next two years it rose to four hundred and sixty-two, and Dresden church reported. In 1835, four churches of this Quarterly Meeting united with three new churches to form the Rutland Quarterly Meeting. In 1835, Bolton Reckerhill church appeared. In 1836, the Quarterly Meeting still had three hundred and ninety-four members in eleven churches, including Waterbury (reorganized in 1836), old organization, 1819), with nine ministers. In 1837, Danbury and Second Starksboro were added. In 1839, Second Underhill (Underhill Center, after 1853), Second Huntington and the Warren churches appeared; Waterbury Center in 1841; Second Stowe, in 1843; and, in 1844, the churches at West Craftsbury and in Morristown.

In 1846, the Quarterly Meeting had seventeen churches, with as many ministers and six hundred and seventy-six members. Temporary interests appeared at Elmore, in 1843; Second Middlesex, in 1850; and Craftsbury, in 1852. In 1856, Stowe, West Branch, was organized; in 1858, Walcott, West Branch; in 1859, West Berlin, and in 1860, Jonesville. In 1860, the membership was four hundred and ninety-eight, with twelve churches and as many ministers. In 1870, the Waterbury Center church was divided to form the Waterbury Center and Waterbury River church. The same year churches were organized at Cambridge and at Fayston, and four years later, at Morristown Center, and at South Starksboro. The Quarterly Meeting now had sixteen churches, with seven hundred and ninety members. In 1887, the Quarterly Meeting had six hundred and twenty-four members, with nine ministers, and twelve churches, as follows: Huntington, 1817; Waterbury Center, 1819; Starksboro, 1821; Middlesex, 1823; Lincoln, 1832; Underhill Center, 1839; Warren, 1839; Stowe (West Branch), 1856; Waterbury River, 1870; Cambridge, 1870; Fayston, 1870; and Morristown, 1874.

DOVER QUARTERLY MEETING—ORGANIZED 1828

In 1831, this Quarterly Meeting reported Dover with eighty-five members; Dummerston, forty-five; Florida (Mass.), fifteen;

Guilford, twenty-three; Hinsdale (N. H.), fifty; Halifax, nineteen; Whitingham, forty-seven. Total membership, three hundred and twenty-one. Being isolated, this Yearly Meeting did not unite with any Quarterly Meeting. In 1840, the Dummerston church disappeared; in 1842, the Guilford church was lost; in 1845, the Whitingham church was lost.

With the disappearance of the Dover church, in 1845, the little Quarterly Meeting drifted wholly into Massachusetts, and became the Franklin Quarterly Meeting, which, after reporting three years, disappeared.

ENOSBURG QUARTERLY MEETING

In 1832, the Quarterly Meeting had fourteen churches, with eight preachers, and two hundred and thirty-five members. During the next few years, temporary interests appeared at Hog Island, Alburg and St. Avanon. In 1841, the Second Enosburg interest was organized with eight members. In 1842, the Brome, Bolton, and Farnham East churches were dismissed to form the Brome Quarterly Meeting. In 1845, an interest was organized at Berkshire, with seven members, and another at East Farnham with ten members. The East Farnham, which joined the Brome Quarterly Meeting, had disappeared. The Old East Farnham had been the First Farnham, (organized in 1825); East Farnham, (1845), was known as Second Farnham; West Farnham (1832), became First Farnham. In 1846, a church was organized with nine members at Lowell. The next year the Quarterly Meeting had two hundred and thirty-four members, against two hundred and thirty-five in 1832. In 1850, Rice Hill appeared on the roll with forty-three members. In 1851, Bakersfield (old interest organized in 1826), was organized with fifteen members, and two years later, Fletcher, with twelve members. In 1858, the Quarterly Meeting had nine churches, four ministers, and two hundred and thirty-eight members. The next year Sheldon appeared. In 1861, Bolton again appeared, and, in 1873, Brome was added. The Quarterly Meeting had one hundred and twelve members, three ministers, and five churches: at Enosburg (1823), Franklin, Farnham, (East Farnham 1825, 1845); Bolton, (West Bolton,

1828, 1861); Brome (West Brome by 1842). The report in 1886, had these same five churches with five pastors and one hundred and nine members.

THE RUTLAND QUARTERLY MEETING

Organized in 1835, by the union of the four churches from the Huntington Quarterly Meeting; Benson, organized 1823; Putnam (N. Y.), 1829; Rutland, 1833, (West Rutland after 1845); Dresden (N. Y.), 1834, with the churches in Northeastern New York at Fort Ann, Warrensburg, and Whitehall, (all organized in 1835).

The Quarterly Meeting had in its seven churches two hundred and fifteen members, with two ministers. It was not then connected with the Quarterly Meeting. In 1836, churches were added at Caldwell and Danby, with their pastors. From 1839, the Quarterly Meeting was reported under the Yearly Meeting. In 1839, Johnsburg was added; in 1841, Minerva Branch; in 1842, Middletown, and in 1843, Hadley. The Quarterly Meeting now had eleven churches, with seven ministers, and two hundred and thirty-one members. A church was organized at Day, in 1848. In 1849, the Quarterly Meeting had two hundred and forty-eight members with ten churches and nine ministers. The next year Bolton church appeared. Its four pastorless churches at Dresden, Fort Ann, Middletown and West Rutland had failed to report for several years. In 1855, its five churches at Caldwell, Hadley, Johnsburg, Putnam and Warrensburg, with nine ministers, became known as the Lake George Quarterly Meeting and united with central New York Yearly Meeting.

THE CORINTH QUARTERLY MEETING—ORGANIZED 1836

This body was organized by the Strafford Quarterly Meeting, yielding for this purpose the churches as follows: First Corinth (1798), Vershire (1800), Washington (1802), Northfield, First Orange (East Orange), West Roxbury, East Brookfield, West Brookfield, (1816), (1836), Topsham, Berlin, and Moretown (1833), Second Corinth (1833), Newbury (1834), and East Williamstown (1835).

In 1835, a Second West Brookfield church was organized with fifteen members. In 1837, West Fairlee, Middlesex, and Second Orange churches reported. In 1839, East Roxbury was added and the number reached seven hundred and ninety-eight. By 1855, several of the smaller churches had disappeared and the Quarterly Meeting had but ten churches and three hundred and forty-nine members. The Second Orange church disappearing in 1853 reappeared in 1859 for a few years. In 1859, a church in Groton was organized with nineteen members. In 1875, the Quarterly Meeting had three hundred and fifty-five members and six of its original churches. First Corinth (1798), Second Corinth (1833), East Orange (First Orange), West Topsham, (Topsham), East Williamstown (1835) and Washington (1802). A small church in West Berlin which disappeared about 1865, reappeared in 1882, and makes the list in 1888, seven, with a membership, three hundred and five.

1912.

The Free Baptist churches in Vermont have been subject to the same influences that have affected other Baptist churches. Emigration, change in the character of the population and other causes have caused a serious shrinkage in the numerical strength of the denomination. From 1892 to 1911, there has been a change in the statistics for the State from six Quarterly Meetings to three, from forty-nine churches to twenty-seven; from fifty-three ministers to eighteen, and from two thousand, four hundred and forty-five members to one thousand, seventy-nine. Recent mutual advances of Baptists and Free Baptists toward practical union give ground for the expectation that soon the two denominations will be merged in one.

The Quarterly Meetings are Huntington, Orange County, and Wheelock.

The Huntington Quarterly Meeting consists of five churches, namely, Huntington, thirty-four members; Shady Rill, thirty-five; Starksboro, one hundred and thirty-one; Waterbury Center, thirty-five; Waterbury River, ten. Contributions, \$161.55.

The Orange County Quarterly Meeting consists of nine churches,

five ministers, one hundred and seventy-six resident members; two hundred and sixty-one total membership. Total contributions, \$306.26. The churches are First Corinth, fifteen members; Second Corinth, twenty-one; East Orange, twenty-four; East Randolph, forty-two; East Williamstown, seven; North Tunbridge, thirty-four; South Strafford, seventy-one; Washington, fifteen; West Topsham, thirty-two.

The Wheelock Quarterly Meeting consists of thirteen churches, nine ministers, resident members, three hundred and seventy-nine; total membership, five hundred and seventy-three. Contributions, \$301.81. The churches are Albany, seventeen members; Dunkirk, fourteen; Enosburg Falls, seventy-seven; Lyndon Center, eighty-five; North Danville, forty-two; First Sheffield, twenty-three; Second Sheffield, twenty-three; South Barton, six; South Wheelock, nine; St. Johnsbury, sixty-four; Sutton, eighty; West Charleston, eighty-four; Wheelock, twenty-five.

ROLL OF BAPTIST AND FREE BAPTIST CHURCHES

CHRONOLOGICALLY ARRANGED

1768-1910.	1785.
1768.	Brookline.
Shaftsbury 1st, disbanded, 1844.	West Clarendon, extinct, 1802.
1772.	1786.
Pownal, extinct, 1774.	East Clarendon, extinct, 1832.
1780.	Leicester, extinct.
Wallingford.	1787.
Woodstock, extinct.	Putney, extinct, 1860.
Guilford, extinct, 1826.	East Hubbardton.
Shaftsbury, 2nd, extinct, 1840.	Orwell, extinct, 1865.
1781.	1788.
Manchester Center.	Reading, extinct, 1834.
Danby 1st, extinct, 1800.	1789.
Guilford, 2nd, extinct, 1800.	
1782.	Chester.
Pownal, 2nd.	Hartford, extinct, 1846.
Westminster, extinct, 1812.	Hartland, extinct.
Guilford, 3d, extinct, 1800.	Rockingham, extinct, 1812.
Shaftsbury, 3d, extinct, 1798.	Thetford, extinct.
1783.	Woodstock, extinct.
Shaftsbury.	1790.
Corinth, extinct.	Jamaica.
Ira.	Danville, extinct, 1843.
Halifax, extinct, 1792.	Pawlet, extinct, 1831.
Richmond, extinct, 1844.	Pownal, 2nd, extinct.
Athens, extinct, 1798	1791.
1784.	Cambridge, 1st, extinct, 1801.
Middletown Springs.	Hardwick, extinct, 1800.
Royalton, extinct, 1807.	Randolph, extinct, 1841.
Pittsford, extinct, 1841.	Somerset, extinct, 1822.

1792.	1799.
East Wardsboro. Strafford, extinct. Sharon. Thetford and Fairlee, 1st, extinct, 1797. Norwich, extinct, 1805. Fairfax.	Stamford, F. B. Thetford and Fairlee, 2nd, extinct. Whiting. Braintree.
	1800.
1793.	Randolph and Bethel, extinct, 1807. Guilford. Waterbury, extinct, 1807. Barre, extinct, 1842. Cabot, Free Baptist. Danville, Free Baptist. Hardwick, Free Baptist. Sheffield, Free Baptist. Springfield, Free Baptist. Tunbridge, Free Baptist, extinct, 1846. Vershire, Free Baptist. Walden and West Danville, Free Baptist.
Georgia Plain. Halifax, 2nd, extinct, 1885. West Dummerston. Strafford, Free Baptist.	
1794.	1801.
Shoreham, extinct, 1833. Bristol. Alburl, extinct, 1796; reorganized, 1807, extinct. Newfane. Bolton. Canton. Williamstown and Northfield, extinct. Hartland, extinct, 1837. Northfield, extinct, 1834.	Fairfield, extinct, 1858. Essex. Burke, extinct, 1840. East Enosburg, extinct, 1858. Topsham, extinct. Lyndon, Free Baptist. Sutton and Weathersfield, Free Baptist.
1795.	1802.
Windsor. Hardwick. West Cornwall. Kingston and Granville, extinct, 1811. Chelsea, 2nd, extinct, 1825.	Poultney. East Poultney. Richford, extinct. Waterford, extinct, 1811. New Haven and Weybridge, extinct, 1876. Pomfret, extinct, 1813. Waltham, extinct, 1809. Sutton, extinct. Washington, Free Baptist. Waterford.
1796.	1803.
East Swanton. Dorset, 1st, extinct, 1840.	Cavendish. Grafton. North Springfield. Andover. West Haven. West Rupert, extinct.
1797.	
Addison. Guilford, 1st, extinct, 1840.	
1797.	
Addison. Guilford, 4th, extinct, 1821.	
1798.	
Westford. Chelsea, extinct, 1809. Corinth, Free Baptist.	

1804.	1810.
Mount Holly.	
Bridport, extinct, 1877.	East Randolph, Free Baptist.
Craftsbury, extinct, 1827.	
1805.	1811.
Cambridge, 2nd, extinct, 1860.	Lunenburg, extinct.
Berkshire, extinct.	Londonderry.
West Windsor, extinct, 1843.	Morristown, extinct, 1835.
Calais, Free Baptist.	Winhall, extinct, 1845.
Concord, Free Baptist.	Townshend, extinct, 1845.
Deweysburg and Barnston, in Canada,	
Free Baptist.	1812.
1806.	Passumpsic.
	Arlington, extinct, 1843.
Wilmington.	East Bethel.
Rutland, extinct, 1806.	Saxtons River.
1807.	West Clarendon, extinct, 1856.
Windsor, extinct, 1843.	Readsboro, extinct, 1845.
Derby, extinct, 1822.	St. Johnsbury.
Charlotte.	Montpelier, Free Baptist.
South Windham.	
Hardwick.	1813.
1808.	Groton.
Benson, extinct, 1846.	
Winslow, extinct, 1843.	1814.
Johnson.	East Dover.
Dorset, extinct.	
Randolph, extinct.	1815.
Thetford and Fairlee, 3d, extinct.	Newark, Free Baptist.
Chester, extinct, Free Baptist.	
Peacham, Free Baptist.	1816.
Bradford, Free Baptist.	Colchester.
Whitingham.	Ferrisburg, extinct, 1864.
1809.	Kingston and Hancock, extinct, 1836.
Williamstown, extinct, 1845.	Irasburg, extinct, 1864.
Coventry, extinct, 1860.	
Middlebury, extinct, 1852.	1817.
Concord, extinct, 1816.	Jericho.
Plainfield, extinct.	Newport.
1810.	Fletcher, extinct, 1845.
Warren.	Troy, extinct.
Hinesburg.	Duxbury, Free Baptist.
East Enosburg.	Hinesburg, Free Baptist.
Calais, extinct.	Shelburne, Free Baptist.
Milton, extinct, 1849.	
	1818.
	Dummerston, extinct, 1847.

Stowe, extinct.	1827.
St. Johnsburv, Free Baptist.	Townshend.
1819.	Richford, extinct.
	Bennington.
Stratton, extinct, 1847.	1827.
Greensboro, extinct, 1831.	
Waterbury, extinct.	South Enosburg, Free Baptist.
Stowe, Free Baptist.	Worcester, Free Baptist.
Waterbury, Free Baptist.	1828.
1820.	
Warren and Roxbury, extinct.	Williston, extinct.
Stockbridge, extinct, 1847.	North Fairfax, extinct, 1890.
Montgomery.	Leverett, Free Baptist.
Waterville, extinct, 1833.	1829.
Middlesex, Free Baptist.	
Woodbury, Free Baptist.	Newport, Free Baptist.
1821.	1830.
Jericho, Free Baptist.	
Morgan, Free Baptist.	Rochester, extinct.
Roxbury, Free Baptist.	Wallingford, 2nd, extinct, 1861.
Starksboro, Free Baptist.	Enosburg Falls, extinct, 1858.
Windsor, Free Baptist.	
1822.	1831.
Groton, Free Baptist.	Craftsbury, 2nd, extinct, 1840.
Richmond, Free Baptist.	East Hardwick.
1823.	Franklin, extinct, 1841.
	Westfield, extinct.
Rutland.	Dover, Free Baptist.
1824.	Dummerston, Free Baptist.
	Guilford, Free Baptist.
Derby.	Halifax, Free Baptist.
Woodworth, Free Baptist.	Whitingham, Free Baptist.
1825.	1832.
Ludlow, extinct, 1837.	Albany.
Farnham, Free Baptist.	Fairfield, 2nd, extinct, 1876.
1826.	Plainfield, extinct, 1852.
	Guildhall, extinct, 1836.
Danby, extinct.	Random, Free Baptist.
Hancock, extinct.	Wheelock, Free Baptist.
Pawlet, 2nd, extinct, 1848.	Charleston, Free Baptist.
Bakersfield, Free Baptist.	Huntington, 3rd, Free Baptist.
St. Albans, Free Baptist.	Underhill, Free Baptist.
	Lincoln, Free Baptist.
	Hinesburg, Free Baptist.

- 1833.
- Tinmouth, extinct, 1839.
 Shrewsbury, extinct, 1865.
 Lyndon, extinct.
 Marshfield and Plainfield, extinct, 1898.
 Huntington, 2nd.
 Danby, extinct, 1840.
 Topsham, Free Baptist.
 Berlin, extinct, 1865, Re., 1882, Free Baptist.
 Moretown, Free Baptist.
 Corinth, 2nd, Free Baptist.
 Mount Holly, Free Baptist.
 West Wardsboro, Free Baptist.
 Hog Island, Free Baptist.
 Alburg, Free Baptist.
- 1834.
- Burlington.
 East Roxbury, extinct, 1852.
 West Roxbury, extinct, 1847.
 Rochester, 2nd, extinct, 1843.
 Dresden, Free Baptist.
 Newbury, Free Baptist.
 West Brookfield, Free Baptist.
 Brighton, Free Baptist.
 Lyndon, organized 1801; reorganized, 1834, Free Baptist.
 Woodbury, organized 1820; reorganized, 1834, Free Baptist.
- 1835.
- Sterling, extinct, 1846.
 Felchville.
 Ludlow.
 Perkinsville.
 Waitsfield, extinct, 1849.
 Granville, Free Baptist.
 East Williamstown, Free Baptist.
 Bolton, Recker Hill, Free Baptist.
- 1836.
- Caldwell, Free Baptist.
 Danby, Free Baptist.
- 1837.
- Union Village, extinct, 1848.
 Middlesex, extinct.
 Weston.
 Sutton, 2nd, Free Baptist.
- Sheffield, 2nd, Free Baptist.
 West Fairlee, Free Baptist.
 Orange, 2nd, extinct, 1853; reorganized, 1859, Free Baptist.
 Danbury, Free Baptist.
 Starksboro, 2nd, Free Baptist.
- 1838.
- Barre and Plainfield, extinct.
- 1839.
- Woodstock.
 Glover, Free Baptist.
 Wheelock, 2nd, Free Baptist.
 East Roxbury, Free Baptist.
 Groton, Free Baptist.
 Johnsburg, Free Baptist.
 Underhill, 2nd, Free Baptist.
 Huntington, 2nd, Free Baptist.
 Warren, Free Baptist.
- 1840.
- Morristown, extinct, 1864.
 Brattleboro.
 Plymouth, 2nd, Free Baptist.
 Montpelier, 2nd, Free Baptist.
 Newark, organized, 1815.
- 1841.
- Pittsford Center.
 Randolph, extinct, 1845.
 Charlestown, extinct, 1847.
 Waterford, 2nd, Free Baptist.
 Danville, 2nd, Free Baptist.
 Kirby, Free Baptist.
 Coventry, Free Baptist.
 East Farnham, Free Baptist.
 Waterbury Center, Free Baptist.
 2nd Enosburg, Free Baptist.
 Minerva Branch, Free Baptist.
- 1842.
- Brookfield, extinct, 1870.
 Middletown, Free Baptist.
 Plymouth, Free Baptist.
 Monroe, Free Baptist.
 Ludlow, Free Baptist.
 Orleans, Free Baptist.
 Tunbridge Center, Free Baptist.

1843.	1852.
Stowe, 2nd, Free Baptist.	McIndoe Falls, extinct, 1858.
Bridgewater and Plymouth, Free Baptist.	Vershire, extinct, 1877.
East Tunbridge, extinct, 1846, Free Baptist.	West Pawlet.
Hadley, Free Baptist.	Craftsbury, Free Baptist.
Elmore, temporarily, Free Baptist.	1853.
1844.	Richford, French, extinct.
West Craftsbury, Free Baptist.	Halifax, extinct, 1885.
Morristown, Free Baptist.	1854.
North Bennington,	Bellows Falls.
Bloomfield, extinct, 1870.	Milton, 2nd, extinct.
1845.	1856.
Albany, Free Baptist.	Stowe, West Branch, Free Baptist.
Fletcher, extinct, 1902.	1858.
Danville, North District, Free Baptist.	Wolcott, West Branch, Free Baptist.
Lyndon, 2nd, Free Baptist.	1859.
Lyndon Center, Free Baptist.	Topsham, 2d, extinct.
Berkshire, Free Baptist.	West Berlin, Free Baptist.
Goshen Gore, Free Baptist.	1860.
1846.	Irasburg, Free Baptist.
Lowell, Free Baptist.	Newport Center, Free Baptist.
Wolcott, Free Baptist.	Westmore, Free Baptist.
Colebrook, Free Baptist.	Jonesville, Free Baptist.
Andover, temporary, Free Baptist.	1861.
Hancock, Free Baptist.	East Wallingford, the Wallingford, 2nd,
Lowell.	reorganized in new place.
1848.	Bolton, reorganized, Free Baptist.
Day, Free Baptist.	Craftsbury, Free Baptist.
1849.	South Barton, Free Baptist.
West Roxbury and Northfield, extinct,	1864.
1864.	West Charleston, Free Baptist.
1850.	1865.
North Troy.	Montpelier.
Hydeville.	1866.
Rice Hill, Free Baptist.	Montgomery.
Middlesex, 2nd, Free Baptist.	St. Albans.
1851.	
Montgomery, French, extinct, 1874.	
Bakersfield, Free Baptist.	

1867.	1878.
East Franklin. Fairhaven.	Plymouth, Free Baptist.
1868.	1879.
Vergennes.	Readsboro. Middlebury. Essex Junction.
1870.	1883.
Waterbury divided, W. Center, W. River, Free Baptist. Cambridge, Free Baptist. Fayston, Free Baptist. Morristown Center, Free Baptist. Brownington, Free Baptist. South Starksboro, Free Baptist.	Putney. West Bolton. Jay.
1871.	1884.
East Haven, Free Baptist. Stannard and West Wheelock, Free Baptist.	West Rutland.
1872.	1887.
Richford.	South Barton.
1873.	1889.
Newport.	Barre.
1874.	1907.
West Brattleboro. Morristown, Free Baptist. St. Johnsbury.	Heartwellville. Norton. Websterville.
	1908.
	West Derby.
	1910.
	Newport Center.

ROLL OF BAPTIST AND FREE BAPTIST CHURCHES ALPHABETICALLY ARRANGED

- Addison, 1797.
 Albany, 1832; extinct, 1910.
 Albany, Free Baptist, 1845.
 Alburg, 1794; extinct, 1796; reorganized, 1807, extinct.
 Alburg, Free Baptist, 1833.
 Andover, 1803.
 Andover, Free Baptist, 1846, temporarily.
 Arlington, 1812; extinct, 1843.
 Athens, 1783; extinct, 1798.

 Bakersfield, 1826, Free Baptist.
 Barton South, Free Baptist, 1861.
 Barre, 1800; extinct, 1842.
 Barre and Plainfield, 1838; extinct, 1850.
 Barre, 1889.
 Bellows Falls, 1854.
 Bennington, 1827.
 Bennington, North, 1844.
 Benson, 1808; extinct, 1846.
 Berkshire, 1805; extinct, 1813.
 Berkshire 2nd, 1817; extinct, 1889.
 Berkshire, Free Baptist, 1845.
 Berlin, Free Baptist, 1833.
 Berlin, West, Free Baptist, 1859.
 Bethel, East, 1812.
 Bloomfield, 1844, extinct.
 Bolton, 1794; no further record.
 Bolton, West, 1883.
 Bolton, Free Baptist, 1861.
 Bolton, Recker's Hill, Free Baptist, 1835.
 Bradford, Free Baptist, 1805.
 Braintree, 1799.
 Brattleboro, 1840.
 Brattleboro, West, 1874.
 Bridport, 1804; extinct, 1877.
 Bridgewater and Plymouth, Free Baptist, 1843.
 Brighton, Free Baptist, 1834.
 Bristol, 1794.
 Brookfield, 1842; extinct, 1870.
 Brookfield, West, Free Baptist, 1834.
 Brookline, 1785.
 Burke, 1801; extinct, 1840.

 Burlington, 1834.

 Cabot, Free Baptist, 1800.
 Calais, Free Baptist, 1805.
 Calais, 1810; extinct.
 Caldwell, Free Baptist, 1836.
 Cambridge, 1791; extinct, 1801.
 Cambridge, 2nd, 1805; extinct, 1860.
 Cambridge, Free Baptist, 1870.
 Cavendish, 1803.
 Charleston, Free Baptist, 1832.
 Charleston, 1841.
 Charleston, Free Baptist, 1864.
 Charlotte, 1807.
 Chelsea, 1795; extinct, 1825.
 Chelsea, 2nd, 1798; extinct, 1809.
 Chester, 1789.
 Chester, Free Baptist, 1808.
 Clarendon, West, 1785; extinct, 1802.
 Clarendon, East, 1786; extinct, 1832.
 Clarendon, West, 1812; extinct, 1856.
 Colchester, 1816.
 Colebrook, Free Baptist, 1846.
 Concord, Free Baptist, 1805.
 Corinth, 1782; extinct.
 Corinth, Free Baptist, 1798.
 Corinth, 2nd, 1833.
 Cornwall, West, 1795.
 Coventry, 1809; extinct, 1860.
 Coventry, Free Baptist, 1845.
 Craftsbury, 1804; extinct, 1827.
 Craftsbury, 2nd, 1831; extinct, 1840.
 Craftsbury, West, Free Baptist, 1844.
 Craftsbury, Free Baptist, 1861.

 Danby, 1st, 1781; extinct, 1808.
 Danby, 1826; extinct.
 Danby, 1833; extinct, 1840.
 Danby, 1836, Free Baptist.
 Danbury, Free Baptist, 1837.
 Danville, 1790; extinct, 1843.
 Danville, Free Baptist, 1800.
 Danville, 2nd, Free Baptist, 1841.
 Danville, North District, Free Baptist, 1845.
 Day, Free Baptist, 1848.

- Derby, 1807; extinct, 1822.
 Derby, 1824.
 Derby, East, Free Baptist, 1870.
 Derby, West, 1898.
 Dorset, 1st, 1795; extinct, 1840.
 Dorset, 1808; extinct.
 Dover, East, 1814.
 Dover, Free Baptist, 1831.
 Dresden, Free Baptist, 1834.
 Dummerston, 1818; extinct, 1847.
 Dummerston, 1831, Free Baptist.
 Dummerston, West, 1793.
 Duxbury, Free Baptist, 1817.

 Elmore, Free Baptist, 1843.
 Essex, 1801.
 Essex Junction, 1879.
 Enosburg, East, 1810; extinct, 1858.
 Enosburg, South, Free Baptist, 1827.
 Enosburg Falls, 1830; extinct, 1858.
 Enosburg (consolidated) 1858.

 Fairfax, 1792.
 Fairfax, North, 1828; extinct, 1890.
 Fairfield, 1801; extinct, 1858.
 Fairfield, 2nd, 1832; extinct, 1876.
 Fairhaven, 1867.
 Fairlee, West, Free Baptist, 1848.
 Farnham, Free Baptist, 1825.
 Farnham, East, Free Baptist, 1841.
 Fayston, 1870, Free Baptist.
 Ferrisburg, 1816; extinct, 1864.
 Fletcher, 1817; extinct, 1845.
 Fletcher, 1845; extinct, 1902.
 Franklin, 1831; extinct, 1841.
 Franklin, East, 1867.

 Georgia Plain, 1793.
 Glover, Free Baptist, 1839.
 Goshen Gore, Free Baptist, 1843.
 Grafton, 1803.
 Granville, Free Baptist, 1835.
 Groton, 1813.
 Groton, Free Baptist, 1822.
 Groton, Free Baptist, 1839.
 Greensboro, 1819; extinct, 1831.
 Guildhall, 1832; extinct, 1836.
 Guilford, 1780; extinct, 1826.
 Guilford, 2nd, 1781; extinct, 1800.
 Guilford, 3d, 1782; extinct, 1800.
 Guilford, 4th, 1797; extinct, 1821.
 Guilford, 1800.
 Guilford, Free Baptist, 1831.

 Halifax, 1783; extinct, 1792.

 Halifax, 1793; extinct, 1885.
 Halifax, 1853; extinct, 1885, the two churches uniting.
 Halifax, Free Baptist, 1831.
 Hadley, Free Baptist, 1843.
 Hancock, 1826; extinct.
 Hancock, Free Baptist, 1846.
 Hardwick, 1791; extinct, 1811.
 Hardwick, 1795.
 Hardwick, Free Baptist, 1800.
 Hardwick, 1807.
 Hardwick, East, 1831.
 Hartford, 1789; extinct, 1846.
 Hartland, 1789; extinct.
 Hartland, 1794; extinct, 1837.
 Heartwellville, 1907.
 Hinesburg, 1810.
 Hinesburg, Free Baptist, 1817.
 Hinesburg, 1832, Free Baptist.
 Hog Island, Free Baptist, 1833.
 Hubbardton, East, 1787.
 Huntington, Free Baptist, 1832.
 Huntington, 1833.
 Huntington, Free Baptist, 1839.

 Ira, 1783.
 Irasburg, 1816; extinct, 1864.
 Irasburg, Free Baptist, 1860.

 Jamaica, 1790.
 Jay, 1883.
 Jericho, 1817.
 Jericho, Free Baptist, 1821.
 Johnson, 1808.
 Johnsonburg, Free Baptist, 1839.
 Jonesville, Free Baptist, 1860.

 Kingston and Granville, 1795; extinct, 1811.
 Kingston and Hancock, 1816; extinct, 1836.
 Kirby, Free Baptist, 1841.

 Leicester, 1786, extinct.
 Leverett, Free Baptist, 1828.
 Lincoln, Free Baptist, 1836.
 Londonderry, 1811.
 Ludlow, 1825.
 Ludlow, 1835.
 Ludlow, Free Baptist, 1842.
 Lunenburg, 1811, extinct.
 Lyndon, Free Baptist, 1801.
 Lyndon, 2nd, Free Baptist, 1845.
 Lyndon Center, Free Baptist, 1845.

 Marshfield and Plainfield, 1833; ex-

- tinct, 1898.
 McIndoe Falls, 1852; extinct, 1858.
 Middletown Springs, 1784.
 Middletown, Free Baptist, 1842.
 Middlebury, 1809; extinct, 1852; re-organized, 1879.
 Middlesex, Free Baptist, 1820.
 Middlesex, 1837, extinct.
 Middlesex, 2nd, Free Baptist, 1850.
 Milton, 1810; extinct, 1840.
 Milton, 2nd, 1854; extinct.
 Minerva Branch, Free Baptist, 1841.
 Monroe, Free Baptist, 1842.
 Montgomery, 1820.
 Montgomery, French, 1851; extinct, 1874.
 Montpelier, Free Baptist, 1812.
 Montpelier, 2nd, Free Baptist, 1840.
 Montpelier, 1865.
 Moretown, Free Baptist, 1833.
 Morristown, 1811; extinct, 1835.
 Morristown, 1840; extinct, 1864.
 Morristown, Free Baptist, 1844.
 Morristown, Free Baptist, 1874.
 Morristown Center, Free Baptist, 1870.
 Morgan, Free Baptist, 1821.
 Mount Holly, 1804.
 Mount Holly, Free Baptist, 1833.
 Newark, Free Baptist, 1815; extinct, reorganized, 1840.
 Newbury, Free Baptist, 1834.
 Newfane, 1799.
 Newhaven and Weybridge, 1802; extinct, 1876.
 Newport, 1817.
 Newport, Free Baptist, 1829.
 Newport Center, Free Baptist, 1860.
 Newport Center, 1910.
 Northfield, 1794; extinct, 1834.
 Norton, 1907.
 Norwich, 1792; extinct, 1805.
 Orange, Free Baptist, 1837; extinct, 1853; reorganized, 1859.
 Orwell, 1787; extinct, 1865.
 Pantton, 1794.
 Passumpsic, 1812.
 Pawlet, 1790; extinct, 1851.
 Pawlet, 2nd, 1826; extinct, 1848.
 Pawlet, West, 1852.
 Peacham, Free Baptist, 1808.
 Perkinsville, 1835.
 Pittsford, 1784; extinct, 1831.
 Pittsford Center, 1841.
 Plainfield, 1809; extinct.
 Plainfield, 1832; extinct, 1852.
 Plymouth, Free Baptist, 1840.
 Plymouth, Free Baptist, 1878.
 Pomfret, 1802; extinct, 1813.
 Poultney, 1802.
 Poultney, East, 1802.
 Pownal, 1772; extinct, 1774.
 Pownal, 1782.
 Pownal, 2nd, 1790; extinct.
 Putney, 1787; extinct, 1860.
 Putney, 1883.
 Randolph, 1791; extinct, 1841.
 Randolph and Bethel, 1800; extinct, 1801.
 Randolph, 1808; extinct.
 Randolph, East, Free Baptist, 1810.
 Randolph, 1841; extinct, 1845.
 Random, Free Baptist, 1832.
 Reading, 1788; extinct, 1834.
 Readsboro, 1812; extinct, 1845.
 Readsboro, 1879.
 Richford, 1802; extinct, 1851.
 Richford, 1827; extinct, 1844.
 Richford, 1853; disbanded and re-organized, 1872.
 Richford, French, 1853; extinct.
 Rice Hill, Free Baptist, 1850.
 Richmond, 1783; extinct, 1844.
 Richmond, Free Baptist, 1822.
 Rockingham, 1789; extinct, 1812.
 Rochester, 1830; extinct.
 Rochester, 2nd, 1834; extinct, 1843.
 Roxbury, Free Baptist, 1821.
 Roxbury, East, 1834; extinct, 1852.
 Roxbury, East, Free Baptist, 1839.
 Roxbury, West, 1834; extinct, 1847.
 Roxbury, West and Northfield, 1849; extinct, 1864.
 Royalton, 1784; extinct, 1807.
 Rupert, West, 1803; extinct, 1878.
 Rutland, 1806; extinct, 1809.
 Rutland, 1823.
 Rutland, West, 1884.
 Saxtons River, 1812.
 Shaftsbury, 1768; extinct, 1844.
 Shaftsbury, 1780; extinct, 1840.
 Shaftsbury, 3d, 1782; extinct, 1798.
 Shaftsbury, 1783.
 Sharon, 1792.
 Sheffield, Free Baptist, 1800.
 Sheffield, Free Baptist, 1837.
 Shelburne, Free Baptist, 1817.
 Shoreham, 1794; extinct, 1833.

- Shrewsbury, 1833; extinct, 1865.
 Somerset, 1791; extinct, 1822.
 Springfield, Free Baptist, 1800.
 Springfield, North, 1803.
 Stamford, Free Baptist, 1799.
 Stannard and Wheelock, West, Free Baptist, 1871.
 Starksboro, 1821, Free Baptist.
 Starksboro, 2nd, Free Baptist, 1837.
 Starksboro, South, Free Baptist, 1870.
 Sterling, 1835; extinct, 1846.
 Stowe, 1818; extinct.
 Stowe, Free Baptist, 1819.
 Stowe, 2nd, Free Baptist, 1843.
 Stowe, West Branch, Free Baptist, 1856.
 Stockbridge, 1820; extinct, 1847.
 St. Albans, Free Baptist, 1826.
 St. Albans, 1856.
 St. Johnsbury, 1812; extinct.
 St. Johnsbury, Free Baptist, 1818.
 St. Johnsbury, 1874.
 Strafford, 1792; extinct, 1794.
 Strafford, 1793, Free Baptist.
 Stratton, 1819; extinct, 1847.
 Sutton, 1802; extinct.
 Sutton and Weathersfield, Free Baptist, 1801.
 Sutton, 2nd, Free Baptist, 1837.
 Swanton, East, 1795.
- Thetford, 1789; extinct.
 Thetford and Fairlee, 1792; extinct, 1797.
 Thetford and Fairlee, 2nd, 1799; extinct.
 Thetford and Fairlee, 3d, 1808; extinct.
 Tinnmouth, 1833; extinct, 1839.
 Topsham, 1801; extinct.
 Topsham, Free Baptist, 1833.
 Topsham, 2nd, 1859; extinct.
 Townshend, 1811; extinct, 1845.
 Townshend, 1827.
 Troy, 1817; extinct.
 Troy, North, 1850.
 Tunbridge, 1800.
 Tunbridge, Free Baptist, 1800.
 Tunbridge Center, Free Baptist, 1842.
 Tunbridge, East, Free Baptist, 1843.
- Underhill, Free Baptist, 1832.
 Underhill, 2nd, Free Baptist, 1839.
 Union Village, 1837; extinct, 1848.
- Vershire, Free Baptist, 1800.
 Vershire, 1852; extinct, 1877.
- Vergennes, 1868.
- Waitsfield, 1825; extinct, 1849.
 Walden and West Danville, Free Baptist, 1800; reorganized, 1840; extinct, 1880.
 Wallingford, 1780.
 Wallingford, 2nd, 1830; extinct, 1860.
 Waltham, 1803; extinct, 1809.
 Wardsboro, West, 1792.
 Warren, 1810, Free Baptist.
 Warren and Roxbury, 1820; extinct.
 Warren, Free Baptist, 1839.
 Washington, Free Baptist, 1802.
 Waterbury, 1800; extinct, 1807.
 Waterbury, 1819.
 Waterbury, Free Baptist, 1819.
 Waterbury Center, Free Baptist, 1841.
 Waterbury (divided) 1870.
 Waterford, 1802; extinct, 1811.
 Waterville, 1820; extinct, 1833.
 Websterville, 1907.
 Westford, 1798.
 Westfield, 1831; extinct.
 Westhaven, 1803.
 Westminster, 1782; extinct, 1810.
 Westmore, Free Baptist, 1860.
 Weston, 1837.
 Wheelock, Free Baptist, 1832.
 Wheelock, 2nd, 1839, Free Baptist.
 Whitingham, 1808.
 Whitingham, Free Baptist, 1831.
 Whiting, 1799.
 Williamstown and Northfield, 1794; extinct.
 Williamstown, Free Baptist, 1832.
 Williamstown, 2nd, Free Baptist, 1839.
 Williamstown, East, Free Baptist, 1835.
 Williston, 1828; extinct.
 Windham, South, 1807.
 Windsor, 1795.
 Windsor, West, 1805; extinct, 1843.
 Windsor, 1807; extinct, 1843.
 Windsor, Free Baptist, 1821.
 Winhall, 1811; extinct, 1845.
 Winslow, 1808; extinct, 1843.
 Woodbury, Free Baptist, 1820; reorganized, 1834.
 Woodworth, Free Baptist, 1824.
 Woodstock, 1780; extinct.
 Woodstock, 1789; extinct.
 Woodstock, 1839; extinct.
 Wollcott, Free Baptist, 1846.
 Wollcott, West Branch, 1853.
 Worcester, 1827, Free Baptist.

LIST OF EXTINCT CHURCHES CHRONOLOGICALLY ARRANGED

1786 Leicester.

1790-1800.

1792 Strafford.
1793 Cambridge 1st.
1795 Bolton.
1796 Albany, Bradford.
1797 Thetford and Fairlee 1st; Thetford and Fairlee 2nd.
1798 Athens, Shaftsbury 3d, E. Burke, Marshfield and Plainfield.

1800-1810.

1800 Danby, Guilford 2nd, Guilford 3d, Tunbridge.
1802 W. Clarendon, Topsham.
1803 West Rupert.
1804 Washington.
1805 Vernon, Norwich.
1806 Westfield.
1807 Randolph and Bethel.
1807 Waterbury.
1808 Randolph organized.
1809 Rutland, Waltham, Chelsea.

1810-1820.

1810 Calais, Dorset 2nd.
1811 Kingston and Granville, Royalton, Lunenburg. Waterford merged in St. Johnsbury.
1812 Westminster, Rockingham.
1813 Pomfret.

1820-1830.

1820 Warren and Roxbury, Guilford 4th, Hancock.
1822 Derby, Somersset.
1825 Chelsea, 2nd.
1827 Ludlow, Craftsbury.
1828 Williston.

1830-1840.

1830 Pawlet.
1831 Greensboro.
1832 E. Clarendon.
1833 Shoreham, Waterville.
1834 Reading, Northfield.
1835 Morristown.
1835 Kingston and Hancock, Guildhall.
1837 Middlesex, Hartland, Dummerston.
1839 Tinmouth.

1840-1850.

1840 Burke, Shaftsbury 2nd, Danby, Dorset, Franklin, Lyndon.
1842 Barre.
1843 Rochester, Windsor, W. Windsor.
1844 Richmond, Richford, Shaftsbury 1st.
1845 Ferrisburg, Fletcher, Randolph, Readsboro, Townshend 1st, Winhall, Williamstown.
1846 Benson, Sterling, Stowe.
1847 Charleston, Stockbridge, Stratton.
1848 Hartford, Pawlet 2nd, Union Village.
1849 Waitsfield, W. Roxbury, Milton.

1850-1860.

1850 W. Clarendon, Troy.
1851 Morristown, Richford.
1852 Danville, Middlebury, Roxbury, Plainfield.
1853 Burlington, French.
1854 Milton.
1855 Fairfield.
1858 McIndoe Falls.
Enosburg churches united.

1860-1870.

- 1860 Coventry, Cambridge 2nd, Putney.
 1864 Irasburg, Northfield 2nd, Roxbury and Northfield.
 1865 Orwell, Shrewsbury, Wallingford 2nd, reorganized at E. Wallingford.

1870-1880.

- 1870 Brookfield.
 1871 Richford, French.
 1874 Montgomery, French.
 1876 Fairfield 2nd, New Haven and Weybridge.
 1877 Bridport, Vershire.
 1879 Sheldon.

1880-1890.

Halifax 2nd and 3d united.

1890-1900.

- 1890 N. Fairfax.
 1898 E. Burke.

1902.

Fletcher.

1906.

Lowell.

LIST OF EXTINCT CHURCHES ALPHABETICALLY ARRANGED

- ALBURG—Organized in 1794, name not found in the minutes after 1796.
- ATHENS—Organized, 1783; extinct, 1798. The name does not appear in the minutes of the Leyden Association, with which it would naturally become connected. It was probably merged in the Brookline church.
- ARLINGTON—Organized, 1812, with fifty-three members. Elon Galusha, son of Governor Galusha, first preached to this church. Largest number reported in 1834, ninety-eight; disbanded in 1843.
- BARRE—Organized in 1800; disbanded in 1842. Lyman Culver, pastor in 1839. Number of members then, twenty-six. Barre Association formed here in 1807.
- BARRE AND PLAINFIELD—Organized, 1838.
- BENSON—Organized, 1808. The last returns we find from this church were in 1846, when the number of members was sixty-three, and H. O. Dyer was pastor. Robert Patterson originated here, and also the poet, Griswold.
- BERKSHIRE—Organized in 1805, with twenty members; last report, 1890.
- BLOOMFIELD—Organized, 1844. No further record of it.
- BOLTON—Organized, 1794. No further record.
- BRADFORD—1796.
- BURLINGTON (French)—1853.
- BRIDPORT—Organized, 1804; extinct, 1877. At one time the largest church in Addison County Association. E. H. Gray, D. D., originated this church.
- BROOKFIELD—Organized in 1842 with twenty-four members. W. W. Lovejoy, pastor. Had only four members in 1867; extinct, 1870.
- BURKE—Organized, 1801, had thirty-four members in 1839; extinct, 1840. Isaac Newell originated here.
- EAST BURKE—Organized, 1831; then called "General Baptist Church"; extinct, 1898.
- CALAIS—Organized, 1810. No further account.
- CAMBRIDGE, 2nd—Organized, 1805. Reported forty-four members in 1853, with Payson Tyler, pastor. This was the last report of them and the church was dropped from the Association in 1860.
- CAMBRIDGE, 1st—Organized in 1793; disbanded, 1801.
- CHARLESTON—Organized, 1841. Does not seem to have been a member of any Association. Extinct in 1847.
- WEST CLARENDON, 1st—Organized, 1785. In 1789, Isaac Beals was settled the first pastor. Under his labors, a powerful revival was enjoyed and amid much opposition a large number were baptized. A meeting-house was erected in 1798, but the church became extinct in 1802.
- WEST CLARENDON, 2nd—Organized, 1812, with eighty-four members. Daniel Pinkham was pastor till 1817. Nathaniel Colver was ordained here and was pastor four years. John Peck preached to them much of the time for some years, but the church became extinct about 1850.
- EAST CLARENDON—Organized, 1786. Wm. Harrington, first pastor; seventeen members. Great revival in 1805, when they reported one hundred and twenty-three members. Extinct in 1832.
- CHELSEA—Organized in 1798. Extinct before 1809.
- CHELSEA, 2nd—Organized, 1795; extinct before 1825.
- CONCORD—Organized, 1809; extinct, 1816.
- COVENTRY—Organized, 1809; extinct, 1860. John Ide, George B. Ide, Alvin Bailey, Gardner, Bartlett, Jonathan Baldwin Barker went out from this church.

- CORINTH—Organized, 1783; in 1795 Thomas West was pastor. Membership, eighty-eight.
- CRAFTSBURY, 1st—Organized, 1804; extinct, 1827; weakened by sending out a colony to Greensboro in 1819.
- CRAFTSBURY, 2nd—Organized, 1831; extinct, 1840. Had no pastor.
- DANBY, 1st—Organized, 1781; extinct, 1800. Hezekiah Eastman, first pastor. Reported one hundred and nine members in 1789.
- DERBY, 1807—Disbanded, 1822, through difficulty.
- DANBY, 2nd—Organized, 1826; extinct, continued but a few years. Forty-four members in 1839.
- DANVILLE—Organized, 1790; extinct, 1852. Fifty-six members in 1843.
- DORSET, 1st—Organized, 1796; John Howard, first pastor; membership, eighteen. C. M. Fuller was pastor nine years and the church numbered over sixty. Extinct in 1840.
- DORSET, 2nd—Organized 1808. Continued only a few years.
- DUMMERSTON, 1st—Organized, 1818; extinct, 1837. Had seventy-six members in 1826. Benjamin Bucklin, pastor in 1827. Had one hundred and fourteen members in 1836.
- DUMMERSTON, 2nd—Succeeded from the first church and after a few years returned.
- DUXBURY—We find no account of this church.
- ENOSBURG EAST—Organized, 1810.
- ENOSBURG FALLS—Organized, 1830.
United in 1858, to form the Enosburg Consolidated. Meetings soon held in East Enosburg.
- FAIRFIELD, 1st—Organized, 1796; extinct, 1855. Licensed J. W. Sawyer. Association formed here.
- FAIRFAX, NORTH—Organized, 1793; extinct, 1890.
- FAIRFIELD, 2nd—Organized, 1833. From 1857 to 1862 called Fairfield and Sheldon. Since Sheldon; extinct, 1876.
- FERRISBURG—Organized, 1816; extinct, 1845. Licensed John A. Dodge and J. P. Hyde.
- FLETCHER—Organized, 1817; extinct, 1845. Reorganized, 1845; extinct, 1902.
- FRANKLIN—Organized, 1831; extinct after 1841.
- GREENVILLE—Organized, 1806. See *Missionary Magazine*, Vol. 1, p. 338.
- GREENSBORO—Organized, 1819; disbanded on account of difficulty, 1831. Merged into the Hardwick church.
- GUILDHALL—Organized, 1832; disbanded, 1836.
- GUILFORD—Organized, 1780, dissolved in 1826. In Southern corner.
- GUILFORD, 2nd—Organized, 1781; dissolved in 1800.
- GUILFORD 3rd—Organized, 1782; dissolved, 1800. Never associated. No meeting-house.
- GUILFORD, 4th—Organized, 1797. Dissolved, 1821, vicinity Green River. Benjamin Bucklin, the only pastor.
- HALIFAX—Organized, 1783; dissolved, 1792; ordained Obed Warren, 1786.
- HALIFAX, 2nd—Organized, 1793; dissolved, 1885.
- HALIFAX, 3rd—Organized, 1853; dissolved, 1885; second and third churches united.
- HANCOCK—Organized before 1826; extinct.
- HARDWICK—Organized, 1797; dissolved, 1801; ordained Amos Tuttle, only pastor.
- HARTFORD—Organized, 1789; extinct, 1848.
- HARTLAND—Organized, 1794; extinct, 1837.
- IRASBURG—Organized, 1816; extinct, 1864. E. R. Kellum and D. W. Borroughs licensed here.
- KINGSTON AND GRANVILLE—Organized, 1795; extinct, 1811.
- LEICESTER—Organized, 1786; extinct.
- KINGSTON AND HANCOCK—Organized, 1816; extinct, 1836.

- LONDONDERRY—A second church existed here for a few years.
- LUNENBURG—Organized, 1811; extinct.
- LUDLOW—Organized, 1825; disbanded, 1837.
- LOWELL—Organized, 1846; extinct, 1906.
- LYNDON—Organized, 1833; extinct before 1842.
- MARSHFIELD AND PLAINFIELD—Organized, 1833; united with Plainfield and called Plainfield and Marshfield, 1852; extinct, 1898.
- MIDDLEBURY—Organized, 1809; extinct, 1852. First pastor, Nathaniel Kendrick, 1810-1817.
- McINDOE FALLS—Organized, 1852; extinct, 1858.
- MIDDLESEX—Organized, 1837.
- MILTON, 1st—Organized, 1810; extinct, 1849.
- MILTON, 2nd—Organized, 1854.
- MONTGOMERY, (French)—Organized, 1851; extinct, 1874.
- MORRISTOWN—Organized, 1811; extinct, 1835.
- MORRISTOWN, 2nd—Organized, 1840; extinct, 1851.
- NEW HAVEN AND WEYBRIDGE—Organized, 1802; extinct, 1876.
- NORTHFIELD—Organized, 1794; extinct, 1834.
- NORTHFIELD, 2nd—Organized, 1849; extinct, 1864.
- NORWICH—Organized, 1792; extinct, 1805.
- ORWELL—Organized, 1787; extinct, 1865.
- PAWLET, 1st—Organized, 1790; extinct, 1831. Solomon Brown, Timothy Brewster, Daniel Haskall, Lemon Andrews were licensed here.
- PAWLET, 2nd—Organized, 1826; dissolved, 1848; spring from the First church because that was unassociated. In 1852, a new church was formed to which most of the members of the second church seem to have united.
- PITTSFORD—Organized, 1784; extinct, 1841.
- PLAINFIELD—Organized, 1833. (1809 according to Miss Heminway's Gazetteer) united with the church in Marshfield in 1852.
- POWNA, 1st—Organized, 1772; extinct; reorganized, 1782.
- POWNA, 2nd—Organized, 1790, was unassociated and had only a brief existence. Was in the Northwestern part of the town. Francis Bennet, the only pastor. Not known when it became extinct.
- POMFRET—Organized, 1802; extinct, 1873.
- PUTNEY, 1st—Organized, 1787; extinct, 1860; N. Cudworth was licensed here.
- RANDOLPH—Organized, 1841; extinct, 1845. (Miss Heminway's History Gazetteer). Organized, 1791; disbanded, 1841.
- RANDOLPH, BETHEL—Organized, 1800; extinct, 1807.
- RANDOLPH—Organized, 1808; extinct.
- READING—Organized, 1788; extinct, 1834.
- READSBORO—Organized, 1812; extinct, 1845.
- RICHFORD (French)—Organized, 1853; extinct, 1871.
- RICHFORD—Organized, 1802; extinct, 1851. Wm. Rogers, its only pastor, forty-seven years.
- RICHFORD—Organized, 1827; extinct, 1844.
- RICHMOND—Organized before 1783; extinct, 1844. Richmond Conference organized here.
- Richford 3rd—Organized, 1853; disbanded, 1872; and reorganize present fourth Richford.
- ROCHESTER—Organized, 1830.
- ROCHESTER, 2nd—Organized, 1834; extinct, 1843.
- ROCKINGHAM—Organized, 1789; extinct, 1812. Probably its members united with the Saxtons River church.
- ROYALTON—Organized, 1784; extinct, 1811. (1810 reported fourteen members. H. C.)

- ROXBURY, EAST—Organized, 1834; extinct, 1852.
- ROXBURY, WEST—Organized, 1834; extinct, 1849. United with the Northfield church.
- RUPERT, WEST—Organized, 1803.
- RUTLAND—Organized at Gookin's Falls, 1806; dissolved, 1809.
- ST. JOHNSBURY—In existence 1818.
- SHAFTSBURY, 1st—Organized, 1768; dissolved, 1844; reorganized at North Bennington the same year.
- SHAFTSBURY, 2nd—Organized, 1780; dissolved, 1840.
- SHAFTSBURY, 3rd—Organized, 1782; dissolved, 1798. "Salisbury church," un-associated.
- SHELDON—Organized, 1762; extinct, 1879.
- SHREWSBURY—Organized, 1833; extinct, 1865.
- SOMERSET—Organized, 1791; dropped from the Association for open communion in 1822.
- SHOREHAM—Organized, 1794; extinct in 1833. Never had a meeting-house. E. B. Smith was converted here and became a member of this church.
- STERLING—Organized, 1833; extinct, 1846.
- STOCKBRIDGE—Organized, 1820; extinct, 1847.
- STOWE—Organized before 1818; extinct, 1846.
- STRAFFORD—Organized, 1792.
- STRATTON—Organized, 1819; extinct, 1847.
- SUTTON—Organized before 1802.
- THETFORD—Organized, 1789; united with Fairlee.
- THETFORD AND FAIRLEE, 1st—Organized, 1792; extinct, 1797.
- THETFORD AND FAIRLEE, 2nd—Organized, 1799.
- THETFORD AND FAIRLEE, 3rd—Organized, 1808; extinct, 1880.
- TINMOUTH—Organized, 1833; extinct, 1839.
- TOWNSHEND 1st, West Village—Organized, 1811; extinct, 1845. Hiram A. Graves, for many years editor of "*The Reflector*," was converted and baptized here.
- TOPSHAM, 1st—Organized, 1802.
- TOPSHAM 2nd—Organized, 1859.
- TROY—Organized, 1818. There was a church here, which in 1843 reported one hundred and twenty-two members; extinct, 1850.
- TUNBRIDGE—Organized, 1800.
- UNION VILLAGE—Organized, 1837; extinct, 1848.
- VERNON—Organized, 1803; extinct, 1805.
- VERSHIRE—Organized, 1852; extinct, 1897.
- WAITSFIELD—Organized, 1835; extinct, 1849.
- WALDEN
- WALLINGFORD, 2nd—Organized, 1830. Disbanded in 1861, organized as the church in East Wallingford.
- WALTHAM—Organized, 1803; extinct, 1809.
- WARDSBORO, EAST—Organized, 1792.
- WARREN AND ROXBURY—Organized, 1820.
- WASHINGTON—Organized, 1804.
- WATERFORD—Organized, 1802; dissolved, 1811. Sprung from the Hartland church and merged into the St. Johnsbury and Waterford church.
- WATERBURY—Organized, 1800, with eight members; dissolved, 1807.
- WESTFIELD—Organized, 1806. See *Missionary Magazine*, Vol. 1. p. 338.
- WESTFIELD—Organized, 1831.
- WESTMINSTER—Organized, 1782; dissolved, 1812. Partly merged in the Saxtons River church.
- WEST WINDSOR—Organized, 1805; extinct, 1843.
- WEST ROXBURY AND NORTHFIELD—Organized, 1849; extinct, 1864.
- WILLIAMSTOWN—Organized, 1809 or 1814; extinct, 1845.

WILLIAMSTOWN AND NORTHFIELD—A church was organized here in 1794, which seems to have become extinct as another was organized under the same name in 1834, which is also extinct.

WILLISTON—Organized, 1828; extinct. The mother of the Burlington church.

WINHALL—Organized, 1811; extinct, 1845.

WINDSOR—Organized, 1807; extinct, 1843.

WOODSTOCK—Two churches have existed here. The first was formed before 1780 and belonged for three years to the Warren Association. The second was organized in 1789. Both are now extinct.

WEST ROXBURY AND NORTHFIELD—Organized, 1849; extinct, 1864.

WATERBURY—Organized, 1819.

WATERVILLE—Organized, 1823; extinct, 1833.

We find mention made of churches in Searsburg and Wheelock, but find no account of when they were organized or how long they existed.

STATE CONVENTION COMPENDIUM

YR.	PLACE	MODERATOR	PREACHER	BAP.	MEM.
1824.	Brandon.	Ezra Butler.			
1825.	Bethel.	Isaac Sawyer.	C. M. Fuller.	599	
1826.	Poultney.	Isaac Sawyer.	Richard M. Ely.	331	6,629
1827.	Mt. Holly.	Aaron Leland.	J. Merriam.	332	7,760
1828.	Windsor.	Aaron Leland.	Alvah Sabin.	361	6,685
1829.	Shaftsbury.	Alvah Sabin.	Hadley Proctor.	384	
1830.	Hinesburg.	Alvah Sabin.	Leland Howard.	711	8,083
1831.	Ludlow.	Daniel Packer.	Eli B. Smith.	1,329	
1832.	Barnet.	John Ide.	E. Fisher.	1,597	9,289
1833.	Brandon.	John Ide.	Jeremiah Hall.	375	10,090
1834.	No. Springfield.	Alvah Sabin.	Samuel Eastman.	521	10,682
1835.	Jericho.	John Ide.	Reuben Sawyer.	848	10,447
1836.	Windsor.	J. D. Farnsworth.	Jos. M. Graves.	724	10,582
1837.	Waterbury.	J. D. Farnsworth.	Luther Crawford.	423	10,108
1838.	Mt. Holly.	J. D. Farnsworth.	E. Hutchinson.	748	10,209
1839.	Brandon.	John Ide.	Wm. G. Johnson.	910	11,047
1840.	Bristol.	John Ide.	Joseph W. Sawyer.	864	11,101
1841.	Poultney.	J. D. Farnsworth.	C. A. Thomas.	370	11,063
1842.	Ludlow.	John Ide.	Moses Field.	447	10,338
1843.	Hinesburg.	Jos. W. Sawyer.	Wm. M. Guilford.	1,255	10,906
1844.	Grafton.	E. Hutchinson.	Joseph M. Driver.	154	10,092
1845.	Rutland.	E. Hutchinson.	E. Hutchinson.	101	9,000
1846.	Hardwick.	E. Hutchinson.	Eli B. Smith, D. D.	19	8,824
1847.	Chester.	E. Hutchinson.	C. W. Hodges.	134	8,540
1848.	Whiting.	E. Hutchinson.	Lewis A. Dunn.	129	8,545
1849.	Windsor.	E. Hutchinson.	H. I. Parker.	132	7,620
1850.	Townshend.	E. Hutchinson.	Marvin G. Hodge.	310	7,653
1851.	Fairfax.	J. D. Farnsworth.	Joseph C. Foster.	199	7,326
1852.	Hydeville.	Alvah Sabin.	John Goadby.	90	7,121
1853.	Brandon.	Alvah Sabin.	Lucian Hayden.	178	7,751
1854.	No. Bennington.	Lucian Hayden.	C. A. Thomas, D. D.	435	7,849
1855.	Addison.	Lucian Hayden.	E. B. Smith, D. D.	199	7,473
1856.	Shaftsbury.	S. L. Elliott.	Ira Pearson.	313	7,520
1857.	Mt. Holly.	E. Hutchinson.	N. W. Smith.	267	7,413
1858.	Windsor.	Ryland Fletcher.	S. L. Elliott.	621	7,821
1859.	Rutland.	Ryland Fletcher.	Alvah Sabin.	412	8,097
1860.	Fairfax.	E. B. Smith, D. D.	H. Fletcher, D. D.	302	8,263
1861.	Factory Point.	Ira Pearson.	N. Cudworth.	232	8,374
1862.	Burlington.	Jos. Freeman, D. D.	A. Norcross.	190	8,309
1863.	Ludlow.	H. Fletcher, D. D.	N. P. Foster, M. D.	202	8,431
1864.	Poultney.	N. P. Foster, M. D.	J. Upham, D. D.	167	7,959
1865.	Bennington.	J. M. Hotchkiss.	H. D. Hodge.	219	7,690
1866.	Saxtons River.	E. A. Fuller.	W. S. Apsey.	321	7,714
1867.	No. Springfield.	E. A. Fuller.	A. W. Goodnow.	638	8,200
1868.	Newport.	E. A. Fuller.	W. N. Wilbur.	548	8,433
1869.	Windsor.	J. Goadby, D. D.	Mark Carpenter.	402	8,518
1870.	Hydeville.	J. Goadby, D. D.	J. Freeman, D. D.	450	8,707

1871.	Burlington.	J. Goadby, D. D.	S. M. Whiting.	439	8,670
1872.	Brattleboro.	H. C. Estes, D. D.	M. A. Wilcox.	299	8,816
1873.	Rutland.	J. Goadby, D. D.	L. J. Matteson.	300	8,734
1874.	Ludlow.	J. Goadby, D. D.	M. G. Smith.	269	8,666
1875.	St. Albans.	J. Goadby, D. D.	Foster Henry.	389	8,864
1876.	Chester.	Foster Henry.	Dwight Spencer.	649	9,294
1877.	Fairhaven.	Levi K. Fuller.	Wm. H. Rugg.	328	9,569
1878.	Brandon.	Levi K. Fuller.	R. M. Luther.	504	9,662
1879.	Poultney.	Levi K. Fuller.	T. H. Archibald, D. D.	491	9,376
1880.	Wallingford.	T. H. Archibald, D. D.	S. H. Stackpole.	234	9,870
1881.	Johnson.	G. B. Gow, D. D.	Geo. S. Chase.	181	9,614
1882.	Townshend.	G. B. Gow, D. D.	J. K. Richardson.	299	9,628
1883.	West Randolph.	T. H. Archibald, D. D.	J. G. Lorimer.	197	9,410
1884.	Bennington.	T. H. Archibald, D. D.	G. S. Pratt.	353	9,326
1885.	East Hardwick.	E. T. Sandford.	J. A. Pierce.	362	8,980
1886.	Saxtons River.	W. N. Wilbur.	F. J. Perry.	303	9,146
1887.	Manchester Ctr.	J. A. Pierce.	C. A. Reese.	299	9,087
1888.	Burlington.	J. A. Pierce.	E. T. Sandford.	373	9,148
1889.	Brattleboro.	C. A. Reese.	Henry Crocker.	232	8,680
1890.	Rutland.	C. A. Reese.	F. G. McFarlan.	421	8,756
1891.	Montpelier.	F. J. Parry.	A. S. Gilbert.	425	8,812
1892.	Fairfax.	F. J. Parry.	R. L. Olds.	288	8,688
1893.	Ludlow.	P. C. Abbey.	E. A. Herring.	413	8,738
1894.	N. Bennington.	P. C. Abbey.	J. A. Swart.	461	8,832
1895.	Barre.	P. C. Abbey.	S. H. Archibald.	225	8,580
1896.	Bristol.	W. S. Roberts, D. D.	H. M. Douglas.	257	8,590
1897.	Chester.	W. S. Roberts, D. D.	W. G. Scofield.	192	8,589
1898.	Vergennes.	G. B. Lawson.	W. S. Roberts, D. D.	348	8,575
1899.	Brandon.	G. B. Lawson.	T. H. Archibald, D. D.	217	8,520
1900.	Brattleboro.	G. B. Lawson.	Gibbs Braislin.	329	8,582
1901.	Burlington.	F. E. Marble, Ph. D.	C. R. B. Dodge.	200	8,401
1902.	Bennington.	F. E. Marble, Ph. D.	F. E. Marble, Ph. D.	283	8,452
1903.	Saxtons River.	W. W. Stickney.	W. H. H. Avery, D. D.	235	8,324
1904.	Newport.	W. W. Stickney.	F. D. Penney.	281	8,165
1905.	Fairhaven.	W. W. Stickney.	G. B. Lawson.	360	8,255
1906.	Montpelier.	W. W. Stickney.	J. S. Brown.	287	8,154
1907.	Rutland.	H. D. Holton.	F. R. Morris.	394	8,338
1908.	Ludlow.	H. D. Holton.	G. R. Stair.	425	8,351
1909.	St. Albans.	H. D. Holton.	John Ward Moore.	513	8,754
1910.	Middlebury.	Fred M. Butler.	A. E. Foote.	257	8,827
1911.	Barre.	Fred M. Butler.	L. S. Bamberg.	404	9,098
1912.	St. Johnsbury.	S. A. Greenwood.	R. M. Jones.	288	8,823

VERMONT BAPTIST SUNDAY SCHOOL CONVENTION COMPENDIUM

YR.	PLACE	PRESIDENT	SECRETARY	CONDUCTOR
1870.	Rutland.	W. M. Pingry.	W. H. Rugg.	
1871.	Chester.	W. N. Wilbur.	S. M. Whiting.	
1872.	Brandon.	W. N. Wilbur.	L. K. Fuller.	
1873.	Fairfax.	D. Spencer.	W. H. Rugg.	George A. Peltz.
1874.	Cavendish.	D. Spencer.	W. H. Rugg.	C. B. Stout and W. F. Sherwin.
1875.	Brattleboro.	L. K. Fuller.	W. H. Rugg.	W. Randolph and C. G. Allen.
1876.	Poultney.	R. M. Luther.	J. K. Richardson	G. A. Peltz and W. F. Sherwin.
1877.	St. Albans.	L. K. Fuller.	J. K. Richardson	G. A. Peltz and W. F. Sherwin.
1878.	Newport.	Guy C. Noble.	J. K. Richardson	W. F. Sherwin.
1879.	Vergennes.	Guy C. Noble.	S. H. Archibald	W. F. Sherwin.
1880.	Montpelier.	C. Hibbard.	S. H. Archibald	W. F. Sherwin.
1881.	Brattleboro.	C. Hibbard.	J. M. Hull.	C. B. Stout.
1882.	Rutland.	J. J. Estey.	J. M. Hull.	Theo. Gessler.
1883.	Manchester.	J. A. Pierce.	C. C. Boynton.	Rev. and Mrs. W. F. Crafts.
1884.	Sharon.	J. A. Pierce.	C. A. Reese.	C. R. Blackall, Mrs. S. W. Clark.
1885.	Poultney.	J. A. Pierce.	J. R. Gow.	C. R. Blackall.
1886.	Ludlow.	L. W. Hawley.	L. W. King.	C. R. Blackall.
1887.	St. Albans.	F. J. Parry.	R. H. Sherman.	W. F. Sherwin, Mrs. L. C. Roath.
1888.	Fairhaven.	F. J. Parry.	R. H. Sherman.	C. B. Stout, Ira D. Sankey.
1889.	Bennington.	F. J. Parry.	H. Crocker.	Mr. and Mrs. G. C. Stebbins, singers.
1890.	W. Randolph	F. G. McFarlan	H. M. Douglas.	Ira D. Sankey, singer.
1891.	Burlington.	Z. Marten.	G. T. Raymond.	W. A. Billings, singer.
1892.	Chester.	Gibbs Braislin.	H. H. Hackley.	
1893.	Rutland.	Gibbs Braislin.	S. Robson.	
1894.	Brattleboro.	W. S. Roberts.	S. Robson.	
1895.	Bennington.	W. S. Roberts.	S. Robson.	
1896.	Newport.	W. R. Baldwin.	N. C. Saunders.	
1897.	Bellows Falls.	C. R. B. Dodge	W. A. Davison.	
1898.	Montpelier.	C. R. B. Dodge	W. A. Davison.	
1899.	Barre.	W. A. Kinzie.	T. A. Howard.	
1900.	Ludlow.	W. A. Kinzie.	T. A. Howard.	

COMPENDIUM OF SHAFTSBURY ASSOCIATION

YR.	PLACE	MODERATOR	PREACHER	BAP.	MEM.
1781					
1786			Justus Hull	67	715
1787	Adams	J. Morse	Joshua Morse	50	718
1788	1st Shaftsbury	C. Blood	Nicholas Cox	71	803
1789	1st Hillsdale	S. Waldo	P. Werden	174	1,118
1790	Adams				1,500
1791	Stockbridge	C. Blood	J. Hull	408	1,754
1792	Stillwater		C. Blood		2,150
1793	Pittstown	C. Blood	S. Waldo	261	2,500
1794	Pownal	P. Werden	L. Powers	345	2,809
1795	Stillwater	J. Leland	J. Leland	182	3,029
1796	W. Stockbridge	C. Blood	C. Blood	260	3,181
1797	Bottskill	L. Powers	J. Gray	271	3,458
1798	1st Stephentown	C. Blood	S. Rogers	161	3,460
1799	2d Stephentown	S. Rogers	I. Webb	732	4,060
1800	4th Shaftsbury	C. Blood	J. Hull	767	4,127
1801	2d Galway	C. Blood	C. Blood	395	4,318
1802	Pittstown	J. Crow	E. Lee	221	4,220
1803	W. Stockbridge	J. Hull	C. Blood	285	4,301
1804	Clifton Park	C. Blood	L. Covell	314	4,433
1805	Hoosick Falls	C. Blood	E. Lee	229	4,593
1806	Troy	S. Gano*	C. Blood	145	3,122
1807	2d Cheshire	C. Blood	I. Webb	236	3,288
1808	Pownal	I. Webb	J. Leland	341	3,392
1809	Schodack	I. Webb	J. Glass	291	3,303
1810	White Creek	I. Webb	A. Peck	249	3,321
1811	3d Cheshire	O. Warren	C. Lahatt	375	3,724
1812	W. Stockbridge	O. Warren	I. Mattison	392	3,667
1813	Nassau	I. Webb	O. Warren	31	3,572
1814	Schodack	A. Peck	J. Hull	131	3,599
1815	Newton, N. H.	O. Warren	I. Webb	98	3,511
1816	Sandisfield	I. Webb	I. Mattison	226	3,573
1817	Stephentown	A. Peck	S. Spaulding	510	3,563
1818	4th Shaftsbury	J. Cornell*	E. F. Willey	286	3,554
1819	Pittstown	F. Wayland	G. Robinson	189	3,238
1820	North Adams	A. Peck	I. Mattison	173	3,877
1821	Egremont	I. Mattison	D. Tinkham	144	2,846
1822	Hoosick Falls	I. Mattison	J. Harris	189	2,865
1823	Nassau	I. Mattison	E. D. Hubbell	54	2,570
1824	White Creek	D. Tinkham	Ira Hall	202	2,725
1825	Newtown, N. H.	I. Mattison	A. Beach	212	3,317
1826	East Hillsdale	J. Harris	E. Sweet	71	2,713
1827	Stephentown	E. D. Hubbell	J. Cooper	167	2,545
1828	Pownal	E. D. Hubbell	E. D. Hubbell	91	2,353

1829.	1st Shaftsbury.	E. D. Hubbell.	E. Marshall.	27	2,185
1830.	1st Nassau.	I. Keach.	I. Keach.	84	2,080
1831.	Stamford.	E. D. Hubbell.	P. Roberts, Jr.	131	1,920
1832.	1st Shaftsbury.	I. Keach.	E. D. Hubbell.	550	2,495
1833.	1st Bennington.	E. D. Hubbell.	I. Keach.	59	1,546
1834.	Hoosick Corners.	E. D. Hubbell.	M. Field.	88	1,510
1835.	3d Shaftsbury.	I. Keach.	T. Marshall.	133	1,092
1836.	Manchester.	S. Kenney.	J. M. Graves.	10	993
1837.	Pownal.	I. Keach.	I. Mattison.	7	948
1838.	1st Bennington.	S. Hutchins.	H. Ellis.	64	986
1839.	1st Shaftsbury.	I. Keach.	S. Hutchins.	146	1,028
1840.	Hoosick.	J. W. Sawyer.	J. W. Sawyer.	87	992
1841.	3d Shaftsbury.	J. W. Sawyer.	A. Kenyon.	7	793
1842.	Manchester.	J. W. Sawyer.	J. W. Sawyer.	4	793
1843.	Pownal.	J. W. Sawyer.	I. Mattison.	187	871
1844.	1st Bennington.	J. W. Sawyer.	H. I. Parker.	14	780
1845.	1st Shaftsbury.	I. Keach.	C. W. Hodges.	19	662
1846.	N. Bennington.	I. Keach.	M. Bachelor.	6	665
1847.	3d Shaftsbury.	C. W. Hodges.	J. A. Smith.	5	653
1848.	Manchester.	C. W. Hodges.	J. Cannon.	33	728
1849.	West Rupert.	I. Mattison.	I. Mattison.	33	738
1850.	1st Bennington.	I. Mattison.	L. Bailey.	42	77
1851.	N. Bennington.	J. D. E. Jones.	E. Conover.	7	853
1852.	Hoosick Corners.	Wm. Arthur.	J. D. E. Jones.	4	734
1853.	Shaftsbury.	Arthur Day.	O. Tracy.		
1854.	Manchester.	T. H. Archibald.	A. T. Chapman.	13	594
1855.	Bennington.	L. Howard.	T. H. Archibald.	14	1,476
1856.	Wallingford.	N. W. Smith.	C. A. Thomas.	49	1,388
1857.	Poultney.	C. A. Thomas.	C. H. Green.	93	1,462
1858.	Hoosick Corners.	J. Goadby.	N. Clark.	287	1,673
1859.	Manchester.	W. Lincoln.	B. N. Leach.	58	1,686
1860.	Brandon.	B. N. Leach.	W. Lincoln.	82	1,655
1861.	West Pawlet.	C. H. Green.	A. M. Swain.	30	1,765
1862.	North Bennington.	A. M. Swain.	W. L. Palmer.	45	1,718
1863.	Rutland.	C. A. Thomas.	J. Tucker, Jr.	35	1,664
1864.	Hydeville.	W. L. Palmer.	I. H. Wood.	16	1,625
1865.	Shaftsbury.	L. Howard.	W. S. Apsey.	46	1,552
1866.	Middletown.	J. Goadby.	D. Beecher.	70	1,561
1867.	Brandon.	J. Goadby.	J. Goadby.	108	1,644
1868.	Manchester.	C. A. Thomas.	W. H. Rugg.	87	1,690
1869.	Bennington.	H. L. Grose.	H. L. Grose.	43	1,650
1870.	Wallingford.	E. Mills.	S. K. Dexter.	76	1,698
1871.	Ira.	E. Mills.	E. Mills.	54	1,674
1872.	North Bennington.	E. Mills.	I. C. Carpenter.	31	1,651
1873.	Poultney.	R. M. Luther.	D. Spencer.	149	1,695
1874.	Fairhaven.	C. A. Thomas.	F. Henry.	42	1,710
1875.	West Pawlet.	W. L. Palmer.	R. M. Luther.	61	1,786
1876.	Rutland.	R. M. Luther.	J. A. Pierce.	130	1,874
1877.	Shaftsbury.	D. Spencer.	J. K. Richardson.	31	1,863
1878.	Middletown.	D. Spencer.	S. H. Archibald.	246	2,004
1879.	Bennington.	D. Spencer.	D. R. Watson.	118	2,145
1880.	Jay.	J. K. Richardson.	A. J. Chandler.	36	2,116
1881.	Manchester.	J. K. Richardson.	T. H. Archibald.	59	2,090
1882.	East Poultney.	J. K. Richardson.	J. A. Swart.	97	2,109

1883.	No. Bennington.	G. C. Baldwin, Jr.	F. Barnett	52	2,081
1884.	Wallingford	D. E. Post	J. B. Lewis	81	2,079
1885.	Brandon	S. H. Archibald	J. R. Gow	55	2,084
1886.	Fairhaven	S. H. Archibald	H. H. Parry	56	2,079
1887.	Pittsford	S. H. Archibald	Z. Marten	47	2,059
1888.	Poultney	S. H. Archibald	C. A. Reese	91	2,124
1889.	West Pawlet	S. H. Archibald	L. B. Steele	57	2,149
1890.	No. Bennington	Z. Marten	E. A. Herring	151	2,231
1891.	Middletown Spa	Z. Marten	P. C. Dayfoot	118	2,272
1892.	Shaftsbury	S. H. Archibald	A. S. Gilbert	55	2,213
1893.	Manchester	S. H. Archibald	J. S. Lyon	123	2,241
1894.	Pownal	S. H. Archibald	R. B. Tozer	193	2,395
1895.	Rutland	S. H. Archibald	B. F. Kellogg	45	2,303
1896.	Ira	R. B. Tozer	Gibbs Braislin	70	2,351
1897.	E. Hubbardton	R. B. Tozer	J. E. Bruce	51	2,348
1898.	Wallingford	R. B. Tozer	A. D. Clark	95	2,358
1899.	West Haven	Gibbs Braislin	J. Johnson	84	2,364
1900.	West Rutland	Gibbs Braislin	E. I. Nye	90	2,404
1901.	Brandon	Gibbs Braislin	Thomas Cull	63	2,407
1902.	West Pawlet	H. M. Douglas	H. M. Douglas	41	2,410
1903.	Fairhaven	H. M. Douglas	Gibbs Braislin	64	2,338
1904.	Bennington	H. M. Douglas	R. C. Penney	60	2,292
1905.	Manchester	H. M. Douglas	F. R. Morris	29	2,345
1906.	No. Bennington	H. M. Douglas	H. S. McCready	182	3,013
1907.	Poultney	H. M. Douglas	Eugene Haines	78	2,303
1908.	Hydeville	Eugene Haines	F. S. Tolman	122	2,362
1909.	Pownal	Eugene Haines	H. M. Douglas	146	2,512
1910.	Rutland	E. M. Fuller	L. A. Cooney	140	2,494
1911.	E. Poultney	W. F. Meyer	Leonard Aldrich	100	2,627
1912.	Shaftsbury	W. F. Meyer	H. E. Wetherbee	65	2,455

COMPENDIUM OF ADDISON ASSOCIATION

YR.	PLACE	MODERATOR	PREACHER	BAP.	MEM.
1834.	Panton	B. Carpenter	I. Westcott	50	841
1835.	Bridport	B. Carpenter	A. Case	105	987
1836.	Bristol	J. A. Dodge	J. Ten Broeke	227	1,196
1837.	Addison	W. G. Johnson	W. G. Johnson	32	1,092
1838.	Orwell	John Ide	J. K. Wright	66	1,043
1839.	Middlebury	John Ide	J. Ten Broeke	106	1,045
1840.	Whiting	John Ide	A. Kingsbury	29	1,101
1841.	Ferrisburg	O. S. Murray	W. G. Johnson	26	1,055
1842.	Charlotte	John Ide	I. Keach	22	951
1843.	Panton	I. Keach	B. Brierly	94	974
1844.	Addison	I. Keach	E. Hurlburt	14	802
1845.	Bridport	A. Angier	C. E. Miles	6	716
1846.	Whiting	C. E. Miles	J. K. Wright	6	602
1847.	Bristol	B. Allen	J. Ten Broeke	1	625
1848.	Charlotte	B. Allen	B. Allen	5	614
1849.	Panton	B. Allen	J. M. Driver	2	574
1850.	Addison	M. D. Miller	B. Allen	29	545

1851.	Whiting.	M. D. Miller.	M. D. Miller.	18	578
1852.	Bridport.	M. D. Miller.	H. I. Parker.	4	567
1853.	Orwell.	J. K. Wright.	A. A. Sawin.	10	560
1854.	Bristol.	H. Converse.	L. Smith.	5	545
1855.	Monkton.	J. W. Sawyer.	J. W. Sawyer.	27	537
1856.	Charlotte.	P. C. Himes.	P. C. Himes.	27	514
1857.	Panton.	J. W. Sawyer.	E. W. Allen.	28	509
1858.	Whiting.	E. W. Allen.	L. S. Smith.	16	529
1859.	Addison.	R. Sawyer.	J. Q. A. Ware.	4	486
1860.	Bridport.	R. Sawyer.	R. Sawyer.	10	478
1861.	Bristol.	R. Sawyer.	W. G. Denio.	4	438
1862.	Monkton.	R. Sawyer.	N. J. Pinkham.	2	397
1863.	Orwell.	J. Q. A. Ware.	L. Smith.	5	415
1864.	Cornwall.	J. Q. A. Ware.	E. Goodspeed.	3	393
1865.	Charlotte.	J. Q. A. Ware.	C. Smith.	1	393
1866.	Panton.	E. Goodspeed.	L. Smith.	1	367
1867.	Addison.	H. Converse.	T. H. Archibald.	14	362
1868.	Whiting.	T. H. Archibald.	W. L. Palmer.	73	422
1869.	Bristol.	T. H. Archibald.	W. S. Blaisdell.	110	530
1870.	Vergennes.	T. H. Archibald.	A. Jones.	43	455
1871.	Monkton.	T. H. Archibald.	G. H. Parker.	25	557
1872.	Panton.	N. Clark.	I. P. Kellogg.	6	549
1873.	Charlotte.	T. H. Archibald.	N. Clark.	5	519
1874.	Cornwall.	T. H. Archibald.	John Goadby.	2	467
1875.	Bristol.	H. D. Hodge.	H. D. Hodge.	8	467
1876.	Whiting.	H. D. Hodge.	L. B. Hibbard.	18	481
1877.	Addison.	C. Hibbard.	C. Van Steinberg.	16	490
1878.	Charlotte.	L. Smith.	R. Nott.	32	416
1879.	Panton.	I. P. Kellogg.	W. D. Hall.	36	515
1880.	Cornwall.	C. Hibbard.	P. C. Dayfoot.	19	527
1881.	Bristol.	C. A. Votey.	C. A. Votey.	6	522
1882.	Vergennes.	C. A. Votey.	R. Nott.	14	502
1883.	Whiting.	D. F. Estes.	D. F. Estes.	6	497
1884.	Addison.	Ahira Jones.	I. W. Coombs.	14	462
1885.	Middlebury.	A. C. Palmer.	Joseph Freeman.	24	380
1886.	Charlotte.	A. DeF. Palmer.	T. H. Archibald.	55	516
1887.	Bristol.	T. H. Archibald.	A. DeF. Palmer.	16	505
1888.	Vergennes.	A. DeF. Palmer.	S. E. Miller.	13	495
1889.	Cornwall.	A. DeF. Palmer.	R. H. Sherman.	5	469
1890.	Whiting.	T. H. Archibald.	A. H. Murray.	33	471
1891.	Addison.	A. H. Murray.	A. A. Cambridge.	25	503
1892.	Middlebury.	A. H. Murray.	L. Kinney.	5	504
1893.	Charlotte.	T. G. Lyons.	B. F. Kellogg.	15	472
1894.	Bristol.	B. F. Kellogg.	T. G. Lyons.	6	460
1895.	Vergennes.	A. C. Palmer.	H. T. Slocum.	27	483
1896.	Cornwall.	I. P. Kellogg.	W. A. Kinzie.	11	461
1897.	Addison.	I. P. Kellogg.	I. P. Kellogg.	30	496
1898.	Whiting.	H. H. White.	E. M. Bartlett.	10	500
1899.	Charlotte.	E. M. Bartlett.	H. H. White.	7	481
1900.	Bristol.	E. M. Bartlett.	G. H. Carr.	22	487
1901.	Vergennes.	W. A. Kinzie.	G. C. Lamson.	8	478
1902.	Middlebury.	W. A. Kinzie.	A. L. Powell.	26	492
1903.	Cornwall.	T. A. Howard.	W. B. Crowell.	24	462
1904.	Panton.	S. P. Perry.	S. H. Myers.	7	438
1905.	Addison.	G. H. Carr.	T. A. Howard.	19	454
1906.	Bristol.	T. A. Howard.	Geo. R. Stair.	21	471

1907..	East Charlotte.....	Geo. R. Stair.....	S. P. Perry.....	62	512
1908..	Vergennes.....	I. E. Usher.....	H. H. White.....	39	535
1909..	Middlebury.....	I. E. Usher.....	J. E. Usher.....	71	621
1910..	Whiting.....	I. E. Usher.....	T. Davison.....	61	661
1911..	Lincoln.....	C. T. Reekie.....	Geo. Pomfrey.....	6	615
1912..	Panton.....	R. B. Esten, D. D....	C. T. Reekie.....	16	603

COMPENDIUM OF VERMONT ASSOCIATION

(Minutes from 1795 to 1805 missing)

YR.	PLACE	MODERATOR	PREACHER	BAP.	MEM.
1805..	Poultney.....	Isaac Beall.....	Ariel Kendrick....	75	1,347
1806..	Salem.....		Henry Green.....		
1807..	Bradford.....	Henry Green.....	William Harrington	236	1,329
1808..	Cornwall.....	Obed Warren.....	Sylvanus Haynes..	161	1,213
1809..	Middletown.....	William Harrington.	Henry Green.....	297	1,685
1810..	Pittsford.....	Obed Warren.....	Obed Warren.....	142	1,909
1812..	Monkton.....		Sylvanus Haynes..		
1813..	Cornwall.....	Clark Kendrick....	Clark Kendrick....	67	1,794
1814..	Brandon.....	Henry Green.....	Nathaniel Kendrick	113	1,787
1815..	Rupert.....	Clark Kendrick....	Henry Green.....	102	1,836
1816..	Ira.....	Isaac Sawyer.....	E. Starkweather..	110	1,963
1817..	Addison.....	Clark Kendrick....	Sylvanus Haynes..	666	2,840
1818..	Poultney.....	William Harrington.	Abiel Wood.....	56	2,727
1819..	Hinesburg.....	Clark Kendrick....	Henry Green.....	49	3,464
1820..	Cornwall.....	Henry Green.....	Joseph W. Sawyer.	29	1,901
1821..	W. Granville, N. Y.		Henry Green.....		
1822..	Whiting.....	Abiel Wood.....	Clark Kendrick....	156	2,539
1823..	Bradford.....		Isaac Bucklin.....		
1824..	Middletown.....	Isaac Sawyer.....	S. C. Dillaway	33	2,289
1825..	Brandon.....	Joseph W. Sawyer.	Pharcellus Church..	64	1,919
1826..	Addison.....	Joseph W. Sawyer.	Henry Green.....	127	1,861
1827..	Orwell.....	Joseph W. Sawyer.	John A. Dodge....	48	1,608
1828..	Bristol.....	Hadley Proctor....	Hadley Proctor....	28	1,523
1829..	Rutland.....	Hadley Proctor....	Jonathan Merriam.	18	1,458
1830..	Cornwall.....	Eli B. Smith.....	William Hutchinson	295	1,780
1831..	Poultney.....	Hadley Proctor....	John A. Dodge....	545	2,199
1832..	Whiting.....		E. B. Smith.....		
1833..	Hubbardton.....	Hadley Proctor....	Hadley Proctor....	127	1,679
1834..	Rutland.....		George B. Ide.....		
1835..	Brandon.....	Reuben Sawyer....	S. C. Dillaway.....	9	1,136

(Addison Association withdrawn from this leaving fourteen churches.)

1836.	Ira.....	C. Dillaway.....	E. S. Soullard.....	35	999
1837.	Pittsford.....		A. Haynes.....		
1838.					
1889.	Wallingford.....	C. A. Thomas.....	D. Haskall.....	112	1,125
1840.	Hubbardton.....	C. A. Thomas.....	V. A. Hotchkiss.....	79	1,150
1841.	Benson.....	Daniel Haskall.....	C. A. Thomas.....	28	1,130
1842.	Middletown.....	Daniel Haskall.....	B. Allen.....	46	1,041
1843.	Rutland.....	Daniel Haskall.....		276	1,261
1844.	Brandon.....	Daniel Haskall.....	J. M. Driver.....	16	1,202
1845.	Poultney.....	C. A. Thomas.....	J. M. Rockwood.....	8	1,108
1846.	Ira.....	Aaton Angier.....	L. Smith.....	6	1,115
1847.	Wallingford.....	C. A. Thomas.....	Mosses Field.....	26	1,046
1848.	Rutland.....	C. A. Thomas.....	C. A. Thomas.....	19	992
1849.	Middletown.....	Moses Field.....	J. M. Rockwood.....	6	943
1850.	Wallingford.....	J. Goadby.....	J. Goadby.....	18	894
1851.	West Haven.....	C. A. Thomas.....	L. Howard.....	20	896
1852.	Brandon.....	John Goadby.....	N. W. Smith.....	12	936
1853.	Ira.....	John Goadby.....	S. L. Elliott.....	18	934
1854.	Rutland.....	John Goadby.....	John Goadby.....	40	928

(United with the Shaftsbury Association under the name of Vermont and Shaftsbury Association).

COMPENDIUM OF WOODSTOCK ASSOCIATION

YR.	PLACE	MODERATOR	PREACHER	BAP.	MEM.
1783.	"This Association was organized with a very few churches, February, 1783, in Woodstock, Vt." (Benedict's History, i. 342).				
1784.					
1785.					
1786.	Sutton, N. H.....	Joseph Call.....	Jedidiah Hebbard.....		496
1787.	Windsor, Vt.....		Eleazar Beckwith.....		
1788.	Marlow, N. H.....	Joseph Thompson.....	Thomas Baldwin.....		682
1789.	Marlow, N. H.....	Thomas Baldwin.....	Ebenezer Bailey.....		808
1790.	Canaan, N. H.....	Joseph Thompson.....	John Peckins.....		996
1794.	Westmoreland, N. H.....				
	H.....	Aaron Leland.....	Abiel Ledoit.....		1,694
1795.	N. London, N. H.....	Aaron Leland.....	Aaron Leland.....		1,548
1796.	Woodstock, Vt.....		Jeremiah Higbee.....		
1797.					
1798.	Newport, N. H.....	Aaron Leland.....	Aaron Leland.....		1,433
1799.	Dublin, N. H.....	Aaron Leland.....	Isaac Beal.....		1,585
1800.	N. London, N. H.....	Aaron Leland.....	Ariel Kendrick.....		1,679
1801.	Cornish, N. H.....	Aaron Leland.....	Elijah Willard.....		1,744

1802.	Grafton, N. H.	Aaron Leland	Aaron Leland	1888
1803.	Windsor, Vt.		Jeremiah Higbee	
1804.	Alstead, N. H.	Ariel Kendrick	Ariel Kendrick	1944
1805.	Newport, N. H.	Ariel Kendrick	Job Seamans	1960
1806.	Hanover, N. H.	Ariel Kendrick	Jeremiah Higbee	1920
1807.	Dublin, N. H.	Ariel Kendrick	Thomas Brown	2152
1808.	Cornish, N. H.	Aaron Leland	Stephen Choat	2068
1809.	New London, N. H.	Aaron Leland	Joel Manning	1601
1810.	Alstead, N. H.	Aaron Leland	Isaiah Matteson	1837
1811.	Newport, N. H.	Aaron Leland	Jeremiah Higbee	1812
1812.	Canaan, N. H.	Aaron Leland	Ariel Kendrick	1925
1813.	Cavendish, Vt.	Aaron Leland	Ariel Kendrick	1836
1814.	Westmoreland, N. H.	Aaron Leland	Jonathan Going	1802
1815.	Windsor, Vt.	Aaron Leland	Aaron Leland	1945
1816.	Sutton, N. H.	Ariel Kendrick	Joseph Elliot	133 1899
1817.	Mount Holly, Vt.	Joseph Elliot	Jeremiah Higbee	178 2041
1818.	New London, N. H.	Aaron Leland	Leland Howard	166 2199
1819.	Rockingham, Vt.	Joseph Elliot	Reuel Lathrop	308 2249
1820.	Cornish, N. H.	Joseph Elliot	Ira Pearson	134 2365
1821.	Springfield, Vt.	Aaron Leland	Daniel Packer	120 2447
1822.	Newport, N. H.	Timothy Grow	Joseph Elliot	87 2344
1823.	West Windsor, Vt.	Aaron Leland	Jeremiah Higbee	65 2456
1824.	New London, N. H.	Aaron Leland	Ira Pearson	59 2330
1825.	Mount Holly, Vt.	Aaron Leland	Ariel Kendrick	159 2509
1826.	Newport, N. H.	Aaron Leland	Theophi. B. Adams	195 2651
1827.	Jamaica, Townsh'd,			
	Vt.	Aaron Leland	Ira Pearson	119 2633
1828.	Ludlow, Vt.	Aaron Leland	Richard M. Ely	142 2682
	In 1828, the Association was divided, the New Hampshire churches withdrawing from it.			
1829.	Windsor	Aaron Leland	Aaron Leland	92 1832
1830.	Grafton	Aaron Leland	Leland Howard	126 1822
1831.	Chester	Leland Howard	Joseph Freeman	203 2019
1832.	Weston	Daniel Packer	Simeon Chamberlain	576 2663
1833.	Cavendish	Daniel Packer	Richard M. Ely	116 2591
1834.	Londonderry	Daniel Packer	Cyrus W. Hodges	80 2561
1835.	Andover	Daniel Packer	Daniel Packer	316 2817
1836.	North Springfield	Daniel Packer	Joseph M. Graves	144 2724
1837.	Rockingham	Ira Pearson	Ira Pearson	166 2559
1838.	Grafton	Daniel Packer	Elijah Hutchinson	425 2966
1839.	Mount Holly	Daniel Packer	Sem Pierce	113 2971
1840.	Windham	Joseph M. Graves	Moses Field	50 2878
1841.	Chester	Daniel Packer	Benjamin Brierly	62 2809
1842.	East Townshend	Daniel Packer	Baxter Burrows	154 2783
1843.	North Springfield	Elijah Hutchinson	Denzil M. Crane	241 2907
1844.	Windsor	Elijah Hutchinson	Mylon Merriam	58 2767
1845.	Mount Holly	Elijah Hutchinson	Wm. M. Guilford	15 2541
1846.	Saxtons River	Elijah Hutchinson	Horace Fletcher	14 2241
1847.	Windham	Reuben Sawyer	Reuben Sawyer	48 2040
1848.	Weston	Elijah Hutchinson	Nathan. Cudworth	16 2024
1849.	Cavendish	Elijah Hutchinson	Elijah Hutchinson	28 2020
1850.	Chester	Elijah Hutchinson	Chas. H. Green	26 1948
1851.	Ludlow	Elijah Hutchinson	Luke Sherwin	27 1998
1852.	Grafton	Lucian Hayden	Baxter Burrows	17 1875
1853.	North Springfield	Lucian Hayden	Richard M. Ely	45 1902

1854.	Townshend.	Ira Pearson.	Ira Pearson.	271	2179
1855.	Mount Holly.	Baxter Burrows.	Alfred A. Constantine.	60	2147
1856.	South Londonderry.	Horace Fletcher.	Russell Wheeler.	125	2252
1857.	Perkinsville.	Elijah Hutchinson.	Chas. L. Frost.	15	1751
1858.	Ludlow.	Elijah Hutchinson.	Swett F. Brown.	97	1793
1859.	Chester.	Ryland Fletcher.	Thos. H. Archibald.	63	1779
1860.	Saxtons River.	Ira Pearson.	Wm. L. Picknell.	18	1778
1861.	North Springfield.	Wm. M. Pingry.	C. G. Gurr.	27	1744
1862.	Weston.	Thos. H. Archibald.	Sullivan Adams.	35	1748
1863.	Grafton.	Wm. M. Pingry.	Wm. N. Wilbur.	15	1691
1864.	South Londonderry.	Wm. L. Picknell.	Ira Pearson.	58	1680
1865.	Mount Holly.	Nathaniel Cudworth.	Aurora M. Swain.	52	1614
1866.	Cavendish.	Wm. N. Wilbur.	John S. Goodall.	49	1604
1867.	East Wallingford.	Aurora M. Swain.	Nat'l Cudworth.	163	1757
1868.	Windsor.	Elijah Hutchinson.	Ira Pearson.	134	1889
1869.	North Springfield.	Ira Pearson.	Charles Hibbard.	41	1831
1870.	Perkinsville.	Wm. N. Wilbur.	William N. Wilbur.	58	1813
1871.	Grafton.	Samuel M. Whiting.	Lewis B. Hibbard.	83	1827
1872.	South Londonderry.	John S. Goodall.	A. J. Walker.	48	1794
1873.	Chester.	Denzil M. Crane.	Swett F. Brown.	27	1727
1874.	Windsor.	Luc. Hayden, D. D.	John R. Haskins.	65	1739
1875.	Mechanicsville.	Charles Hibbard.	William H. Rugg.	93	1777
1876.	Ludlow.	John P. Farrar.	J. S. Goodall.	118	1882
1877.	North Springfield.	William H. Rugg.	John P. Farrar.	52	1870
1878.	Bellows Falls.	William H. Rugg.	J. J. Townsend.	27	1828
1879.	Saxtons River.	William H. Rugg.	J. A. Johnston.	38	1679
1880.	South Londonderry.	Robert G. Johnson.	Joseph S. Small.	31	1758
1881.	Grafton.	J. J. Townsend.	Samuel H. Emery.	39	1717
1882.	Felchville.	Robert G. Johnson.	Timothy B. Eastman.	27	1704
1883.	Chester.	Foster Henry.	J. Mervin Hull.	25	1681
1884.	Ludlow.	William H. Randall.	Halsey C. Leavitt.	51	1685
1885.	Mechanicsville.	William H. Randall.	Foster Henry.	72	1702
1886.	Bellows Falls.	Rinaldo L. Olds.	Lyman W. King.	30	1696
1887.	North Springfield.	William H. Randall.	Albert Heald.	44	1694
1888.	South Londonderry.	William H. Rugg.	B. S. Morse.	49	1658
1889.	Perkinsville.	A. Heald.	Wm. P. Bartlett.	49	1600
1890.	Grafton.	O. P. Fuller.	O. P. Fuller.	98	1632
1891.	East Wallingford.	D. D. Owen.	D. D. Owen.	74	1628
1892.	Saxtons River.	J. H. Robbins.	Geo. B. Wheeler.	73	1643
1893.	Windsor.	C. R. B. Dodge.	Wm. R. Baldwin.	89	1684
1894.	Chester.	W. R. Baldwin.	C. R. B. Dodge.	92	1715
1895.	Mechanicsville.	N. A. Wood.	G. E. Boynton.	46	1699
1896.	Ludlow.	C. R. B. Dodge.	A. Chipman.	23	1643
1897.	Grafton.	D. D. Owen.	H. M. Hopkinson.	12	1570
1898.	Cavendish.	J. M. Ashton.	G. W. Clough.	87	1551
1899.	Bellows Falls.	H. E. Thayer.	J. R. Haskins.	34	1540
1890.	Perkinsville.	H. Crocker.	A. G. Chick.	51	1456
1901.	South Londonderry.	H. E. Thayer.	C. R. B. Dodge.	27	1385
1902.	North Springfield.	F. L. Foster.	O. C. Winestock.	43	1424
1903.	Windsor.	C. W. Jackson.	H. E. Thayer.	36	1418
1904.	Chester.	C. W. Jackson.	A. E. Foote.	41	1345
1905.	Mount Holly.	F. E. Coburn.	F. E. Coburn.	45	1327
1906.	Grafton.	J. A. Greenwood.	Henry Crocker.	65	1350
1907.	Saxtons River.	Geo. Pomfrey.	E. L. Bayliss.	39	1357
1908.	Cavendish.	A. J. Hopkins.	P. D. Root.	21	1375

1909.	Andover.....	J. W. Moore.....	R. H. Tibbals.....	48	1393
1910.	Perkinsville.....	A. J. Hopkins.....	R. M. Jones.....	27	1382
1911.	Ludlow.....	E. A. Mason.....	E. A. Mason.....	96	1438
1912.	North Springfield...	A. J. Hopkins.....	J. H. Thompson...	33	1373

COMPENDIUM OF WINDHAM COUNTY ASSOCIATION

YR.	PLACE	MODERATOR	PREACHER	BAP.	MEM.
1835.	Marlboro.....	M. Bruce.....	A. Lamb.....	16	1006
1836.	Wardsboro.....	M. Bruce.....	P. Howe.....	48	1011
1837.	Brookline.....	M. Bruce.....	M. Bruce.....	22	1001
1838.	Guilford.....	M. Bruce.....	D. M. Crane.....	111	1165
1839.	Putney.....	M. Bruce.....	M. Bruce.....	24	1197
1840.	Wilmington.....	M. Bruce.....	P. B. Fisk.....	157	1096
1841.	Jamaica.....	P. Howe.....	F. Hartwell.....	13	1198
1842.	Whitingham.....	F. Hartwell.....	M. Field.....	51	1192
1843.	Dummerston.....	S. Fish.....	S. Kingsbury.....	204	1247
1844.	Pondville.....	M. D. Miller.....	E. H. Smith.....	10	1194
1845.	Halifax.....	M. D. Miller.....	N. Ames.....	5	1095
1846.	Brookline.....	M. D. Miller.....	J. C. Foeter.....	5	1081
1847.	Guilford.....	M. D. Miller.....	M. D. Miller.....	6	1032
1848.	Brattleboro.....	A. Lamb.....	A. Lamb.....	5	991
1849.	Wardsboro.....	A. Lamb.....	J. F. Wilcox.....	13	898
1850.	Wilmington.....	A. Lamb.....	J. H. Crowley.....	42	904
1851.	Jamaica.....	A. Lamb.....	A. H. Stearns.....	87	957
1852.	Whitingham.....	J. C. Foster.....	J. C. Foster.....	14	955
1853.	Pondville.....	J. C. Foster.....	A. Lamb.....	27	945
1854.	Dover.....	J. C. Foster.....	M. Ball.....	17	899
1855.	Halifax.....	J. C. Foster.....	W. Tillinghast...	11	903
1856.	Brookline.....	A. Lamb.....	O. Smith.....	30	916
1857.	Guilford.....	P. S. Adams.....	S. Fish.....	41	1341
1858.	Brattleboro.....	P. S. Adams.....	C. B. Smith.....	45	1304
1859.	Wilmington.....	H. Fletcher.....	H. Fletcher.....	88	1396
1860.	Townshend.....	M. Carpenter.....	M. Carpenter.....	38	1400
1861.	Wardsboro.....	M. Carpenter.....	D. Bernard.....	8	1344
1862.	Jamaica.....	M. Carpenter.....	N. Cudworth.....	24	1322
1863.	Dummerston.....	M. Carpenter.....	A. W. Goodnow...	24	1309
1864.	Dover.....	M. Carpenter.....	G. O. Atkinson...	30	1227
1865.	Halifax Center.....	H. Fletcher, D. D.	H. Fletcher, D. D.	63	1290
1866.	Pondville.....	H. Fletcher, D. D.	A. Sherwin.....	67	1281
1867.	Guilford.....	H. Fletcher, D. D.	M. Carpenter.....	62	1308
1868.	Whitingham.....	M. Carpenter.....	H. H. Peabody...	67	1336
1869.	Brattleboro.....	M. Carpenter.....	O. Smith.....	58	1349
1870.	West Wardsboro.....	A. W. Goodnow...	S. S. White.....	431	1444
1871.	Brookline.....	M. Carpenter.....	C. P. Frenyear...	60	1397
1872.	South Windham.....	L. J. Matteson...	L. J. Matteson...	106	1505
1873.	West Halifax.....	M. Carpenter.....	A. W. Goodnow...	60	1513
1874.	Guilford.....	O. R. Post.....	J. D. Donovan...	74	1520
1875.	Wilmington.....	O. Smith.....	C. A. Votey.....	36	1525

1876.	Townshend.....	A. A. Butterfield...	E. H. Watrous...	137	1594
1877.	W. Dummerston.....	A. A. Butterfield...	E. Hapgood.....	39	1608
1878.	East Dover.....	A. A. Butterfield...	H. Burchard.....	47	1616
1879.	West Brattleboro.....	A. A. Butterfield...	T. M. Butler.....	63	1635
1880.	Pondville.....	A. A. Butterfield...	H. V. Baker.....	47	1665
1881.	Whitingham.....	G. H. Houghton...	H. H. Hopkinson...	25	1641
1882.	Putney.....	T. M. Butler.....	C. E. Sherman.....	31	1651
1883.	West Wardsboro.....	G. H. Houghton...	F. S. Tower.....	56	1682
1884.	Jamaica.....	G. H. Houghton...	O. Smith.....	82	1727
1885.	Brattleboro.....	A. W. Goodnow...	N. D. Parsons.....	33	1691
1886.	Guilford.....	L. W. Hawley.....	A. D. Spaulding...	73	1713
1887.	Brookline.....	G. H. Houghton...	A. D. Spaulding...	70	1726
1888.	Wilmington.....	A. A. Butterfield...	E. F. Mitchell.....	27	1679
1889.	South Windham.....	Walter Chase.....	D. W. Athearn...	55	1670
1890.	Townshend.....	C. A. Votey.....	F. J. Parry.....	33	1640
1891.	West Halifax.....	F. J. Parry.....	H. M. Douglas...	45	1627
1892.	West Wardsboro.....	J. D. Skinner.....	Wm. Spencer.....	30	1502
1893.	West Brattleboro.....	F. J. Parry.....	Edgar Hatfield...	49	1478
1894.	Pondville.....	L. W. Hawley.....	E. B. Earle.....	60	1476
1895.	East Dover.....	C. D. R. Meacham	F. S. Smith.....	15	1449
1896.	Readsboro.....	A. A. Butterfield...	C. D. R. Meacham	53	1449
1897.	Whitingham.....	A. A. Butterfield...	R. F. Alger.....	33	1448
1898.	Putney.....	A. A. Butterfield...	L. D. Temple.....	34	1432
1899.	Jamaica.....	W. V. Grattan...	F. S. Bickford...	28	1432
1900.	West Halifax.....	A. A. Butterfield...	L. B. Curtis.....	64	1471
1901.	Wilmington.....	A. A. Butterfield...	S. J. Smith.....	52	1446
1902.	Brattleboro.....	E. R. Perkins.....	M. R. Foshay.....	101	1485
1903.	Townshend.....	H. D. Holton.....	R. A. Nichols...	31	1411
1904.	South Windham.....	H. D. Holton.....	E. R. Perkins.....	44	1468
1905.	Guilford.....	H. D. Holton.....	I. H. Beman.....	37	1387
1906.	So. Newfane.....	A. A. Butterfield...	John A. Mitchell...	46	1339
1907.	W. Brattleboro.....	Dr. H. D. Holton...	H. E. Buffum.....	64	1390
1908.	Brookline.....	H. E. Buffum.....	E. C. Clark.....	51	1383
1909.	W. Wardsboro.....	Jos. McKeen.....	C. S. Daniels.....	49	1430
1910.	E. Dover.....	J. E. Berry.....	W. M. Hitchcock...	22	1386
1911.	Readsboro.....	E. C. Clark.....	H. S. McHale.....	54	1404
1912.	Whitingham.....	E. C. Clarke.....	E. E. Hatfield...	36	1320

COMPENDIUM OF VERMONT CENTRAL ASSOCIATION

YR.	PLACE	MODERATOR	PREACHER	BAP.	MEM.
1812.	Williamstown.....	Samuel Churchill...	Ephraim Butler...	2	475
1813.	Williamstown.....	S. Churchill.....	James Parker.....	6	351
1814.	Braintree.....	S. Churchill.....	Thomas Brown...	6	311
1815.	Bethel.....	E. Butler.....	— Woodward.....	5	344
1816.					
1817.					
1818.	Bethel.....	Abner Forbes.....	Joseph Wheat.....	19	435
1819.	Bethel.....	Timothy Grow.....	Ira Pearsons.....	3	470
1820.	Topsham.....	E. Huntington.....	Benj. Putnam.....	22	454
1821.	Braintree.....	E. Huntington.....	Jesse Coburn.....	17	485

1822.	Plainfield.	James Parker.	Silas Davidson.	55	595
1823.	Bethel.	James Parker.	T. Spaulding.	20	616
1824.	Kingston.	James Parker.	James Parker.	16	582
1825.	Vershire.	Isaac Sawyer.	E. Chamberlain.	9	565
1826.	Topsham.	I. Sawyer.	T. Spaulding.	34	553
1827.	Bethel.	James Parker.	E. Huntington.	34	556
1828.	Plainfield.	T. Spaulding.	Sam'l Seabury.	2	508
1829.	Calais.	T. Spaulding.	T. Spaulding.	4	524
1830.	Bethel.	Benj. Swazey.	James Parker.	13	424
1831.	Braintree.			35	474
1832.	Post Mills.	T. Spaulding.	W. Kimball.	50	624
1833.	Norwich.	T. Spaulding.	T. Spaulding.	7	515
1834.	Chelsea.				
1835.	Williamstown.	B. Willard.	J. W. Graves.	46	502
1836.	East Bethel.	B. Willard.	J. P. Huntington.	19	481
1837.	Brookfield.	B. Willard.	L. Culver.	26	475
1838.	Post Mills.			4	293
1839.	Norwich.			33	489
1840.	Vershire.			45	443
1841.	Vershire.	J. Clement.	J. S. Herrick.	30	547
1842.	Groton.	J. Clement.	F. Blood.	34	551
1843.	Braintree.	J. Clement.	J. Clement.	43	574
1844.	Williamstown.	W. W. Lovejoy.	W. W. Lovejoy.	3	575
1845.	Thetford.	W. W. Lovejoy.	J. H. Crowley.	3	561
1846.	Brookfield.	J. Clement.	F. Blood.	0	527
1847.	Groton.	J. Clement.	P. Chamberlain.	1	510
1848.	Sharon.	F. Blood.	L. Chickering.	2	457
1849.	Vershire.	A. Bedel.	F. Blood.	4	465
1850.	West Topsham.	A. Bedel.	P. Chamberlain.	2	273
1851.	Williamstown.	A. Bedel.	A. Bedel.	0	351
1852.	Post Mills.	P. Chamberlain.	J. Kyle.	4	346
1853.	Plainfield.	P. Chamberlain.	P. Chamberlain.	3	339
1854.	Vershire.	J. Clement.	A. Bedel.	14	356
1855.	Sharon.	J. Clement.	J. Clement.	0	312
1856.	Brookfield.	J. Clement.	L. A. Dunn.	4	294
1857.	West Topsham.				
1858.	Post Mills.	N. W. Smith.	J. Small.	11	285
1859.	Williamstown.	N. W. Smith.	N. W. Smith.	36	347
1860.	Braintree.	J. Baldwin.	P. Chamberlain.	8	355
1861.	East Bethel.	H. D. Hodge.	H. D. Hodge.	21	375
1862.	Vershire.	A. Norcross.	A. Norcross.	2	368
1863.	West Topsham.	A. Norcross.	A. Belknap.	27	384
1864.	Braintree.	B. G. Fisk.	W. L. Colburn.	3	328
1865.	Sharon.	H. D. Hodge.	P. W. Fuller.	4	349
1866.	Groton.	H. D. Hodge.	A. N. Woodruff.	18	363
1867.	East Bethel.	N. P. Foster.	C. D. Fuller.	40	370
1868.	Vershire.	P. Foster.	J. Freeman.	18	378
1869.	Braintree.	L. Tracy.	J. K. Chase.	12	385
1870.	Sharon.	A. Norcross.	Wm. Fitz.	30	342
1871.	Montpelier.	A. Norcross.	P. W. Fuller.	15	343
1872.	Groton.	A. Norcross.	A. Norcross.	3	379
1873.	Vershire.	A. Norcross.	G. Carpenter.	6	390
1874.	East Bethel.	E. S. Hibbard.	N. N. Glazier.	4	377
1875.	Braintree.	E. S. Hibbard.	L. B. Steele.	9	338
1876.	Sharon.	E. S. Hibbard.	E. P. Merrifield.	21	362
1877.	Montpelier.	E. E. Andrews.	N. N. Glazier.	26	411

1878.	Groton.....	N. N. Glazier.....	L. B. Steele.....	11	416
1879.	West Randolph.....	L. B. Steele.....	W. Crocker.....	18	440
1880.	Vershire.....	J. S. Goodall.....	J. S. Goodall.....	26	410
1881.	East Bethel.....	J. S. Goodall.....	S. F. Dean.....	3	393
1882.	Sharon.....	H. A. Rogers.....	H. A. Rogers.....	43	431
1883.	Groton.....	J. A. Pierce.....	O. J. Taylor.....	5	423
1884.	Montpelier.....	J. A. Pierce.....	H. C. Robbins.....	29	421
1885.	West Randolph.....	G. W. Clough.....	E. D. Mason.....	24	437
1886.	Vershire.....	R. S. Cook.....	G. W. Clough.....	12	422
1887.	East Bethel.....	J. A. Pierce.....	J. A. Pierce.....	23	427
1888.	Sharon.....	J. O. Fowler.....	A. N. Woodruff.....	41	456
1889.	Groton.....	G. T. Raymond.....	G. T. Raymond.....	16	475
1890.	Barre.....	E. O. Hibbard.....	A. Myers.....	41	519
1891.	West Randolph.....	E. O. Hibbard.....	J. S. Goodall.....	21	513
1892.	Sharon.....	E. O. Hibbard.....	S. Robson.....	8	498
1893.	Montpelier.....	E. O. Hibbard.....	P. C. Abbey.....	22	531
1894.	East Bethel.....	S. Robson.....	G. O. Webster.....	40	564
1895.	Groton.....	S. Robson.....	S. Robson.....	7	538
1896.	Barre.....	P. C. Abbey.....	H. V. Baker.....	23	543
1897.	Randolph.....	H. V. Baker.....	T. Tellier.....	25	543
1898.	Sharon.....	H. V. Baker.....	W. A. Davison.....	43	558
1899.	Montpelier.....	W. A. Davison.....	T. A. Howard.....	17	535
1900.	Groton.....	E. M. Fuller.....	E. M. Fuller.....	24	546
1901.	Barre.....	Wm. J. Cloues.....	Wm. J. Cloues.....	17	570
1902.	Randolph.....	G. S. Lamson.....	G. W. Clough.....	13	567
1903.	Sharon.....	B. E. Smith.....	B. E. Smith.....	7	569
1904.	Montpelier.....	W. A. Kinzie.....	W. A. Kinzie.....	36	600
1905.	Groton.....	S. Knowles.....	Guy C. Lamson.....	16	581
1906.	Randolph.....	H. A. Roberts.....	A. N. Woodruff.....	12	618
1907.	Barre.....	A. N. Woodruff.....	H. A. Buzzell.....	42	640
1908.	Montpelier.....	Wm. E. Braisted.....	W. S. Bradshaw.....	55	629
1909.	Groton.....	L. J. Bamberg.....	W. E. Braisted.....	45	602
1910.	Webster ville.....	L. J. Bamberg.....	S. H. Myers.....	13	625
1911.	Randolph.....	W. E. Braisted.....	L. J. Bamberg.....	51	711
1912.	E. Bethel.....	J. W. Chesbro.....	J. W. Chesbro.....	57	722

COMPENDIUM OF DANVILLE ASSOCIATION

Organized at Danville, Vt., December, 1809, consisting of five churches, viz.: Littleton and Lancaster, N. H., Craftsbury, Concord and Coventry, Vt.

YR.	PLACE	MODERATOR	PREACHER	BAP.	MEM.
1810.	Littleton.....	Barnabas Perkins..	J. Bailey.....	15	75
1811.	Craftsbury.....	Barnabas Perkins..	Barnabas Perkins..	36	152
1812.	Derby.....	S. Churchill.....	Samuel Churchill..	41	289
1813.	Danville.....	S. Churchill.....	Samuel Churchill..	14	285
1814.	Coventry.....	S. Churchill.....	Samuel Churchill..	11	269
1815.	Craftsbury.....	S. Churchill.....	— Brown.....	12	179
1816.	Lunenburg.....	Daniel Mason.....	Silas Davison.....	7	175
1817.	Bethlehem, N. H....	Daniel Mason.....	Elder Mason.....	124	297
1818.	Barnet.....	Daniel Mason.....	Amos Tuttle.....	54	215

1819.	Craftsbury.	Daniel Mason.	Silas Davison.	24	382
1820.	Irasburg.	J. Ide.	Silas Davison.	7	406
1821.	Derby.	D. Mason.	B. Putnam.	3	425
1822.	Lunenburg.	S. Davison.	D. Hutchinson.	23	451
1823.	Bethlehem, N. H.	S. Davison.	J. Palmer.	14	480
1824.	Coventry.	J. Ide.	Silas Davison.	39	557
1825.	Barnet.	J. Ide.	J. Ide.	121	686
1826.	Greensboro.	M. Cheney.	Lewis Fisher.	13	607
1827.	Burke.	J. Ide.	M. Cheney.	29	709
1828.	Derby.	J. Ide.	Marvin Grow.	70	701
1829.	Troy.	S. Davison.	J. Ide.	74	769
1830.	Danville.	J. Ide.	John Ide.	15	748
1831.	Barnet.	L. Fisher.	A. Fisher.	15	607
1832.	Lunenburg.	J. Ide.	G. B. Ide.	309	1116
1833.	Coventry.	J. Merriam.	E. Mitchell.	68	1111
1834.	Lyndon.	S. Davison.		131	1207
1835.	Barnston, L. C.	S. Davison.	I. D. Newell.	169	1252
1836.	Danville.	J. Merriam.	Prosper Powell.	150	1360
1837.	Derby.	S. Davison.	J. Baldwin.	82	1357
1838.	Hatley, L. C.	Noah Nichols.	N. Nichols.	45	1325
1839.	Barnet.	N. Nichols.	E. Mitchell.	19	1382
1840.	Burke.	N. Nichols.	B. Burrows.	144	1323
1841.	Hardwick.	N. Nichols.	J. Baldwin.	109	1451
1842.	Derby.	Jna. Baldwin.	R. Godding.	59	1124
1843.	Albany.	John Ide.	Noah Nichols.	124	1227
1844.	Troy.	John Ide.	Nathan Dennison.	19	952
1845.	Passumpsic.	John Ide.	N. Clarke.	4	790
1846.	East Burke.	Joseph Ide.	S. B. Ryder.	27	690
1847.	East Hardwick.	M. R. Godding.	M. Merriam.	13	717
1848.	Newport.	Rufus Godding.	Nathan Dennison.	8	618
1849.	Derby.	R. Godding.	H. N. Hovey.	18	533
1850.	Albany.	Thomas Baldwin.	J. R. Green.	38
1851.	Passumpsic.	Joseph Ide.	R. Godding.	26
1852.	North Troy.	N. H. Downs.	H. I. Campbell.	18	428
1853.	Newport.	H. I. Campbell.	A. Norcross.	17	559
1854.	Irasburg.	A. B. Moore.	N. Dennison.	19	573
1855.	East Hardwick.	Joseph Ide.	A. W. Boardman.	41	598
1856.	East Burke.	A. B. Moore.	A. H. House.	44	638
1857.	Eaton.	R. Godding.	H. I. Campbell.	20	649
1858.	Derby.	A. Gillies.	R. Godding.	20	717
1859.	Albany.	Joseph Ide.	E. Evans.	91	803
1860.	Passumpsic.	Joseph Ide.	J. Peacock.	39	837
1861.	Barnston.	Joseph Ide.	A. Gillies.	78	832
1862.	Newport.	Joseph Ide.	J. F. Ferguson.	57	1014
1863.	East Hardwick.	Joseph Ide.	H. N. Hovey.	36	1051
1864.	East Burke.	Joseph Ide.	J. G. Lorimer.	13	910
1865.	Eaton.	J. F. Ferguson.	Payson Tyler.	17	871
1866.	Derby.	A. Norcross.	A. Gillies.	32	871
1867.	Albany.	A. Norcross.	E. Evans.	47	922
1868.	Barnston.	A. Norcross.	S. T. Frost.	54	900
1869.	North Troy.	A. Norcross.	A. Gillies.	45	911
1870.	East Hardwick.	A. Gillies.	J. Chandler.	86	851
1871.	Newport.	A. Gillies.	C. Newhall.	18	895
1872.	Kingsey Falls.	A. Gillies.	H. N. Hovey.	22	947
1873.	Passumpsic.	A. Gillies.	J. H. Marsh.	11	954

1874.	East Burke	A. Gillies	R. Mills	23	770
1875.	Coaticook	A. C. Mitchell	J. G. Lorimer	77	970
1876.	Derby	A. C. Mitchell	W. G. Goucher	117	1059
1877.	Lowell	N. W. Alger	A. Gillies	119	1197
1878.	Eaton	N. W. Alger	N. C. Saunders	55	1190
1879.	St. Johnsbury	N. W. Alger	E. C. Miller	95	1315
1880.	East Hardwick	N. W. Alger	G. H. Parker	11	1317
1881.	Barnston	N. W. Alger	Adam Burwash	26	1215
1882.	Newport	G. S. Chase	N. W. Alger	42	1181
1883.	Passumpsic	G. S. Chase	G. S. Chase	18	1147
1884.	Coaticook	G. S. Chase	S. A. Reed	63	1211
1885.	North Troy	W. N. Wilbur	W. N. Wilbur	55	918
1886.	Beebe Plain	E. T. Sanford	Frank Gardner	49	1031
1887.	Jay	W. N. Wilbur	C. D. R. Meacham	37	1890
1888.	Derby	E. H. Hayden	G. W. Clough	39	1082
1889.	Passumpsic	E. T. Sanford	S. H. Reed	14	704
1890.	East Hardwick	E. T. Sanford	J. T. Buzzell	7	617
1891.	St. Johnsbury	J. T. Buzzell	R. L. Olds	51	614
1892.	Newport	J. T. Buzzell	G. O. Webster	27	624
1893.	North Troy	J. A. Buzzell	J. T. Buzzell	35	636
1894.	Passumpsic	J. A. Buzzell	H. V. Baker	18	629
1895.	Jay	R. L. Olds	H. M. Douglas	28	669
1896.	Derby	R. L. Olds	J. D. Skinner	32	651
1897.	East Hardwick	J. D. Skinner	A. N. Woodruff	17	644
1898.	Newport	A. L. Wadsworth	H. S. McHale	47	705
1899.	North Troy	C. D. R. Meacham	A. C. Hussey	2	646
1900.	St. Johnsbury	C. D. R. Meacham	H. S. Kilborn	29	696
1901.	Passumpsic	A. C. Hussey	A. N. Woodruff	5	690
1902.	Jay	C. H. Brown	C. H. Brown	17	667
1903.	East Hardwick	C. H. Brown	C. D. R. Meacham	30	697
1904.	Derby	C. D. R. Meacham	C. D. R. Meacham	16	981
1905.	North Troy	C. D. R. Meacham	E. P. Hoyt	23	676
1906.	St. Johnsbury	J. E. Berry	O. N. Bean	14	418
1907.	Newport	J. E. Berry	J. E. Berry	21	652
1908.	Passumpsic	O. H. Henderson	A. S. Gilbert	63	724
1909.	North Troy	O. H. Henderson	J. J. Williams	76	835
1910.	W. Derby	J. J. Williams	F. S. Tolman	63	921
1911.	E. Hardwick	J. D. Thyng	E. W. Puffer	49	967
1912.	Newfane	Jno. Thyng	J. W. Bergin	35	975

COMPENDIUM OF LAMOILLE ASSOCIATION

Richmond Association to 1811. Fairfield Association from 1812 to 1834. Fairfield and Onion River Association from 1835 to 1846. Lamoille Association from 1847.

YR.	PLACE	MODERATOR	PREACHER	BAP.	MEM.
1795.	Richmond				
1796.	Cambridge				
1797.	Fairfax	Jos. Call	E. Wilmarth		
1798.	Richmond				
1799.					

1800.	Bolton.				
1804.	Essex.	E. Butler.	S. Rogers.	61	613
1805.	Richmond.				
1909.	Craftsbury.	A. Tuttle.	A. Tuttle.	94	764
1810.	Cambridge.	M. Wares.	M. Wares.	79	801
1811.	Georgia.	A. Tuttle.	D. Boynton.	43	741
1812.	Fairfield.	I. Sawyer.	I. Orcutt.	55	533
1813.	Swanton.	J. Ball.	I. Sawyer.	13	563
1814.	Essex.	R. Mears.	R. Mears.	52	552
1815.	Johnson.				
1816.	Morristown.	T. Brown.	J. W. Sawyer.	157	640
1817.	Georgia.	A. Tuttle.	P. Culver.	209	843
1818.	Enosburg.	R. Mears.	A. Tuttle.	61	885
1819.	Milton.	D. Boynton.	J. W. Sawyer.	25	875
1820.	Swanton.	R. Mears.	D. Boynton.	10	842
1821.	Essex.	P. Culvey.	R. Mears.	64	788
1822.	Johnson.	R. Mears.	A. Sabin.	92	800
1824.	Fairfax.	J. Spaulding.	A. Sabin.	21	894
1825.	Westford.	A. Sabin.	P. Chase.	115	1019
1826.	Morristown.	A. Sabin.	L. Cole.	33	1018
1828.	Fairfield.	R. Mears.	R. Mears.	94	1073
1829.	Jericho.	A. Sabin.	A. Sabin.	30	1038
1830.	Hinesburg.	J. M. Graves.	J. M. Graves.	88	1163
1834.	Essex.	J. Ide.	L. Cole.	91	1591
1835.	Fairfield.	I. Huntley.	A. Sabin.	21	704
1836.	†Johnson.			87	924
1836.	*Georgia.				
1837.	*Burlington.			21	886
1837.	†Fairfax.	A. Sabin.	A. Sabin.	52	746
1838.	*Waitsfield.	A. Angier.	S. Fletcher.	25	875
1838.	†Enosburg Falls.	S. Fletcher.	S. Fletcher.	1	726
1839.	*Colchester.	A. Angier.	J. C. Bryant.	197	1010
1839.	†North Fairfax.	P. Chase.	P. Chase.	160	800
1840.	*Jericho.	H. Safford.	J. P. Hall.	39	1155
1840.	†Fairfield Center.	J. D. Farnsworth.	A. Sabin.	102	870
1841.	*East Enosburg.	A. Sabin.	H. D. Hodge.	44	910
1842.	†Huntington.	H. Safford.	H. Safford.	66	1079
1842.	*Swanton Center.	A. Sabin.	A. Stone.	67	894
1843.	†Essex.	W. G. Johnson.	H. D. Hodge.	112	1186
1843.	*Richford.	P. Chase.	J. M. Peeman.	151	987
1844.	†Cambridge.	J. P. Hall.	M. G. Hodge.	7	1058
1844.	*North Fairfield.	J. D. Farnsworth.	D. Sabin.	12	749
1845.	†Johnson.				767
1845.	*Berkshire.				727
1846.	†Colchester.				1010
1846.	*North Fairfax.	J. D. Farnsworth.	A. Sabin.	34	732
1847.	Jericho.	L. A. Dunn.	R. A. Hodge.	20	1698
1848.	Georgia.	J. D. Farnsworth.	F. N. Jersey.	52	1615
1849.	Fairfax.	J. D. Farnsworth.	H. I. Parker.	54	1558
1850.	Hinesburg.	J. D. Farnsworth.	A. Sabin.	113	1010
1851.	Burlington.	J. D. Farnsworth.	M. H. Bixby.	67	1496
1852.	Swanton.	A. Sabin.	L. A. Dunn.	18	1237
1853.	Johnson.	L. A. Dunn.	P. C. Himes.	49	1285
1854.	Georgia.	L. Tracy.	E. B. Smith.	61	1334
1855.	Jericho.	A. Sabin.	F. N. Jersey.	58	1336
1856.	North Fairfax.	L. A. Dunn.	T. M. Merriman.	40	1153

*Onion River †Fairfield

1857.	Essex.	A. Sabin.	H. H. Burrington.	69	1287
1858.	Fairfax.	A. Sabin.	A. Sabin.	156	1534
1859.	Waterbury.	N. P. Foster.	G. W. Bixby.	74	1600
1860.	Johnson.	N. P. Foster.	J. Andem.	106	1692
1861.	Westford.	J. M. Hotchkiss.	N. P. Foster.	66	1696
1862.	Colchester.	J. M. Hotchkiss.	A. Bedell.	26	1727
1863.	Enosburg.	N. P. Foster.	S. M. Whiting.	48	1689
1864.	Hinesburg.	R. Sawyer.	H. C. Estes.	44	1709
1865.	Fairfax.	R. Sawyer.	J. S. Small.	37	1615
1866.	Swanton.	E. A. Fuller.	A. L. Arms.	80	1660
1867.	West Bolton.	E. A. Fuller.	J. W. Buzzell.	190	1791
1868.	Johnson.	H. D. Hodges.	M. A. Wilcox.	102	1818
1869.	Georgia.	A. Sabin.	L. B. Steel.	91	1866
1870.	Colchester.	H. D. Hodges.	J. F. Ferguson.	34	1882
1871.	Montgomery.	L. A. Dunn.	J. A. Johnson.	175	1977
1872.	Essex Center.	H. C. Estes.	M. G. Smith.	78	1679
1873.	Hinesburg.	A. Sabin.	A. Sabin.	42	1963
1874.	Jericho.	E. A. Fuller.	J. Ferris.	105	2000
1875.	Johnson.	P. C. Abbey.	J. A. Johnson.	105	1753
1876.	Swanton.	A. Sabin.	D. F. Safford.	108	2042
1877.	St. Albans.	E. A. Fuller.	A. S. Gilbert.	45	2130
1878.	Burlington.	E. A. Fuller.	J. S. Lorimer.	86	2103
1879.	Richford.	M. A. Wilcox.	G. W. Arms.	123	2058
1880.	W. Bolton.	M. A. Wilcox.	S. S. Pratt.	64	2079
1881.	E. Enosburg.	P. C. Abbey.	J. A. Pierce.	21	2034
1882.	St. Albans.	J. A. Pierce.	J. T. Buzzell.	45	2016
1883.	Colchester.	E. A. Fuller.	W. J. Goucher.	35	1926
1884.	Georgia.	S. Bigwood.	F. J. Parry.	33	1737
1885.	Fairfax.	S. Bigwood.	I. Crudginton.	99	1768
1886.	Johnson.	C. A. Votey.	A. S. Gilbert.	28	1689
1887.	Montgomery.	A. S. Gilbert.	G. H. Smith.	58	1880
1888.	Essex Center.	G. A. Smith.	Henry Crocker.	113	1682
1889.	Richford.	J. G. Lorimer.	F. E. Dewhurst.	36	1613
1890.	Georgia Plains.	J. S. Goodall.	F. E. McFarlan.	56	1593
1891.	St. Albans.	N. C. Saunders.	P. C. Abbey.	89	1600
1892.	Jericho.	Henry Crocker.	M. A. Wilcox.	87	1645
1893.	Essex Junction.	Henry Crocker.	T. Sellier.	80	1634
1894.	Fairfax.	W. S. Schofield.	W. S. Schofield.	46	1580
1895.	Johnson.	W. T. Buzzell.	W. S. Roberts.	46	1520
1896.	Burlington.	J. G. Lorimer.		45	1501
1897.	Richford.	H. Crocker.	J. T. Buzzell.	24	1525
1898.	Essex.	W. S. Roberts.	C. Ayer.	22	1471
1899.	Hinesburg.	H. Crocker.	W. H. H. Avery.	61	1522
1900.	Georgia Plain.	J. S. Goodall.	W. A. Davison.	49	1522
1901.	Fairfax.	J. S. Goodall.	D. D. Owen.	28	1425
1902.	Richford.	O. R. Hunt.	H. M. Hopkinson.	42	1407
1903.	Chester.	O. N. Bean.	O. R. Hunt.	43	1429
1904.	Johnson.	F. D. Penney.	H. S. McHale.	77	1401
1905.	Montgomery.	N. A. Wood.	Thomas Adams.	91	1485
1906.	Burlington.	N. A. Wood.	N. A. Wood.	51	1438
1907.	Essex.	J. S. Brown.	J. H. Le Roy.	51	1466
1908.	Essex Junction.	J. S. Brown.	J. S. Brown.	74	1346
1909.	Fairfax.	E. S. Greenleaf.	N. A. Wood.	78	1361
1910.	Hinesburg.	N. W. Wolcott.	Silas P. Perry.	31	1352
1911.	Georgia Plain.	W. J. Clark.	W. J. Clark.	48	1336
1912.	Jericho.	W. S. Boardman.	J. S. Barker.	46	1405

APPROPRIATIONS TO CHURCHES BY THE VERMONT BAPTIST STATE CONVENTION

1825-1912.		1829.	
Church Aided.	Amount.	Bennington.....	\$ 50.00
1825.		Monkton.....	20.00
Putney.....	\$ 15.00	Bristol.....	20.00
Dresden.....	20.00	Hartland.....	10.00
Grafton.....		Rutland.....	60.00
		Danville.....	50.00
		Hubbardton.....	30.00
		East Bethel.....	30.00
	\$ 35.00	Troy and Potton.....	30.00
		Burlington.....	50.00
1826.			
Dresden, N. Y.....	\$ 20.00		\$ 350.00
Putney.....	15.00	1830.	
Rutland.....	60.00	Wallingford.....	\$ 25.00
		West Windsor.....	50.00
	\$ 95.00	Dorset.....	40.00
1827.		Middletown.....	50.00
Dresden.....	\$ 24.00	Roxbury.....	15.00
E. Clarendon.....	25.00	Randolph.....	15.00
Pittsford.....	20.00	N. Fairfax.....	20.00
Dorset.....	20.00	Craftsbury.....	50.00
Burlington.....	25.00	Lyndon.....	15.00
E. Rutland.....	60.00	Burke.....	15.00
Hamilton Theo. Inst.....	33.00	Arlington.....	40.00
Foreign Miss.....	300.00	Burlington.....	100.00
Indian Miss.....	52.00		
			\$ 435.00
	\$ 559.00	1831.	
1828.		Arlington.....	\$ 40.00
Rutland.....	\$ 60.00	Dorset.....	25.00
Arlington.....	55.00	Middletown.....	50.00
Pawlet.....	30.00	Wallingford.....	25.00
E. Clarendon.....	8.33	Burlington.....	100.00
Dorset.....	23.00	Williston.....	40.00
Pittsford.....	30.00	Londonderry.....	15.00
Bristol.....	20.00	Weston.....	15.00
2 Shaftsbury.....	10.00	Bennington.....	75.00
		Bristol.....	40.00
		Benson.....	25.00
	\$ 236.33		
			\$ 450.00

1832.

Benson.....	\$ 25.00
Londonderry.....	40.00
N. Fairfield.....	30.00
Weston.....	15.00
Wallingford.....	30.00
	<hr/>
	\$ 140.00

1833.

West Haven.....	\$ 30.00
Weston.....	30.00
Wallingford.....	25.00
Wallingford Hill.....	15.00
Lunenburg.....	25.00
Middlebury.....	
	<hr/>
	\$ 125.00

1834.

West Haven.....	\$ 30.00
Middlebury.....	200.00
Danville.....	100.00
Danby.....	30.00
	<hr/>
	\$ 360.00

1835.

Felchville and Perkinsville..	\$ 200.00
Manchester.....	25.00
Danby.....	45.00
Tinmouth.....	20.00
Burlington.....	50.00
	<hr/>
	\$ 340.00

1836.

Danby.....	\$ 100.00
Burlington.....	153.90
Manchester.....	25.00
Perkinsville and Felchville..	75.00
Monkton.....	50.00
Bethel.....	20.00
Danby.....	25.00
Benson.....	25.00
Troy and Potton.....	35.00
Plymouth.....	25.00
	<hr/>
	\$ 533.90

1837.

Burlington.....	\$ 250.00
Charlotte.....	40.00
Cavendish.....	55.00
Felchville.....	40.00
Middlesex.....	50.00
Plymouth.....	25.00
Winhall.....	30.00
Danby.....	25.00
	<hr/>
	\$ 515.00

1838.

Middlebury.....	\$ 25.00
Charlotte.....	20.00
Derby.....	30.00
	<hr/>
	\$ 75.00

1839.

Middlebury.....	\$ 50.00
Waitsfield.....	20.00
Derby.....	50.00
Cavendish.....	30.00
Danby.....	20.00
	<hr/>
	\$ 170.00

1840.

Middlebury.....	\$ 35.00
Burlington.....	75.00
Derby.....	15.00
Plymouth.....	37.50
Danby.....	25.00
	<hr/>
	\$ 187.50

1841.

Clifton and Compton.....	\$ 50.00
Burlington.....	50.00
	<hr/>
	\$ 100.00

1842.

Brattleboro.....	\$ 50.00
Middlebury.....	50.00
Burlington.....	50.00
Charlotte.....	25.00
	<hr/>
	\$ 175.00

1843.		1850.	
Burlington.....	\$ 175.00	Hydeville.....	\$ 50.00
Brattleboro.....	50.00	Londonderry.....	30.00
Middlebury.....	50.00	Burlington.....	103.36
	<hr/>	Enosburg French.....	1,100.00
	\$ 275.00	North Troy.....	25.00
		Coventry.....	25.00
1844.		Barre Association.....	100.00
		Danville Association.....	50.00
1845.			<hr/>
			\$ 1,483.36
Brattleboro.....	\$ 37.00	1851.	
Burlington.....	100.00	Barre Association.....	\$ 150.00
Pittsford.....	25.00	Bradley's Vale.....	75.00
	<hr/>	Burlington.....	200.00
	\$ 162.00	Hardwick.....	50.00
1846.		Hydeville.....	200.00
Brattleboro.....	\$ 30.00	Londonderry.....	40.00
Burlington.....	100.00	Middletown.....	25.00
Hubbardton.....	25.00	N. Fairfield.....	25.00
Waitsfield.....	25.00	North Troy.....	25.00
	<hr/>	Pittsford.....	50.00
	\$ 180.00	Enosburg French.....	128.00
			<hr/>
			\$ 968.00
1847.		1852.	
Pittsford.....	\$ 25.00	Burlington.....	\$ 200.00
Lowell.....	25.00	Cambridge.....	100.00
Brattleboro.....	30.00	Coventry.....	25.00
Derby.....	50.00	Dover.....	50.00
Burlington.....	100.00	Hydeville.....	175.00
	<hr/>	Londonderry.....	50.00
	\$ 230.00	Monkton.....	100.00
		Pittsford.....	50.00
1848.			<hr/>
Brattleboro.....	\$ 50.00		\$ 750.00
Burlington.....	200.00	1853.	
Pittsford.....	25.00	Dover.....	\$ 75.00
	<hr/>	Londonderry.....	50.93
	\$ 275.00	Irasburg.....	50.00
1849.		Burlington.....	200.00
Danville Association.....	\$ 13.00	Hydeville.....	75.00
Brattleboro.....	50.00	Cambridge.....	100.00
Burlington.....	200.00	Monkton.....	75.00
Enosburg French.....	26.26	Enosburg French.....	50.00
	<hr/>	Brattleboro.....	26.10
	\$ 289.26	Marshfield.....	50.06
			<hr/>
			\$ 752.09

1854.		Bellows Falls.....	\$ 200.00
		Hydeville.....	75.00
Monkton.....	\$ 100.00	Londonderry.....	50.00
Plainfield and Marshfield ..	75.00	Shrewsbury.....	50.00
Irasburg.....	50.00	Plainfield and Marshfield ..	40.00
Cambridge.....	75.00	Irasburg.....	75.00
McIndoe.....	50.00		
Dover.....	30.00		\$ 895.00
Hydeville.....	150.00		
Shrewsbury.....	50.00	1858.	
Burlington.....	200.00	Barnston.....	\$ 100.00
Cuttingsville.....	10.00	Bellows Falls.....	200.00
		East Bethel.....	50.00
	\$ 790.00	West Roxbury.....	50.00
1855.		Burlington.....	200.00
Monkton.....	\$ 100.00	Dummerston.....	50.00
Plainfield and Marshfield ..	50.00	Lowell.....	50.00
Irasburg.....	50.00	Monkton.....	75.00
Dover.....	25.00	Plainfield and Marshfield ..	50.00
Burlington.....	200.00	Potton.....	50.00
N. Fairfax.....	37.50	Stanbridge.....	50.00
Bellows Falls.....	200.00	South Troy.....	50.00
Hydeville.....	100.00	W. Wardsboro.....	50.00
Shrewsbury.....	25.00	Brookfield.....	30.00
Enosburg French.....	117.00	Hydeville.....	75.00
		N. Fairfield.....	50.00
	\$ 904.50	N. Troy.....	50.00
1856.			\$ 1,230.00
Lowell.....	\$ 50.00	1859.	
Shrewsbury.....	75.00	Dummerston.....	\$ 25.00
Brookfield.....	50.00	Barnston.....	50.00
Irasburg.....	75.00	Bellows Falls.....	200.00
Londonderry.....	50.00	Enosburg and Marshfield..	100.00
N. Fairfield.....	50.00	Monkton.....	50.00
Monkton.....	100.00	Stanbridge.....	25.00
Plainfield and Marshfield ..	40.00	Guilford.....	50.00
W. Wardsboro.....	50.00	Plainfield.....	50.00
Burlington.....	200.00	East Bethel.....	100.00
Bellows Falls.....	200.00	South Troy.....	25.00
Hydeville.....	100.00	North Troy.....	25.00
		W. Wardsboro.....	30.00
	\$ 1,040.00	Burlington.....	150.00
1857.		Lowell.....	25.00
N. Troy.....	\$ 25.00		\$ 905.00
Jay.....	25.00	1860.	
Brookfield.....	30.00	Bellows Falls.....	\$ 200.00
Monkton.....	75.00	Barnston.....	50.00
Burlington.....	150.00	Braintree.....	100.00
N. Fairfield.....	50.00		
Wardsboro.....	50.00		

Cavendish.....	\$ 100.00	Lowell.....	\$ 50.00
Dummerston.....	50.00	Middletown.....	50.00
East Bethel.....	100.00	Monkton.....	30.00
Monkton.....	75.00	Montgomery.....	50.00
North Troy.....	25.16	Newport.....	150.00
Montgomery French.....	50.00	North Troy.....	33.00
Pittsford.....	50.00	South Troy.....	50.00
South Troy.....	44.21	West Bolton.....	75.00
		West Dummerston.....	50.00
	\$ 844.37	Montgomery French.....	200.00
		Pittsford.....	30.00
		Huntington.....	
		Groton.....	28.00

1861.

Bellows Falls.....	\$ 200.00
East Bethel.....	100.00
West Bolton.....	50.00
West Braintree.....	75.00
Dummerston.....	50.00
Montgomery French.....	200.00
Irasburg.....	25.00
Montgomery.....	90.00
Monkton.....	75.00
Pittsford.....	50.00
North Troy.....	50.00
South Troy.....	93.00
East Wallingford.....	100.00
Berkshire.....	25.00
Plainfield.....	50.00
	\$ 1,233.00

1862.

Bellows Falls.....	\$ 200.00
East Bethel.....	100.00
West Bolton.....	50.00
West Dummerston.....	40.00
Montgomery French.....	200.00
Lowell.....	25.00
Irasburg.....	25.00
Montgomery.....	50.00
Monkton.....	50.00
Middletown.....	50.00
Newport.....	150.00
Pittsford.....	30.00
North Troy.....	40.00
South Troy.....	60.00
Vershire.....	25.00
	\$ 1,095.00

1863.

Bellows Falls.....	\$ 166.00
East Bethel.....	100.00

1864.

Bellows Falls.....	\$ 140.00
East Bethel.....	100.00
Huntington.....	
Lowell.....	50.00
Middletown.....	100.00
Montgomery.....	50.00
Newport.....	150.00
North Troy.....	10.00
South Troy.....	75.00
Vershire.....	100.00
West Bolton.....	75.00
	\$ 850.00

1865.

Bellows Falls.....	\$ 63.50
East Bethel.....	100.00
Groton.....	10.00
Huntington.....	50.00
Lowell.....	50.00
Middletown.....	100.00
Pittsford.....	50.00
Montgomery.....	100.00
Newport.....	
North Troy.....	100.00
South Troy.....	100.00
Vershire.....	200.00
West Bolton.....	75.00
	\$ 998.50

1866.

Bellows Falls.....	\$ 233.34
East Bethel.....	100.00
Groton.....	200.00

Montgomery.....	\$ 100.00
Montpelier.....	425.00
Middletown.....	75.00
Lowell.....	100.00
Newport.....	100.00
North Troy.....	100.00
South Troy.....	100.00
St. Albans.....	500.00
Vershire.....	100.00
West Bolton.....	92.00

\$ 2,225.34

1867.

Andover.....	\$ 100.00
Bellows Falls.....	350.00
East Bethel.....	37.50
Groton.....	200.00
Lowell.....	200.00
Middletown.....	100.00
Montgomery.....	200.00
Montpelier.....	500.00
Newport.....	100.00
North Troy.....	100.00
South Troy.....	100.00
Pittsford.....	50.00
Vershire.....	200.00
West Bolton.....	100.00
St. Albans.....	383.33
Westford.....	35.00

\$ 2,755.83

1868.

Andover.....	\$ 100.00
Bellows Falls.....	175.00
East Bethel.....	25.00
Groton.....	100.00
Huntington.....	50.00
Lowell.....	200.00
Montgomery.....	200.00
Montpelier.....	500.00
Pittsford.....	50.00
St. Albans.....	50.00
North Troy.....	150.00
South Troy.....	200.00
Vershire.....	125.00
West Bolton.....	100.00
Westford.....	100.00

\$ 2,125.00

1869.

Andover.....	\$ 50.00
Bellows Falls.....	350.00
East Bethel.....	100.00
Groton.....	100.00
Huntington.....	25.00
Lowell.....	200.00
Montgomery.....	200.00
Montpelier.....	500.00
North Troy.....	150.00
St. Albans.....	500.00
South Troy.....	200.00
West Bolton.....	100.00
Westford.....	150.00

\$ 2,625.00

1870.

Andover.....	\$ 50.00
Bellows Falls.....	300.00
East Bethel.....	75.00
Lowell.....	200.00
Montgomery.....	150.00
Montpelier.....	400.00
Monkton.....	50.00
North Troy.....	150.00
South Troy.....	150.00
Vergennes.....	400.00
Westford.....	100.00
St. Albans.....	100.00
Jamaica.....	67.00
Sharon.....	75.00
West Bolton.....	100.00

\$ 2,367.00

1871.

Bellows Falls.....	\$ 250.00
East Bethel.....	75.00
Lowell.....	150.00
Montgomery.....	400.00
Montpelier.....	500.00
Monkton.....	50.00
Sharon.....	150.00
St. Albans.....	400.00
South Troy.....	100.00
Vergennes.....	400.00
Andover.....	50.00
West Bolton.....	50.00

\$ 2,025.00

1872.		St. Albans.....	\$ 300.00
		Sharon.....	200.00
Andover.....	\$ 50.00	Enosburg.....	50.00
Bellows Falls.....	250.00	Vergennes.....	300.00
East Bethel.....	75.00	North Troy.....	300.00
Lowell.....	50.00	Newport.....	400.00
Montgomery.....	50.00		
Montpelier.....	500.00		\$ 2,360.00
Monkton.....	50.00		
Sharon.....	150.00		
St. Albans.....	400.00		
Vergennes.....	400.00		
North Fairfax.....			
	\$ 1,975.00		
1873.			
Monkton.....	\$ 50.00		
Montgomery.....	100.00		\$ 569.02
Montpelier.....	400.00		
Lowell.....	150.00		
Sharon.....	200.00		
St. Albans.....	400.00		
Vergennes.....	450.00		
	\$ 1,750.00		
1874.			
Andover.....	\$ 100.00		
Brookline.....	60.00		
Enosburg.....	50.00		
Huntington.....	50.00		
Lowell.....	150.00		
Monkton.....	50.00		
Montgomery.....	100.00		\$ 1,725.00
Montpelier.....	400.00		
Sharon.....	230.00		
St. Albans.....	400.00		
Vergennes.....	400.00		
North and South Troy.....	200.00		
	\$ 2,190.00		
1875.			
Albany.....	\$ 50.00		
Andover.....	100.00		
Brookline.....	60.00		
Huntington.....	50.00		\$ 1,095.52
Lowell.....	100.00		
Monkton.....	50.00		
Montgomery.....	100.00		
Montpelier.....	300.00		
		1876.	
		Monkton.....	\$ 50.00
		Newport.....	200.00
		North Troy.....	150.00
		Sharon.....	150.00
		Felchville.....	16.02
		Brookline.....	30.00
		1877.	
		Beebe Plain.....	\$ 50.00
		East Wallingford.....	50.00
		Lowell.....	25.00
		Monkton.....	50.00
		Montgomery.....	50.00
		Montpelier.....	200.00
		Newport.....	250.00
		North Troy.....	150.00
		West Randolph.....	200.00
		Sharon.....	100.00
		St. Johnsbury.....	200.00
		Vergennes.....	400.00
		1878.	
		Monkton.....	\$ 37.50
		Montpelier.....	175.00
		Newport.....	150.00
		West Randolph.....	183.00
		St. Johnsbury.....	200.00
		Sharon.....	100.00
		Vergennes.....	200.00
		East Wallingford.....	35.00
		Felchville.....	15.02
		1879.	
		East Bethel.....	\$ 140.66

Highgate Springs.....	\$ 125.00
Montpelier.....	150.00
West Randolph.....	200.00
St. Johnsbury.....	150.00
Sharon.....	50.00
Vergennes.....	150.00
East Wallingford.....	50.00

\$ 1,015.66

1880.

East Bethel.....	\$ 15.00
Highgate Springs.....	225.00
Middlebury.....	300.00
Montpelier.....	150.00
West Randolph.....	200.00
St. Johnsbury.....	150.00
Sharon.....	50.00
Vergennes.....	150.00
East Wallingford.....	25.00
Enosburg.....	50.00

\$ 1,315.00

1881.

East Bethel.....	\$ 100.00
Enosburg.....	150.00
East Wallingford.....	50.00
Highgate Springs.....	225.00
Middlebury.....	300.00
Montpelier.....	200.00
Newport.....	150.00
St. Johnsbury.....	150.00
Sharon.....	50.00
Vergennes.....	150.00
West Randolph.....	200.00

\$ 1,725.00

1882.

Colchester.....	\$ 75.00
Derby.....	166.66
East Bethel.....	100.00
Enosburg.....	100.00
Middlebury.....	327.25
Montpelier.....	200.05
Newport.....	93.70
Richford.....	58.33
St. Johnsbury.....	150.00
Sharon.....	50.00
Vergennes.....	200.00

West Randolph.....	\$ 100.00
Waterbury.....	100.00

\$ 1,720.99

1883.

Colchester.....	\$ 75.00
Derby.....	100.00
East Bethel.....	100.00
East Wallingford.....	75.00
Jamaica.....	166.66
Middlebury.....	250.00
Montpelier.....	175.00
Newport.....	150.00
Putney.....	133.33
Richford.....	100.00
St. Johnsbury.....	125.00
Sharon.....	41.65
Weston.....	50.00
West Randolph.....	158.34
Vergennes.....	30.00

\$ 1,729.98

1884.

East Bethel.....	\$ 100.00
East Wallingford.....	41.67
Jamaica.....	66.67
Jay.....	29.17
Middlebury.....	300.00
Montpelier.....	200.00
Newport.....	185.83
Putney.....	200.00
Richford.....	83.34
St. Johnsbury.....	125.00
Sharon.....	91.67
West Randolph.....	200.00
Whiting.....	62.50
Colchester.....	100.00

\$ 1,548.34

1885.

East Bethel.....	\$ 100.00
East Wallingford.....	100.00
Enosburg.....	75.00
Jamaica.....	200.00
Jay.....	100.00
Middlebury.....	300.00
Montpelier.....	200.00
Newport.....	200.00

Putney.....	\$ 200.00	East Bethel.....	\$ 100.00
Richford.....	37.50	Monkton.....	33.34
St. Johnsbury.....	100.00	Westford.....	33.34
Sharon.....	79.16	East Wallingford.....	100.00
Vergennes.....	50.00	West Randolph.....	75.00
West Randolph.....	175.00	Sharon.....	50.00
West Rutland.....	187.50	Jay.....	66.67
Whiting.....	150.00	Middlebury.....	150.00
		Vergennes.....	100.00
		West Rutland.....	100.00
		Westford.....	66.66
	\$ 2,254.16		

Total appropriations 1825-1885,
\$59,014.29 to nearly one hundred
churches.

\$ 2,800.01

1886.

East Bethel.....	\$ 102.00
East Wallingford.....	100.00
Enosburg.....	100.00
Felchville.....	16.02
Groton.....	43.62
Jamaica.....	200.00
Jay.....	100.00
Middlebury.....	300.00
Middletown Springs.....	50.00
Montpelier.....	200.00
Newport.....	200.00
Putney.....	200.00
Richford.....	37.50
Sharon.....	79.16
St. Johnsbury.....	100.00
Vergennes.....	50.00
Vershire.....	25.00
West Randolph.....	79.00
West Rutland.....	187.00
Whiting.....	150.00
	\$ 2,319.30

1887.

Vergennes.....	\$ 200.00
Sharon.....	100.00
West Rutland.....	150.00
Whiting.....	100.00
West Rutland.....	100.00
Middlebury.....	300.00
West Randolph.....	175.00
Jamaica.....	200.00
Jay.....	100.00
Newport.....	100.00
Montpelier.....	200.00
Putney.....	200.00

1888.

Colchester.....	\$ 66.67
Monkton.....	50.00
Jamaica.....	200.00
Middlebury.....	150.00
West Randolph.....	100.00
Montpelier.....	200.00
Richford.....	100.00
Vergennes.....	100.00
Westford.....	33.34
Newport.....	100.00
Whiting.....	100.00
Brookline.....	20.00
Sharon.....	34.38
West Wardsboro.....	27.08
East Wallingford.....	100.00
West Rutland.....	100.00
East Bethel.....	100.00
Jay.....	16.67
Middlebury.....	100.00
Vergennes.....	50.00
West Randolph.....	50.00
West Rutland.....	100.00
Putney.....	150.00
Putney.....	75.00
East Bethel.....	58.33

\$ 2,181.47

1889.

Newport.....	\$ 100.00
West Randolph.....	150.00
Richford.....	100.00
Jamaica.....	162.50
Montpelier.....	116.67
Middlebury.....	275.00
Jay.....	50.00
Monkton.....	50.00

Vergennes.....	\$ 200.00	Middlebury.....	\$ 270.00
Whiting.....	80.21	West Rutland.....	16.72
Andover.....	100.00	Jamaica.....	150.00
West Wardsboro.....	9.37	Vergennes.....	100.00
Westford.....	150.00	Andover.....	133.33
Panton.....	50.00	Halifax.....	125.00
East Enosburg.....	100.00	Enosburg.....	125.00
East Wallingford.....	100.00	Putney.....	130.00
Halifax.....	75.00	Whiting.....	31.25
Brookline.....	60.00	Jay.....	50.00
Putney.....	92.84	Westford.....	150.00
West Rutland.....	237.50	Colchester.....	115.00
		Panton.....	6.00
		Wilmington.....	100.00
		Derby.....	50.00
	\$ 2,259.09		

1890.

\$ 2,618.17

West Randolph.....	\$ 175.00		
Monkton.....	50.00		
Brookline.....	60.00		
Middlebury.....	180.00		
Putney.....	201.67		
West Wardsboro.....	43.75		
Jamaica.....	125.00		
Andover.....	100.00		
Essex Junction.....	100.00		
Vergennes.....	150.00		
Westford.....	150.00		
East Enosburg.....	83.33		
Panton.....	50.00		
Halifax.....	75.00		
West Rutland.....	341.66		
Whiting.....	75.00		
Richford.....	50.00		
Colchester.....	116.67		
Sharon.....	64.58		
East Hardwick.....	83.33		
East Wallingford.....	44.47		
Jay.....	16.67		
East Bethel.....	5.77		
Shaftsbury.....	34.38		
	\$ 2,376.28		

1891.

1892.

\$ 2,850.44

Brookline.....	\$ 60.00		
Sharon.....	125.00		
East Bethel.....	165.00		
Monkton.....	50.00		
East Wallingford.....	184.62		
Shaftsbury.....	56.25		
East Hardwick.....	200.00		
West Randolph.....	75.00		
Essex Junction.....	150.00		

1893.

Andover.....	\$ 131.66
Barre.....	200.00
Brookline.....	60.00
Colchester.....	85.00
Derby.....	100.00
East Hardwick.....	150.00
East Wallingford.....	91.66
Essex Junction.....	180.00

Halifax.....	\$ 125.00	Brookline.....	\$ 60.00
Jamaica.....	112.50	Shaftsbury.....	150.00
Jay.....	37.50	Monkton.....	50.00
Middlebury.....	187.50	Colchester.....	95.00
Monkton.....	50.00	East Bethel.....	62.50
Putney.....	115.00	East Enosburg.....	75.00
Readsboro.....	40.00	East Hardwick.....	50.00
Shaftsbury.....	200.00	East Hubbardton.....	50.00
Sharon.....	47.21	East Wallingford.....	81.25
Vergennes.....	145.00	Essex Junction.....	125.00
Westford.....	100.00	Felchville.....	37.50
West Rutland.....	85.00	Halifax.....	100.00
West Wardsboro.....	158.33	Jamaica.....	187.50
Whiting.....	100.00	Jay.....	43.75
Whitingham.....	100.00	Putney.....	125.00
Windsor.....	200.00	Readsboro.....	75.00

\$ 2,801.36

1894.

Andover.....	\$ 135.00	Whiting.....	100.00
Barre.....	100.00	Whitingham.....	75.00
Brookline.....	60.00	Windsor.....	100.00
Shaftsbury.....	100.00		
Monkton.....	50.00		

\$ 2,579.58

1896.

East Hardwick.....	150.00	Andover.....	\$ 150.00
Felchville.....	50.00	Barre.....	233.33
Windsor.....	100.00	Brookline.....	60.00
Middlebury.....	200.00	Colchester.....	75.00
Whiting.....	100.00	East Enosburg.....	75.00
St. Johnsbury.....	198.33	East Hubbardton.....	25.00
Richford.....	100.00	East Wallingford.....	112.50
Essex Junction.....	70.00	Essex.....	75.00
West Rutland.....	198.33	Felchville.....	50.00
Readsboro.....	35.00	Fletcher.....	66.66
Halifax.....	41.67	Halifax.....	100.00
East Enosburg.....	100.00	Jamaica.....	60.83
Whitingham.....	75.00	Jay.....	16.67
East Wallingford.....	200.00	Middlebury.....	142.50
Putney.....	208.34	Monkton.....	50.00
Sharon.....	21.83	Putney.....	100.00
Vergennes.....	59.17	Readsboro.....	75.00
Westford.....	150.00	Richford.....	100.00
Colchester.....	80.00	St. Johnsbury.....	265.00
Jamaica.....	150.00	Shaftsbury.....	150.00
Jay.....	25.00	Sharon.....	112.50
East Hubbardton.....	13.00	Vergennes.....	44.25

\$ 2,760.67

1895.

Andover.....	\$ 150.00	Westford.....	125.00
Barre.....	200.00	West Rutland.....	75.00
		Whiting.....	100.00

Whitingham.....	\$ 46.13
Windsor.....	83.33
	<hr/>
	\$ 2,568.70

1897.

Addison.....	\$ 6.25
Andover.....	150.00
Barre.....	250.00
Brookline.....	60.00
Colchester.....	100.00
East Enosburg.....	75.00
East Hubbardton.....	25.00
East Swanton.....	100.00
East Wallingford.....	150.00
Essex Junction.....	100.00
Felchville.....	50.00
Fletcher.....	13.50
Halifax.....	100.00
Jamaica.....	118.00
Jay.....	45.83
Middlebury.....	170.00
Middletown Springs.....	37.50
Monkton.....	50.00
Montpelier.....	96.88
North Troy.....	91.67
Putney.....	140.00
Readsboro.....	75.00
Richford.....	100.00
St. Johnsbury.....	135.00
Shaftsbury.....	150.00
Sharon.....	100.00
Vergennes.....	30.00
Westford.....	53.12
West Rutland.....	150.00
Whiting.....	100.00
Whitingham.....	75.00
Windsor.....	75.00
	<hr/>
	\$ 1,274.79

1898.

Andover.....	\$ 62.50
Barre.....	275.00
Brookline.....	60.00
East Enosburg.....	50.00
East Hubbardton.....	50.00
East Swanton.....	110.00
East Wallingford.....	165.00
Essex.....	50.00
Felchville.....	50.00
Fletcher.....	25.00

Halifax.....	\$ 100.00
Jamaica.....	102.00
Jay.....	50.00
Middlebury.....	310.00
Middletown Springs.....	41.67
Monkton.....	50.00
North Troy.....	100.00
Putney.....	145.00
Readsboro.....	75.00
Shaftsbury.....	165.00
Sharon.....	175.00
Vergennes.....	115.00
Westford.....	225.00
Weston.....	50.00
West Rutland.....	125.00
West Wardsboro.....	40.62
Whitingham.....	75.00
Windsor.....	59.37

\$ 2,901.16

1899.

Andover.....	\$ 71.67
Barre.....	375.00
Brookline.....	60.00
East Enosburg.....	62.50
East Hubbardton.....	50.00
East Swanton.....	40.00
East Wallingford.....	85.00
Essex.....	50.00
Felchville.....	50.00
Fletcher.....	20.83
Halifax.....	71.17
Jamaica.....	60.00
Jay.....	50.00
Middlebury.....	135.00
Middletown Springs.....	50.00
Monkton.....	50.00
North Troy.....	100.00
Putney.....	140.00
Readsboro.....	50.00
St. Johnsbury.....	150.00
Shaftsbury.....	147.50
Sharon.....	150.00
Vergennes.....	25.00
Westford.....	56.25
Weston.....	54.67
West Rutland.....	90.00
West Wardsboro.....	75.00
Whitingham.....	120.00
Windsor.....	180.33

\$ 2,619.92

1900.			
Andover.....	\$ 125.00	Perkinsville.....	\$ 125.00
Barre.....	175.00	Putney.....	119.79
Brookline.....	60.00	Readsboro.....	158.33
East Enosburg.....	68.75	St. Albans.....	200.00
East Hubbardton.....	75.00	St. Johnsbury.....	295.00
East Swanton.....	75.00	Shaftsbury.....	161.00
East Wallingford.....	100.00	Sharon.....	197.50
Essex.....	50.00	Westford.....	162.50
Essex Junction.....	100.00	Weston.....	105.00
Felchville.....	58.33	West Rutland.....	87.50
Halifax.....	70.83	West Wardsboro.....	150.00
Jamaica.....	100.00	Windsor.....	181.25
Jay.....	27.08	Whiting.....	74.00
Middlebury.....	45.00	Whitingham.....	116.66
Middletown Springs.....	25.00		
Monkton.....	50.00		\$ 4,825.09
North Troy.....	54.17		
Perkinsville.....	40.63		
Putney.....	112.50		
Readsboro.....	75.00		
St. Johnsbury.....	360.00		
St. Albans.....	100.00		
Sharon.....	90.00		
Westford.....	146.88		
Weston.....	112.83		
West Rutland.....	35.00		
West Wardsboro.....	75.00		
Whitingham.....	30.00		
Windsor.....	150.00		
	\$ 2,587.00		
1901.		1902.	
Andover.....	\$ 94.00	Andover.....	\$ 91.66
Barre.....	337.50	Barre.....	229.16
Brookline.....	90.00	Brookline.....	55.00
East Enosburg.....	131.50	Cornwall.....	16.50
East Hubbardton.....	150.00	Derby.....	56.25
East Swanton.....	131.50	East Enosburg.....	68.50
East Wallingford.....	193.75	East Hubbardton.....	91.66
Essex.....	50.00	East Swanton.....	18.50
Essex Junction.....	250.00	East Wallingford.....	114.58
Felchville.....	175.00	Essex Junction.....	183.33
Halifax.....	175.00	Felchville.....	58.33
Jamaica.....	162.50	Halifax.....	79.16
Jay.....	79.17	Jamaica.....	91.66
Jericho.....	30.00	Jay.....	45.83
Middlebury.....	258.32	Jericho.....	65.83
Middletown Springs.....	96.87	Middlebury.....	399.99
Monkton.....	50.00	Middletown Springs.....	58.33
North Troy.....	158.33	North Troy.....	91.66
Panton.....	78.12	Panton.....	114.58
		Perkinsville.....	91.66
		Putney.....	98.96
		Readsboro.....	91.66
		St. Albans.....	50.00
		St. Johnsbury.....	248.33
		Shaftsbury.....	91.66
		Sharon.....	137.50
		West Bolton.....	33.33
		Westford.....	137.50
		Weston.....	91.66
		West Rutland.....	106.25
		West Wardsboro.....	25.00
		Whiting.....	50.00
		Whitingham.....	98.95
		Windsor.....	135.94
			\$ 3,418.91

1903.

West Cornwall.....	\$ 82.21
Middlebury.....	350.00
Panton.....	125.00
Vergennes.....	83.33
Whiting.....	44.71
Derby.....	100.00
Jay.....	41.66
Lyndonville.....	75.00
North Troy.....	83.33
St. Johnsbury.....	260.00
East Enosburg.....	39.90
Essex Junction.....	174.98
Jericho.....	75.00
West Bolton.....	25.00
Westford.....	150.00
East Hubbardton.....	100.00
Middletown Springs.....	54.16
Shaftsbury.....	103.41
West Rutland.....	125.00
Barre.....	62.50
Sharon.....	150.00
Brookline.....	35.00
West Halifax.....	100.00
Jamaica.....	73.50
Putney.....	125.00
Readsboro.....	100.00
West Wardsboro.....	82.05
Whitingham.....	100.00
Andover.....	108.33
East Wallingford.....	31.25
Felchville.....	42.00
Perkinsville.....	100.00
Weston.....	108.33
Windsor.....	150.00

\$ 3,460.65

1904.

West Cornwall.....	\$ 93.75
Middlebury.....	350.00
Monkton.....	33.00
Panton.....	168.75
Vergennes.....	201.46
Whiting.....	93.75
Derby.....	37.00
Jay.....	62.50
Lyndonville.....	25.00
North Troy.....	125.00
St. Johnsbury.....	325.00
East Enosburg.....	125.00
Essex Junction.....	283.33
Jericho.....	43.26

Johnson.....	\$ 25.00
Montgomery.....	100.00
St. Albans.....	300.00
West Bolton.....	43.26
Westford.....	187.50
East Hubbardton.....	125.00
Middletown Springs.....	8.34
Shaftsbury.....	100.00
West Rutland.....	187.50
Sharon.....	162.50
East Barre and Websterville Mission.....	25.00
Brookline.....	57.32
Halifax.....	125.00
Jamaica.....	119.83
Putney.....	150.00
Readsboro.....	108.50
West Wardsboro.....	125.00
Whitingham.....	112.50
Andover.....	32.72
East Wallingford.....	135.50
Felchville.....	63.00
Perkinsville.....	125.00
Weston.....	32.72
Windsor.....	337.50

\$ 4,755.49

1905.

West Cornwall.....	\$ 75.00
Middlebury.....	316.34
Panton.....	150.00
Vergennes.....	200.00
Whiting.....	75.00
Derby.....	150.00
Jay.....	58.33
North Troy.....	83.33
St. Johnsbury.....	288.47
East Enosburg.....	125.00
Essex Junction.....	208.33
Jericho.....	92.28
Johnson.....	100.00
Montgomery Center.....	87.50
St. Albans.....	300.00
West Bolton.....	44.50
Westford.....	150.00
East Hubbardton.....	100.00
Middletown Springs.....	106.75
Shaftsbury.....	90.36
West Rutland.....	150.00
East Barre and Websterville Mission.....	100.00
Brookline.....	98.53
Halifax.....	114.58

Jamaica.....	\$ 104.17
Putney.....	121.60
Readsboro.....	52.06
West Dummerston.....	40.50
West Wardsboro.....	125.00
Whitingham.....	100.00
Andover.....	75.00
East Wallingford.....	125.00
Felchville.....	104.00
Perkinsville.....	100.00
Weston.....	75.00
Windsor.....	150.00

\$ 4,436.63

1906.

West Cornwall B. C.....	\$ 75.00
Panton B. C.....	150.00
Vergennes B. C.....	150.00
Whiting B. C.....	75.00
Derby B. C.....	200.00
Jay B. C.....	100.00
North Troy B. C.....	100.00
St. Johnsbury B. C.....	300.00
East Enosburg B. C.....	70.85
Essex Junction B. C.....	250.00
Jericho B. C.....	87.50
Johnson B. C.....	100.00
Montgomery B. C.....	138.60
St. Albans B. C.....	300.00
West Bolton B. C.....	43.75
Westford B. C.....	150.00
East Hubbardton B. C.....	125.00
Middletown Springs B. C...	76.75
Shaftsbury B. C.....	66.25
Wallingford B. C.....	115.32
West Rutland B. C.....	137.50
East Barre and Websterville Mission.....	
Brookline B. C.....	64.16
East Dover B. C.....	88.51
Halifax B. C.....	125.00
Jamaica B. C.....	162.50
Putney B. C.....	112.98
Readsboro B. C.....	125.00
South Windham B. C.....	109.90
West Dummerston B. C.....	68.75
West Wardsboro B. C.	40.16
Whitingham B. C.....	100.00
Andover B. C.....	128.00
East Wallingford B. C.....	175.00
Felchville B. C.....	104.00
Mount Holly B. C.....	100.00

Perkinsville B. C.....	\$ 100.00
Windsor B. C.....	150.20

\$ 4,565.68

1907.

Charlotte.....	\$ 79.17
West Cornwall.....	75.00
Panton.....	150.00
Vergennes.....	175.00
Whiting.....	75.00
Derby.....	250.00
Jay.....	100.00
North Troy.....	100.00
St. Johnsbury.....	300.00
East Enosburg.....	200.00
Essex Junction.....	550.00
Jericho.....	141.75
Johnson.....	87.50
Montgomery.....	150.00
St. Albans.....	300.00
West Bolton.....	33.00
Westford.....	162.50
East Hubbardton.....	125.00
Middletown Springs.....	183.50
Pownal.....	50.00
Shaftsbury.....	192.00
Wallingford.....	92.00
West Rutland.....	150.00
Groton.....	50.00
Sharon.....	93.75
East Barre and Websterville Mission.....	100.00
Brookline.....	100.00
East Dover.....	94.25
Guilford.....	25.00
Halifax.....	125.00
Jamaica.....	200.00
Putney.....	125.00
Readsboro.....	125.00
South Windham.....	135.55
West Dummerston.....	75.00
West Wardsboro.....	116.70
Whitingham.....	135.42
Andover.....	166.66
East Wallingford.....	159.75
Felchville.....	104.00
Mount Holly.....	87.49
Perkinsville.....	100.00
South Londonderry.....	100.00
Windsor.....	150.00

\$ 3,036.07

1908.		1909.	
Charlotte.....	\$ 112.50	Charlotte.....	\$ 100.00
West Cornwall.....	75.00	Lincoln.....	45.00
Panton.....	148.00	Panton.....	135.00
Vergennes.....	225.00	Vergennes.....	235.67
Whitingham.....	75.00	Whiting.....	75.00
Derby.....	228.32	Derby.....	300.00
Jay.....	100.00	Jay.....	103.84
Norton Mills Mission.....	100.00	Norton Mills.....	100.00
North Troy.....	112.50	North Troy.....	103.84
St. Johnsbury.....	300.00	St. Johnsbury.....	300.00
East Enosburg.....	166.66	Essex Junction.....	250.00
Essex Junction.....	262.50	Georgia Plains.....	100.00
Georgia Plain.....	71.25	Jericho.....	150.00
Jericho.....	162.50	Johnson.....	155.76
Johnson.....	162.50	Montgomery.....	150.00
Montgomery Center.....	162.50	St. Albans.....	300.00
St. Albans.....	300.00	Westford.....	325.00
Westford.....	275.00	East Hubbardton.....	125.00
East Hubbardton.....	125.00	East Poultney.....	150.00
East Poultney.....	51.75	Middletown Springs.....	200.00
Middletown Springs.....	200.00	Pownal.....	109.66
Pownal.....	200.00	Shaftsbury.....	200.00
Shaftsbury.....	189.16	Wallingford.....	150.00
Wallingford.....	100.00	West Rutland.....	175.00
West Rutland.....	200.00	Groton.....	50.00
Groton.....	50.00	Sharon.....	113.03
Sharon.....	93.75	Webster ville.....	100.00
Webster ville.....	100.00	Brookline.....	95.83
Brookline.....	100.00	East Dover.....	100.00
East Dover.....	67.66	Guilford.....	78.00
Guilford.....	100.00	Halifax.....	150.00
Halifax.....	102.00	Jamaica.....	182.00
Jamaica.....	200.00	Putney.....	103.00
Putney.....	150.00	Readsboro.....	150.00
Readsboro.....	96.68	South Windham.....	113.90
South Windham.....	162.50	Whitingham.....	100.00
West Dummerston.....	87.50	West Dummerston.....	75.00
West Wardsboro.....	175.00	West Wardsboro.....	200.00
Whitingham.....	116.66	Heartwellville.....	450.00
Heartwellville.....	475.00	Andover.....	147.15
Andover.....	200.00	East Wallingford.....	200.00
East Wallingford.....	175.00	Felchville.....	104.00
Felchville.....	94.00	Mount Holly.....	100.00
Mount Holly.....	112.50	Perkinsville.....	100.00
Perkinsville.....	100.00	South Londonderry.....	100.00
South Londonderry.....	100.00	Weston.....	191.00
Weston.....	95.74	Windsor.....	175.00
Windsor.....	200.00		
\$ 7,259.13		\$ 7,216.68	

Whitingham.....	\$ 204.00	East Hubbardton.....	\$ 150.00
Andover.....	130.75	East Poultney.....	200.00
East Wallingford.....	175.00	Ira.....	50.00
Felchville.....	104.00	Middletown Springs.....	176.40
Mount Holly.....	105.78	Pittsford.....	75.00
Perkinsville.....	100.00	Shaftsbury.....	200.00
South Londonderry.....	100.00	Wallingford.....	127.00
Weston.....	130.75	West Rutland.....	150.00
Windsor.....	175.00	East Bethel.....	25.00
		Groton.....	50.00
	\$ 7,169.64	Websterville.....	150.00
1912.		Brookline.....	150.00
East Charlotte.....	\$ 100.00	East Dover.....	125.00
Lincoln.....	131.25	Guilford.....	100.00
Panton.....	95.00	West Halifax.....	150.00
Vergennes.....	190.00	Jamaica.....	250.00
Derby.....	200.00	Heartwellville.....	96.66
Hardwick.....	150.00	Putney.....	150.00
Jay.....	100.00	Readsboro.....	150.00
St. Johnsbury.....	250.00	South Windham.....	150.00
Norton Mills.....	100.00	West Dummerston.....	75.00
Newport Centre.....	145.66	West Wardsboro.....	200.00
North Troy.....	150.00	Whitingham.....	176.00
East Swanton.....	162.44	Andover.....	150.00
Essex.....	131.25	East Wallingford.....	164.75
East Enosburg.....	95.33	Felchville.....	104.00
Essex Junction.....	300.00	Mount Holly.....	116.00
Georgia Plain.....	91.00	Perkinsville.....	100.00
Jericho.....	131.25	South Londonderry.....	100.00
Montgomery Center.....	125.00	Weston.....	200.00
St. Albans.....	583.28	Windsor.....	228.00
Westford.....	600.00		
			\$ 7,920.27
Total appropriations.....			\$167,194.11

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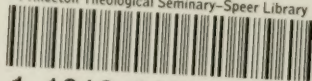
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